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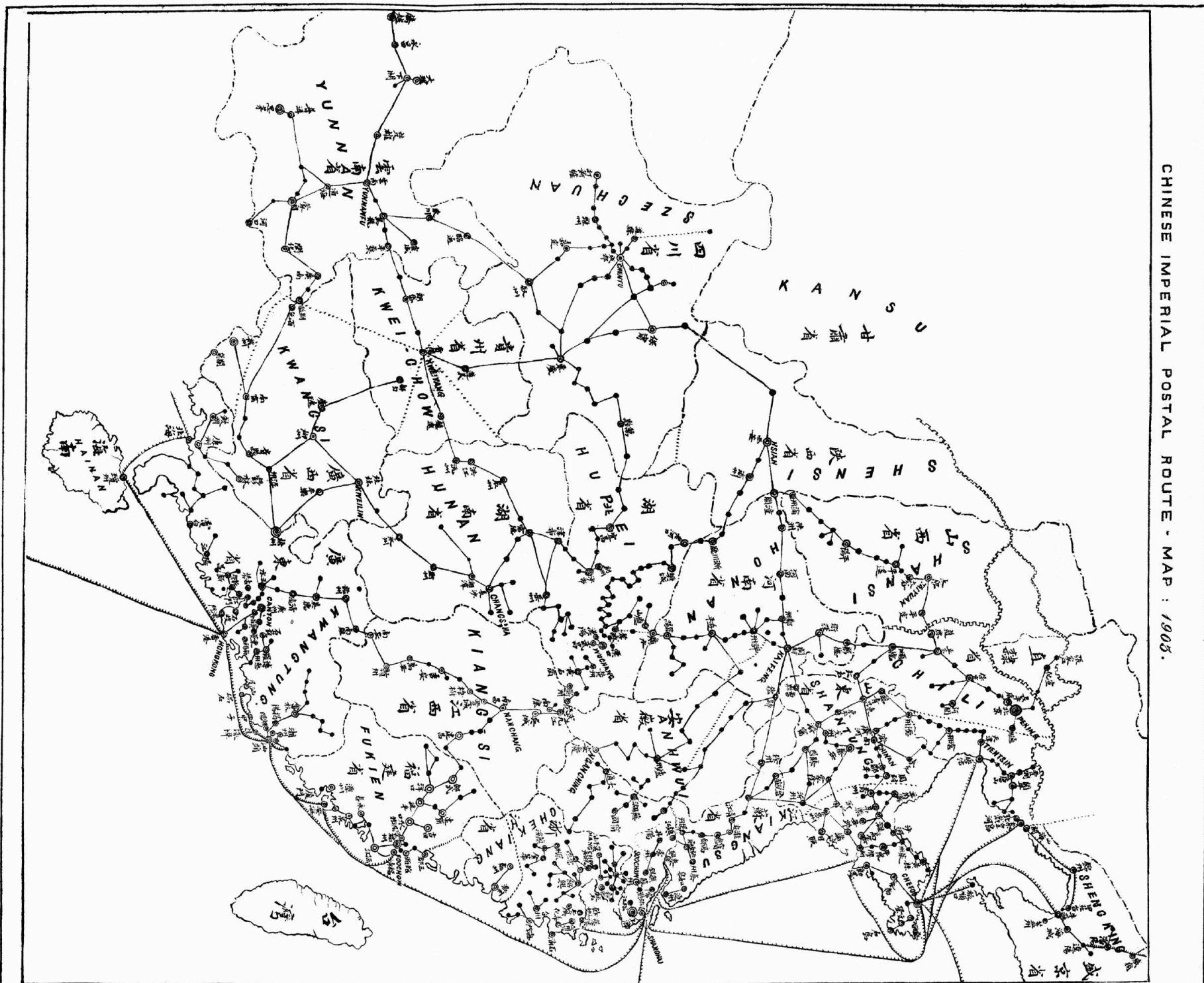
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CHINESE IMPERIAL POSTAL ROUTE - MAP : 1905.



# ENGLISH AND CHINESE CALENDAR.

1905.

CHINESE CYCLE 乙 H.H.Z.

THE M. KING EDWARD VII.

30th and 31st Years of  
H. I. M. KUANG-HSU. 乙未  
129th and 130th Years of the  
INDEPENDENCE OF THE U. S. A.

American Presbyterian Mission Press, Shanghai, China.



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The Outlook in China for 1904.

BY REV. S. ISETT WOODBRIDGE,  
*Editor of the "Chinese Christian Intelligencer".*

 ENGRAVED on stone and set into the front wall of the Union Church in Shanghai, China, is the following Inscription :—

Built 1885.

Enlarged 1901.

The latter part of this inscription is conspicuously significant; for the year 1901 was the first of the new century and the year after the allied forces of heathenism had with shot and shell and with might and main attempted to sweep the Church and all foreigners with it clean out of the country. That the already prosperous Union Church should require enlargement at this particular time is suggestive of a wider application. The Church in China apparently lost much in 1900, but gained more in 1901. On the threshold of 1904 we can see clearly that the Boxer movement was not an unmitigated evil, although we lost many valuable men. A great general sometimes finds it absolutely necessary to sacrifice whole battalions in order to win a victory. Our Leader will eventually conquer, and the mere fact that we are on the winning side, should in itself inspire us with supreme hope and courage.

The flash of the Boxer explosion consumed the miasm of inane sentimentalism which befogs the cause of Christ abroad and dispelled the penumbra which has always more or less hung about foreign missions. It peeled off the false ideas about the work in China which prevailed in many quarters and made the facts concerning the extent and magnitude of the task of bringing China to the light, fairly blaze. It exhibited the methods of missionary activity in their manifold and multiform ramifications, in their diversified unity and united complexity in a way which no occurrence short of a cataclysm could possibly have done. The Church at home realizes the situation more rationally than ever before, and the answer to the Mark Twains, the buffoons and the cheap wits who for the nonce diverted many half-hearted supporters of the Lord's cause, is a quickened and intelligent interest in foreign missions and a more trustful dependence upon Him on whom success depends. Mission work is enlarged on surer foundations than ever before.

The year 1904 opens with a war cloud hanging heavy and threatening over the Far East. The light of hopeful peace may play over it occasionally or even dissipate it entirely by the time these lines are in type, but the cloud is inky now. No one, not even the diplomats, can foresee the results, but we know that even bloody wars can be used to clear the way for the Gospel. Not long ago many of the troops of one Chinese regiment near Shanghai, discouraged by the outlook, flocked to the chapels to hear something better than their own religion could offer.

Heretofore missionary work has been upstream ; to-day we must guide the Church down the current amidst whirling eddies, seen and unseen rocks, shallows and quicksands. In many places the difficulty is not to get people into the Church but to keep them out. There is a rush of inquiry ; everybody is asking about something. The Church must give the answer and there must be no uncertain sound. Jesus Christ is the same yesterday and to-day and forever.

Missionaries are responsible for this spirit of enquiry among the Chinese. Our chapels, schools, hospitals, and literature have awakened needs and desires of the Chinese human nature that have been chloroformed for centuries by antiquated and effete influences. The signs of the times indicate the downfall of gross idolatry,—not perhaps in the near future ; but the introduction of science has already begun to annihilate a faith that is not grounded on historic fact and well attested miracles.

Higher criticism applied to Chinese literature and belief is creating a storm of ancient dust, and lashing out anachronism and myth, so that all that will be left is a bare Confucian agnosticism, moral and ethical to a greater or less extent, but worse perhaps than the three religions rolled into one. An enormous amount of reading matter is being produced by native writers who follow the suggestion of Chang Chih-tung and render into Chinese, Japanese books that have themselves been translated from almost every department of English literature.

The Chinese are proving themselves adept journalists. Native newspapers are generally anti-Buddhist, but the religious bent of the Oriental discovers itself even in an agnostic press, and the hybrid ideas of Liang Chi-chao, published in a magazine in Japan and greedily read by tens of thousands in China, are moulding public opinion, at least in the great ports, to a startling extent. Reformers are nearly always ahead of the times, and this clever individual is no exception to the universal rule. Much of his philosophy is borrowed from Christianity. Its practical effects upon minds naturally gross may be illustrated in many ways comic, serio-comic, disgusting, and even tragic. For your philosophical Chinese does nothing by halves. He expects fruit the day after the foreign tree is planted and vainly hopes to gather figs from thorns. He has no measure by which to gauge results, but writes recklessly on in utter disregard of consequences. The opinions of Chinese who live and write abroad because their country is too hot for them, are decidedly unhealthy and unsafe for the masses in China. Their ideas about government will inevitably result in a *Su-pao* case, and their notions about the position of women will produce the "advanced" female who poses as the embodiment of the new philosophy. To keep the native Church from being misled by vain philosophy and science falsely so called will require the utmost vigilance on the part of missionaries and their Chinese co-laborers. It would be wise if each mission would set apart some of their number to watch the literature that is being distributed among their church members. It is dangerous to circulate certain books written by irresponsible Chinese, simply because they are said to advocate reform; and it is always safe to examine a book before recommending it to the natives or allowing it to be placed in the reading room.

There is much encouragement in the fact that the large churches now fast becoming independent in China and

Manchuria show little inclination to disregard the advice and instruction of their foreign teachers, but there are many questions which we cannot settle for them. Our services may be required for many years to come, but the foreign missionary is, from the nature of the case, tentative and transitory. We establish the Church; and when in the course of time it becomes self-supporting and self-governing our duties cease. The Chinese appreciate our advice and direction more as the churches become stronger, and this is a sign of soundness and health. At the same time there is a spirit of independence among the native Christians. This should be guided rather than restrained. In Shanghai there is a Society of Christians from all denominations called The Chinese Christian Union, whose motto is, "China for the Lord" (中華歸主). The principles of this Union are clearly set forth in their paper, *The Chinese Christian*, which is published quarterly in Chinese.

The contents of the first number of this paper is instructive :—

1. The Object of the Chinese Christian Union.
2. On a Self-supporting Chinese Mission Society.
3. A Circular on C. C. U.
4. Enthusiasm, by Mr. D. L. Moody.
5. C. C. U. Notes.
6. The Chinese Christian's *Morning Bell*.

The movement, however, is independent of the work of the regularly constituted churches, and the paper says that instead of being detrimental to the denominations it will promote the zeal and usefulness of each member in his respective church. The Society plans to send out native missionaries to labour in the Chinese field.

Never in the whole history of missions has the outlook been more hopeful than at the beginning of the present year. There is a greater desire for union and co-operation among the different denominations as the work progresses and missionaries realize more fully that they are all one in Christ Jesus. This is evidenced by the fair and courteous assistance which is mutually rendered, in the discussions concerning the division of the field, in the practical comity and altruism among all the workers, and finally in the fact that a united petition to the home churches in Europe and America is being prepared by the missionaries of the great societies, urging increased prayer and a greatly augmented force of native and foreign helpers for

the older stations and the vast outlying districts partially or wholly unevangelized by the Gospel.

With the increased facilities for preaching, the friendly attitude of the mandarins and people, the better equipment in the way of books, newspapers and schools for the now awakened China, and the reinforcements that have already begun to arrive, we must attempt greater things for God in a reasonable, earnest self-sacrificing, prayerful and willing service.

However dark the political clouds may lower, and whatever ruin may threaten the State, the Church is most assuredly being built up in China ; and in the many evidences that He, the Incarnate Christ, is the power behind us, we can thank God and take courage for the future, in the knowledge and sure hope that He will establish the work of our hands upon us. We can confidently expect great enlargement of the Church in every department in the year just begun !

### The Supreme as Recognised in Ancient China.

BY REV. W. ARTHUR CORNABY.

SOME decades have now passed since the "term question" assumed large proportions among missionaries in China, and in spite of an occasional voice raised in objection, the term Shang Ti, accepted by Legge, Chalmers, Faber and some other sinologues, has been adopted by a majority of the publishing Societies as their one term, and by others as a term in request by a number of their missionary customers. So much so that in 1892 the number of Christian books printed in Chinese by Protestant Societies gave the following percentages : Shang Ti, 91.38 per cent.; Shen, 5.44 per cent., T'ien Chü, 3.05 per cent.; Shang Chü, 0.13 per cent. (J. Archibald, for the information of a Corean missionary.)

When a Mission adopts a definite terminology during a time of controversy, or while that controversy is fresh in the minds of its leaders, it is presumably from convictions based upon a special study of the question ; whereas the bulk of missionaries who join that Mission in after years, are likely to adopt the same course for the reason that others have done so before them. And for the information of those, in this latter class, who may not have undertaken any special research into the facts of the matter the writer has been requested to publish

some of the material collected as part of a growing compendium of Chinese quotations on various ethical subjects.

At the outset it will be agreed that however attenuated the term Shang Ti may have become in the minds of Chinese scholars during the ages of godlessness, or of substitution of imaginary deities for God, the term itself, being equivalent to "Sovereign on High," is probably the nearest equivalent we could wish to find in the Chinese language for our phrase "The Supreme." That phrase will therefore be used throughout the present paper as a translation of the Chinese characters for Shang Ti.

The first reference to Shang Ti, or indeed to any religion whatever in the early history of China, is found in the words: "The 'Yellow Emperor' (2697-2598 B. C.) sacrificed to the Supreme, gathered the whole populace together and diffused among them (the principles of) government and religion."

祀上帝，接萬靈，布政教焉。

This quotation is found in the "Easy Edition of History" (綱鑑易知錄), published in 1711; the edition of Chinese history generally read nowadays, and ranking only second to the "Imperially Edited" edition (annotated by both emperors Kang Hsi and Ch'ien Lung and published in 1767). It is an abbreviation of an edition (通鑑綱目) drawn up by Chü Hsi (1130-1200), which itself was a condensation of the great work of Ssü Ma-kuang (1019-1086). The tendency has always been to omit, never to add, references to spiritual matters, and we may take the above quotation as an ancient one.

We seem to have here a brief note of the worship of a patriarchal priest-king, somewhat after the order of Melchizedek, in the days before that branch of the Turanian race, now called Chinese, had continued their eastward migrations to the bend of the Yellow river to occupy the territory which formed the nucleus of present-day China. For the palace of the 'Yellow Emperor' is generally quoted as having been on the Kun-lun mountain, which is over a thousand miles westward from the capital of the Chou dynasty sovereigns (1122 B. C. onwards).\*

The next historical reference is in the reign of the emperor K'u (2435-2366 B.C.), father of the emperor Yao. His consort "Chiang Yuan, together with the emperor, sacrificed to the

\* A work "probably of the second or third century B. C." (Wylie), entitled 穆天子傳, describes the Emperor Mu (1001-947 B. C.), fifteen centuries after the "Yellow Emperor," as taking a pilgrimage to that palace, and says: 天子升於崑崙之邱以觀黃帝之宮

Supreme and bore Ch'i", or Hou Chi, afterwards Director of Husbandry under the emperor Yao. 姜嫄與帝禋祀上帝而生棄. The Book of Odes celebrates his birth in the words: "The Supreme regarded her with favour; and, without hurt or injury, immediately her months were fulfilled, she gave birth to Hou Chi." 上帝是依, 無災無害云云.

The next historical reference is found in the unimportant reign of Wu Tin (武丁 1324-1266), which ruler, wishing to obtain an able counsellor, "reverently meditated and thought upon moral matters, and in a dream the Supreme bestowed upon him an able and virtuous helper," whom he afterwards sought and found in reality. 恭默思道, 夢上帝賚以良弼云云.

After this promising commencement, we might expect to find many further historical references to Shang Ti, but instead find the substitution of the term T'ien (Heaven). The "flood-regulator" Yü (2205-2198 B. C.), for instance, on assuming the throne, said: "I have received the decree of Heaven and will devote my whole energies to comfort the myriad populace in their labours." 吾受命於天, 竭力以勞民. And to the tyrant Chieh (1818-1767 B.C.) a memorialist said: "The hearts of the people are lost, and Heaven's decree no longer aids." 人心已去, 天命不祐. While of the model monarchs of antiquity an early commentator (胡丘峰) says: "They were able to enjoy (the favour of) Heaven's heart and to receive Heaven's manifest appointment." 克享天心, 受天明命.

But that the two terms were interchangeable is strikingly shown in the History Classic (v. 23.) "Thus did they (Wen and Wu Wang) receive the true appointment of the Supreme; thus did Imperial Heaven approve of their ways and give them the four quarters (of the empire)." 用端命于上帝, 皇天用訓厥道, 付畀四方.

In the second historical passage above quoted we find that the Emperor who, with his consort, prayed to the Supreme for a son, is described as "according with the righteousness of Heaven and knowing the extreme necessities of the populace" (順天之義, 知民之急). And we must understand the term Heaven, as thus used, in that higher sense attributed to it in the ancient dictionary of China (the 說文), which says: "The character 天 stands for 'The Exalted in the Highest' (至高在上), being formed of signs meaning 'The One who is great' (從一大也)." The Commissioner Yeh, indeed, who figures so largely in "The Times" correspondence of the later '50s

(and not always very reputably) explained the common substitution of the term Heaven for Shang Ti by saying: "It is not lawful to use the name of Shang Ti lightly, and therefore we name Him by His residence, which is T'ien, or heaven,"—on the principle that "The Court" stands for "The Emperor." It is likely, however, that modern human nature of the West is sufficiently like unto ancient human nature of the East for us to adopt an explanation of the substitution of "Heaven" for the Supreme which may be common to both, namely, that "Heaven" is a colloquial term for an unfocussed God. No Hebrew is recorded to have prayed to "Heaven," still less to have allowed an interjection like "Good Heavens!" to escape his lips.

Ill-defined notions of a Supreme generally, as well as reverence in some choicer minds, may very fairly represent the situation in the Chinese historical books. And the mischievous introduction of the apparently Persian theories of the duality Light and Darkness, afterwards elaborated into the dual Principles Yin and Yang, doubtless did much to banish the term Shang Ti from the records of later centuries.

The term Shang Ti, then, hereafter almost disappears from the very condensed and many times re-edited editions in common use. Such editing, while hardly ever tampering with the text, consisted in omitting the superfluous, or what seemed to the editors in the centuries Anno Domini to be such. And as the Emperors Kang Hsi and Ch'ien Lung omit the sacrifice of the "Yellow Emperor" (our first quotation), it seems more than likely that previous editors and condensers of early history may have done the same with many passages. Especially as we find the term Shang Ti in such frequent use in the History Classic and Book of Odes.

It is to Confucius, as editor of these two classics, that we are indebted for the preservation of the greater number of references to the Supreme under the term Shang Ti, although his own usage was to accommodate himself to the language of the times (fifth and sixth centuries B. C.) and use the term Heaven instead.

A prominent topic in the History Classic is the reverence with which a ruler should carry on his government. The object of that reverence would seem to be the Supreme, whether known by the term Shang Ti or T'ien. But that the former one was in frequent use down to the twelfth century B. C. and still

current much later, is evident from the passages about to be cited.

The earliest reference to Shang Ti in the History Classic is one which we can only contemplate with mingled feelings : “(The Emperor Shun) sacrificed specially to the Supreme, offered lesser sacrifices to the Six Honoured Ones, to the hills and rivers also, and extended his regard to the host of spirits.” 肅類于上帝，禋于六宗，望于山川，徧于群神。To this, from our exalted standpoint of absolute monotheism, we seem to find only too close a parallel in 2 Kings xvii. 32 : “They feared the Lord and served their own gods,” a downward stage toward “they fear not the Lord” of after generations. We may, however, recognise the difficulty in the Oriental mind of imagining an “Imperial Supreme,” however spiritual and exalted, without a retinue of assistant Ministers of State, to whom some lesser respect should be paid.\*

It would be interesting to know whether the worship which the Chinese tribe (or “Black-haired race”) brought with them from their original home to Eastern Asia was purer than that represented at this stage. The characteristic animal worship of Egypt, and later on the transmigration theories of the Aryan tribes in India (incorporated eventually into Brahminism), were at first concessions to the debased religion or fetichism of the aborigines of those two regions ; the religion of the conquering races being, on their arrival, of at any rate a more elevated nature. Such adulterations from inferior and subject races, however, take time to be adopted. And in the days of the Emperor Shun the occupation of a part of China by the “black-haired race” had been an event of but a few centuries. Traces of the worship of the heavenly bodies occur in the early history (in a memorial to the Emperor Ku, 1101-947), and references are found in other works amounting to some two hundred and seventy characters. On the whole subject Hu Hung (12th

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\* Over against this, again, we find that the deep thinkers of China have many fine things to say on the subject of singleness of view. In the ancient dictionary we read : “Alone in the very beginning was the TAO established in unity, creatively separating out heaven and earth and evolving all things.” 惟初太始，道立於一，造分天地，化成萬物. And an ancient work (丘符經) quoted in Kang Hsi's four hundred and fifty volumed Thesaurus of Quotation, says : “He who knows the One—there is no one thing he may not know;) he who knows not the One—there is no one thing he can know. The extreme excellence of the One is expressed in the epithet Matchless. Nor is it difficult to know the One; the difficulty is in full knowledge.” 知一者，無一不知，不知一者，無一能知也，一者至貴無偶之號也，知一不難，難在子終。

Century A.D.), of the Sung dynasty, says : "The ritual of the Chou dynasty (1122-222 B.C.) consisted in the solitary sacrifice to the Supreme," but goes on to say, "and in offering of heaped-up faggots to sun, moon and stars, and bundles of flaming reeds (as in the ceremonial worship of Confucius) to the spirits of the household and kitchen, and to the wind and rain spirits."

周禮乃專以禋祀歸之上帝，以寶柴歸之日月星辰，以槱燎歸之司中司命，風師雨師。

And it is most unlikely, in days when absolute monotheism was not to be found among Chaldean and Egyptian records, that the secondary worship which the Emperor Shun is represented as offering to imaginary beings (although a thousand years previous to the Chou dynasty) was that which had been customary in the yet earlier Chinese tribe as such. What, however, is not without interest on the "term question" is the fact that in Egypt, where the adulteration of religion was much farther advanced, the highest term for "Him whose name is hidden from His creatures"—*Nuk-pu-nuk* (found in the Book of the Dead long ages before the days of Shun or Moses), and literally, "I am He who I am," was the very term by which God announced Himself to Moses, and the term which the special name JHVH was a condensed form in the Chaldeo-Hebrew language.\*

The unique position occupied by the Supreme in the mind of the early monarchs of China is indicated by the counsels given to the Emperor Shun, at his request, by his minister Yü (who succeeded to the throne) : "Abide in your resting-point, attend to the springs of things, study stability, employ upright assistants,—then will your every action evoke a large response from an attendant populace, you will receive in brightness (the bounty of) the Supreme, and Heaven will surely renew its appointment, dealing out blessing." 安汝止，惟幾惟康，其彌直，惟動丕應溪志，以昭受上帝，天其申命用休。

The next quotation brings us to the reign of the tyrant Chieh (1818-1767), who is represented as being as ideally bad

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\* The writer does not deem it to be too much savouring of the "Higher Criticism" (on which in some respects he holds a very suspended judgment, and in other aspects a very old-fashioned view) to suggest that God, so prone to make use of existing materials, may not only have guided Moses by "the inspiration of selection," to give in a purified form the substance of ancient Chaldean records in Genesis i.-ii. 3 (the Elohim account of creation), but also a purified form of the substance of ancient Egyptian records in the Jehovah-Elohim account of creation which follows. Such a suggestion, however, would need an article by itself, and is made with becoming diffidence.

as the Emperors Yao, Shun, and Yü were ideally good. For in the exceedingly terse ancient records of the Far East half-tones are lacking. It is only in the ancient Book of the nearer Orient, that Classic for the world, that shades and "tones" and "values" are employed in the early character-sketching.

The dynasty of Hsia, founded by the great Yü, had lasted four hundred years, and like all the succeeding dynasties, had grown rotten toward the close. A new start was needed, and T'ang the Completer was the man for the crisis. Arousing the populace to revolution, he addressed them saying: "The (present) sovereign of the Hsia dynasty is an offender, and as I fear the Supreme, I dare but rectify (the situation by punishing him)." 我畏上帝，不敢不正。 In a later volume of the same History Classic the case is represented thus: "I have heard that 'The Supreme guideth to rest,' but (the sovereign of) Hsia would not enter upon (lit. move to) His rest, whereupon the Supreme visited him with corrections." 我聞曰，上帝引逸，有夏不適逸，則惟上帝降格. Also "the (earlier) sovereigns of Yin (or Shang) were humbly careful not to lose (the favour of) the Supreme." 殷王亦罔敢失上帝. But the latest ruler of the dynasty founded by T'ang the Completer, "was much abandoned to dissolute idleness, regarding neither the manifest (will of) Heaven, nor the importance of the people. So that the Supreme no longer protected him, but sent down the great ruin which we have seen." 惟時上帝不保，降若茲大喪. Alas that history should have repeated itself!

But T'ang himself had made a good start, and a minister of his justifies the revolution by saying: "The sovereign of Hsia was an offender, falsely pretending to the sanction of supreme Heaven, to spread abroad his commands among the people. Therefore the Supreme viewed him with disapprobation and caused our (founder of the dynasty of) Shang to receive His appointment." 夏王有罪，矯誣上天，以布命于下，帝用不臧，式商受命.

The victorious T'ang, having gained the throne, sent forth his great announcement to his subjects saying: "The Imperial Supreme has conferred (even) upon the ordinary populace a moral sense, to comply with which would give them a right and constant spirit." 惟皇上帝，降衷下民，若有恆性.

A grandson of T'ang succeeded to the throne, though not to the virtues of his illustrious predecessor, and in proclaiming him as the new sovereign (T'ai Chia, 1753-1721 B.C.) his aged

prime minister recounted the conditions under which T'ang commenced the dynasty, giving much excellent advice to the young man and ending with the words of warning: "The (favour of the) Supreme is not invariable: on the good He sends down manifold blessings, but on the evil-doer manifold calamities, etc." 惟上帝不常, 作善降之百祥, 作不善, 降之百殃.

In a later memorial to this young ruler, the same prime minister gives us an insight into the religious opinions of the times, which prompted a secondary worship to "the spirits of heaven and earth, of the land and grain, and of the ancestral temple." For the former sovereign is said to have "served and obeyed" all these, "keeping his eye all the while on the lustrous requirements of Heaven," a condition of things which of course contrasts with the moral sense of the sons of Abraham. To them such additions, even while practiced in degenerate times, would have been in the heart of hearts of the Hebrews a criminal adulteration, in fact spiritual adultery.

In China those "spirits of heaven and earth" were destined in after years to loom larger in the popular imagination than the Supreme. And in six hundred years' time we find a model sovereign who ousted the last tyrant of the Shang dynasty (1122 B. C.), announcing that "Heaven and earth"—probably used at this early stage in the sense of our modern word Nature—as "the parent(s) of all creatures." Yet the Supreme was still recognised as the one King of kings, in a very literal sense. "Now Heaven, to protect the populace, made for them rulers and instructors, that they might be able to assist the Supreme and secure the tranquillity of the (realm in all its) four quarters." 天佑下民, 作之君, 作之師, 惟其克相上帝, 寵綏四方.

But, alas, human nature, being prone to a topsy-turvy view of things, magnifies the etceteras above the essentials, and having found the obvious etceteras of life to be "heaven and earth, rulers and ancestors and instructors," as mentioned in the above paragraphs, has in China to this day written the characters for these five items, and with the altar of incense in front, has come to regard them as the sum-total of all things adorable by the populace. Until there has been no place left for the Supreme: only a place for luck-producing idols, to bring them "riches, sons, and long life"—the highest blessings contemplated by the masses.

Some fourteen other references to Shang Ti occur in the not massive volumes known as the History Classic, but without quoting these in detail, we will pass on to the ancient Book of Odes. The finest passage therein may be quoted first: "Great is the Supreme! Descending (or looking down) in majesty, surveying all regions, seeking the repose of the populace." 皇矣上帝，臨下有赫，監觀四方，求民之莫。Another is a seasonable message of arousal to a neglectful ruler, presuming on the decree of heaven: "How vast is the Supreme! The ruler of the populace below. How awful is the Supreme! With many irregularities in His ordinations!" 蘩蕩上帝，下民之辟，疾威上帝，其命多辟。But this latter exclamation is merely that of superficial judgment, and the psalmist (as we may almost call him in this ode) answers his own queryings by quoting from antiquity: "It is not the Supreme that has caused this evil time; but Yin not following the (good) old (ways)." 匪上帝不時，殷不用舊。And in another ode: "There is the Imperial Supreme. Does He hate anyone?" 有皇上帝，伊誰云憎。Nay, does He not give rain and fruitful seasons? "How beautiful are the wheat and barley! What shining produce we shall receive! The bright and glorious Supreme will thus give us a good year." 於皇來牟，將受厥明，明昭上帝，迄用康年.

In other ode we have the exhortation: "Have no doubts nor anxieties. The Supreme is with you." 無貳無虞，上帝臨汝. Which message is addressed in other language, a thousand years later (in the biographical annals of Ssu-Ma Ch'ien) to the Han Emperor Wu Ti (140-87 B. C.): "The Supreme bends down in grace and manifold blessing, bringing (the enterprise) to a commendable conclusion." 上帝垂恩儲祉，將以薦成.\*

The great essentials of a devout life are described in the Book of Odes as having been fulfilled in the case of Prince Wén (father of the founder of the Chou dynasty): "This 'King Wen,' with the carefulness of a fluttering bird, served the Supreme intelligently and secured abounding blessing." 綜此文王，小心翼翼，昭事上帝，聿懷多福. This quotation is

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\* The commentary suggests 稱 for 薦, as found in some ancient copies, and the whole may possibly read: "The bending down of the Supreme in grace and manifold blessing, is about to become a congratulatory fact." For the occasion was the building of an altar to the Supreme, whose worship had been abandoned by Ch'in Shih Huang, and only revived in a corrupt form by Han Wén-ti.

the more interesting as marking the non-imperial worship of the Supreme. For though the title "King Wên" suggests to Western readers the post of sovereign, it was merely the "title of canonisation" given to Ch'ang (昌), duke of the State of Chou, otherwise called the Chief (or Marquis) of the West, 西伯.

The special ceremonies of worship, in yet earlier days, on the part of T'ang the Completer, before he ascended the throne, are thus described by the worshipper himself: "I, the little child. . . presume to use a dark coloured victim, making clear announcement to the spiritual Sovereign of the high heavens."

肆台小子，敢用玄牡，昭告于上天神后。 Thus the History Classic, and the Book of the Analects gives the quotation in the words: "I, the little child Li (the child-name of T'ang), presume to use a dark coloured victim and presume to announce to Thee, O most great and Imperial Supreme, etc."

予小子履，敢用玄牡，敢昭告于皇皇后帝。 And the sense of priesthood on the part of the sacrifice (not yet "Son of Heaven" or special representative of Heaven) is given in the rest of the sentence: "If in my person I commit offences, they are not to be attributed to the populace of the land. If they commit offences, those offences must rest on my person."

朕躬有罪，無以萬方，萬方有罪，罪在朕躬。

Leaving unnoticed about seventeen other references to the Supreme in the Book of Odes, we find the requirements of kingly worship described by a statesman of the Sung dynasty, Li Kang (1085-1140): "Heaven is to the sovereign as father and mother to a son, loving him with an extreme love, and therefore giving him extreme admonition. Thus a ruler of men, admonished by Heaven, must be fearful and careful to the point of sincerest awe."

天之於王者，猶父母之於子，愛之至，則所爲之戒者亦至，故人主之於天戒，必恐懼修省以致其寅畏之誠。

To which Hu Hung (12th century A.D.) adds: "The sovereign serves Heaven as (a son serves his) father. He must do so with settled sincerity and the most refined unity of virtue. Therefore he selects a spot of country-land to the south of the city, sweeps the ground and sacrifices to 'The Supreme of the Vast Heaven'; the word 'Heaven' pointing to His disposition, and the word 'Sovereign' (in 'Sovereign on High') referring to His essential nature."

王者以父母事天，立誠而精一其德，故兆於南郊，掃地而祭者，昊天上帝而已，天言其氣，帝言其性也。 To this an Emperor (Hsiao Tsung, 1163-1189) replies: "I sincerely and

reverently serve Heaven, and Heaven continues to me happiness and blessing." 賤以誠敬事天, 天以祉福遺賤.

On that word "happiness" the Book of Rites (section 祭統) has a fine note: "The worship of the virtuous will receive a due reward of happiness, but it will not be what the world calls happiness. It will be the happiness of preparedness, a preparedness based on complete submission. For with the loss of all unsubmissiveness, there is preparedness for all things." 賢者之祭也, 必受其福, 非世所謂福也, 福者備也, 備者百順之名也, 無所不順者之謂備.

That some of the ceremonies of imperial worship were originally undertaken by way of example to the populace (as in the early patriarchal or else priest-king worship of the books of Genesis and Job) seems clear from their connection with the annual handling of the plough by the sovereign, a ceremony still found in survival. The Book of Rites says: "In the first month of spring the Son of Heaven . . . prays to the Supreme for grain (*i.e.*, for a good harvest) . . . and himself handles the plough . . ." 孟春之月, 天子乃以元日, 祈穀於上帝, 乃擇元辰, 天子親載耒耜云云.\*

An Emperor with an otherwise fair name, however, set a very different example to the populace in after years. The Han Emperor Wen Ti, in the fifteenth year of his reign, was informed by the Master of Ceremonies that: "Of old the Son of Heaven every summer personally offered ceremonial sacrifice to the Supreme", (躬親禮祀上帝於郊), and the Emperor awaking to his duty in the matter went forth to do so. But wishing to improve on the ancient custom, said: "I now personally offer sacrifice to the Supreme (今上帝賤親郊); but Sovereign Earth is without sacrifice, and so the ceremony is one-sided . . ." (the Supreme being regarded as "Heaven.") Whereupon an altar to "Sovereign Earth" was erected, and Sovereign Earth was worshipped with the same ceremonies as the Supreme. 望拜如上帝禮. Thus the great historian Ssü Ma-ch'ien relates in his Sacrificial Records. And in his Historical Records proper he relates that altars to "the Five Imperial ones" were (also) erected. For which

\* Another reference to Shuang Ti, given in the 國語 and omitted from the history as condensed by the Emperors Kang Hsi and Ch'ien Lung, occurs in the account of the king (宣王) who refused to handle the plough (827 B. C.). His minister remonstrated saying: "This must not be (neglected). Agriculture is the great business of the populace; the millet offerings to the Supreme have this origin (and significance). . ." 夫民之大事在農, 上帝之粢盛於是乎出云云.

exceedingly serious public act the Emperor Kang Hsi blames Wen Ti saying: "Those who know the nature of the universe may not allow themselves to be thus deluded by spirits and bogies (神怪)." And the compiler of the "Easy Edition of History" in 1711 (吳乘權) gives vent to the vigorous criticisms: "Heaven is one! And to talk of Five Imperial ones! Such is not antiquity! Sick-minded Emperor!" 天一, 而曰有五帝焉, 非古也, 病帝也.

Thus the dormant conscience of a Chinese historian awoke to proclaim the unique position of the Supreme, in the terms of absolute monotheism, as being the principle of the really ancient worship of Chinese sovereigns and patriarchal chieftains. And though the term "Heaven" is used, its meaning is evident, from the fact that Wen Ti went forth to worship none other than "the Sovereign on High."

The Five Imperial ones (according to the 五經通義) were "the azure Sovereign of the east, the red Sovereign of the south, the white Sovereign of the west, the black Sovereign of the north, and the yellow Sovereign of the middle," 東方青帝, 南方赤帝, 西方白帝, 北方黑帝, 中央黃帝. These were Taoist inventions, encouraged by the "new start" in religious matters made by "The First Emperor," as he termed himself (始皇帝 221-210 B. C.), who for the time abolished the ancient worship of Shang Ti, welcomed Taoist Magicians to his Court, and set up as objects of worship the eight deities: "Heaven-lord, Earth-lord, War-lord, Yang-lord, Yin-lord, Moon-lord, Sun-lord, Four Seasons'-lord." 天主, 地主, 兵主, 陽主, 陰主, 月主, 日主, 四時主.

And so great was the resulting disorganisation of imperial worship that Wen Ti, coming to the throne fifty-two years afterwards, passed fourteen years of his reign without attending to the worship of the Supreme, and arousing to that fact in his fifteenth year, with the couple Heaven-lord\* and Earth-lord in mind, coupled Sovereign Earth (后土) with the Supreme

\* The term T'ien Chu (天主) is found once at least used by a Sung dynasty commentator (徐鍇), 920-974, of the ancient (說文) Dictionary, in an entirely unobjectionable connection. The Dictionary itself explains "Heavenly Spirit" as "the producer (leader-forth) of all things." 天神引出萬物者也. On which the commentator remarks: "The Heaven Lord sent down (His) breath and influenced all things (into being), and thus it is said 'produced all things.'" 天主降氣以感萬物故言引出萬物.

And the term Shen (神) is also used in a not ignoble sense of Wen Wang, 事神保民, a reference to 文王昭事上帝. The writer has not yet discovered other such references to either term in Chinese literature, and would be grateful if any reader would point out others.

(上帝), and in addition "ennobled" the imaginary Five Imperial Ones of the then awakening Natureists or "Taoists." Which action can only be exceeded by the weak Emperor Hui Tsung (1101-1125 A. D.) deifying a favourite Court Magician as "The Gemmous Sovereign on High" (玉皇上帝), the chief idol of decadent Taoism to this day.

The definition of Shang Ti given in the work 五經通義 is: "The Great One among Heavenly spirits is called the Sovereign on High of the vast heavens." 天神之大者, 曰昊天上帝. With which our direct references to the term Shang Ti in Chinese literature may end.

But under the term Heaven, as used of the Supreme, we read in Yang Tzū (楊雄, 53 B. C. to 18 A. D.) that "Heaven is spiritual, Heaven is intelligent, with an enlightened knowledge of all regions; Heaven is refined, Heaven is subtle, and all things do homage thereto," 天神天明, 照知四方, 天精天粹, 萬物作類. Heaven is claimed by Confucius as the source of all that was good in him (天生德于予); and of the task of national renovation the History Classic declares: "The work is Heaven's work, and man's place is to fulfil it." 天工, 人其代之. A book (陰符經) attributed variously to the Yellow Emperor (!) and to Chiang T'ai-kung (姜子牙 or 太公), but regarded as a standard work, and on sale at Provincial Libraries, contains the noble sentence: "Heaven's extreme partiality in practice is extreme justice," 天之至私, 用之至公. The erratic philosopher Chuang Tzū (3rd and 4th centuries B. C.) exclaims: "Partiality is human, but a large completeness belongs to Heaven," 嗜於人而侔於天. And in Lao Tzū's famous passage: "The net of Heaven stretches everywhere; its meshes are wide, but nothing escapes them," 天網恢恢, 疏而不失.

Pan Ku (班固 died 92 A. D.) in a work called the 白虎通, says: "Heaven has a disposition (capable of) pleasure and anger, a heart of sorrow and joy, answering to that of humanity, so that Heaven and man may be at one," 天亦有喜怒之氣, 哀樂之心, 與人相副, 以類合天人一也. And Kuan Tzū (or the work popularly attributed to 管仲) says: "When a man's deeds accord with Heaven, Heaven aids him; when his deeds are opposed to Heaven, Heaven disregards him. Those whom Heaven aids, though small, become great; those whom Heaven disregards, though (apparently) successful, must suffer defeat," 其功順天者, 天助之, 其功逆天, 天違之, 天之所助, 雖小必大, 天之所違, 雖成必敗.

"Heaven is most high, yet listens to the lowliest," 天之至高, 聽之至卑, says a work of the third century A.D. (蜀志). In the Book of Odes, someone suffering from slander, exclaims: "O vast and distant Heaven, who art called our parent!" 悠悠昊天, 日父母且. And the statesman Ch'ü Yuan (332-295 B. C., whose name is associated with the modern Dragon Boat Festival), who did thus suffer, says in one of his essays: "Heaven is man's origin. And when oppressed with poverty, he recalls his source. For when men are overwrought and worn out, who ist here that does not cry to Heaven?" 天者人之始也, 人窮則反本, 故勞苦倦極, 未嘗不呼天也.

And if a Chinese pundit be consulted on any of the above passages, as to what or who is meant by "Heaven," his invariable answer would seem, in the writer's humble judgment, to go very far toward settling the "term question," provided that due caution be employed in the use of that term. In a word, that the term Shang Ti is by no means "rotten wood that cannot be carved," or so hopelessly impure that it may not be sanctified.

But as St. Paul says upon another question of his own day: "Let each man be fully persuaded in his own mind." (君子安其身而後動 as in 鑿辭傳). And observing the spirit of the whole fourteenth chapter of the epistle to the Romans we may also, above all things, "give diligence to keep the unity of the Spirit in the bond of peace."

### Education in Mission Schools.\*

BY DR. H. V. NOYES.

THE object of right education is to assist in putting students on the line of making the best possible use of the faculties and opportunities which God gives them and for the whole of life.

We are taught in our Catechism that the "Chief End of Man is to glorify God and enjoy Him forever." I would expand this somewhat, making it more a parallel with the Saviour's statement of the two great commandments of the law, viz., Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, and making the enjoyment a consequence rather than a chief end.

\* Read at the Annual Meeting of the A. P. Mission, Canton, September 11th, 1903.

I would write it thus : The Chief End of Man is to glorify God and do good to men, resulting with absolute certainty in the enjoyment of God forever and the added enjoyment of the society of the redeemed, both in this life and the eternal life beyond.

The high endeavor of Missionary Education should be to secure in boys and girls, men and women, habits resulting in a character that will lead to the attainment of the above "Chief End of Man," built on such a foundation that it will stand sure in every dark hour of sorrow, in every time of bewildering doubt, in every fierce conflict with temptation and sin. The rains may descend, the winds may beat upon it, but it will not fall, for it is founded on a rock.

It is sturdy men and women of this character that China needs, that all heathen countries need, and Christian countries as well.

The object of schools is to start the young in the right direction for their long life-journey. It is not to cram them with information, but rather to put them on the track of investigating for themselves. It is not to try to make them know everything in the heavens above or the earth beneath or the waters under the earth, but rather to teach them to walk through the world with their eyes wide open and see for themselves what is going on around them, to judge correctly between right and wrong, and ever to follow the right.

A broad education plans for the development of the whole man—physical, intellectual, and moral. Failure in any one of these respects is a sad loss. A sound mind in a sound body, under the guidance of a rightly trained conscience and God's revealed will, is the desideratum.

(I). A sound body.—Especially is attention to this necessary in Chinese schools ; partly because the Chinese grow up with little or no instruction as to how bodily strength can be developed and disease guarded against, and particularly because after two or three years of study a Chinese boy imbibes the idea that for him to do any kind of physical work is unscholarly. Down through the ages has come the hard-fixed custom that the man who uses his mind must not use his body one whit more than is absolutely necessary. And so the weak body, the literary stoop, and the big round spectacles are the object of the boy's ambition.

All this in mission schools needs to be broken down completely, trampled under foot. In the earliest stages of their

education students should be taught the imperative necessity, as well as the Christian duty, of caring for their bodies. Elementary physiology should be taught, and the practice of what is taught, insisted on. The younger boys take readily to foot ball, base ball, cricket, and other field sports, and they ought to have the field and the appliances for indulging them. Once fairly started they will continue these sports as they grow older. A gymnasium is much needed in a boarding-school, especially where the proportion of rainy days is so large as in South China. We have seriously felt this lack in our school on Fa-ti. We have had painful lessons, impressing us more and more with the necessity of physical culture, in the fact that more than one of our most promising and best educated students have broken down or died soon after completing their course, just at the threshold of the life work that was before them. We are giving this matter careful attention, and much more interest is being developed than formerly existed. Our hope is that, in the not distant future, appliances may be provided, by means of which we may be able to bring our students to the end of a long course of study with stalwart bodies, as well as trained minds.

(II). Intellectual training.—The same principle holds true here as in the development of the body. We must, according to the literal meaning of the word, educate, that is, keep up a constant process of drawing out. Strength of body is not developed by simply feeding. This is necessary. It gives the foundation of strength, but the hand, the foot, the eye, the ear, become more and more useful by using. It is an unchanging law of nature that strength must be put forth in order to get greater strength. Nourishment without exercise gives us a body fat, lazy, and useless. It is exactly the same in regard to mental processes and mental development. The mind must have material enough given it to work upon, but then it must work in order to grow strong. We all know that just at this point Chinese education is a failure. It is a constant filling in without much taking out. The poor Chinese boy is doomed to long years of drudgery in stuffing his mind with Chinese characters and memorizing whole tomes of Chinese Classics and then memorizing the explanation. The memory is used and wonderfully developed, but that is about all. The development is one-sided. That many of the Chinese become fine business men, shrewd diplomats, and able also in other

respects, is not because of but largely in spite of their faulty education in the schools. They get the best part of their education in their contact with men in the varied and sometimes rough experiences of life.

Under these circumstances what ought to be done in missionary schools? The habit of memorizing probably ought to be kept up to a certain extent. It is necessary in learning Chinese characters. It is a good thing to commit to memory considerable portions of Scripture, and probably more or less of other books. It would undoubtedly be of advantage if more of this were done in Christian lands. But beyond this the Chinese need a complete revolution in their way of studying. They need to be taught to think for themselves. In mission schools they are learning to do this, and not rebel against it as they did years ago. I may relate a little of my own experience. Not long after I came to China I prepared a mental arithmetic, and when it was completed, took several copies to a mission village school some miles from Canton, thinking I could begin the introduction of Western studies with something manifestly useful in small business matters, and therefore commanding itself to the Chinese. What was my surprise, on going the next time, to find not more than half the scholars present, and that the parents had told the teacher they would not send their children to school if they had to spend their time in such foolish study. Considering discretion the better part of valor I withdrew the dangerous little book to wait for better times. Afterwards I tried it in a mission day-school in Canton city, with the same result as in the country school. I waited until I had a small school on mission premises and then again started a class. The boys were quite opposed to it, but I made them study it. One of the most reluctant boys in the class became the best mathematician who ever went through our Fa-ti school, and does the larger share now of our mathematical teaching. He delights in these studies and smiles when reminded of his abhorrence of mental arithmetic in his boyhood days.

I need hardly say that this beginning of a line of mathematical study had very little reference to preparing the boys to do business, for the Chinese were getting along very well in that direction. It was to give them something that would compel them to break away from simple memorizing and think for themselves, and that is exactly what the hardship was to them. It was not very long before that class could repeat in

concert the multiplication table up to twenty-five times twenty-five ; not by any slavish act of memory, for they had only been required to memorize up to twelve times twelve. Beyond that they had been taught simply to make successive additions, as they recited and as rapidly as the rising and falling of the hand. This secured close concentration of thought and mental discipline—exactly what was aimed at.

I may refer to a “slate-pencil rebellion” which happened some years after the mental arithmetic business. A class of students in the theological course were required to take up mathematical study, which at that time had not attained the honorable position which it now has. As before, the object was to secure some original thinking. But the students did not specially desire this, and the “straw that broke the camel’s back” was the requirement of the Chinese teacher that they should buy slate-pencils at ten cash each. The next morning fifteen indignant theological students presented themselves and their complaints. I told them it was a very proper thing for them to buy their own slate pencils. They said it was contrary to the agreement made with them, that “they were to have their board for three years while studying theology and fifty cents per month for incidentals.” I reminded them that this was an incidental. Their reply was that they would all leave the school if the requirement was insisted on. I said to them: “Go then ; any student who will leave the school on account of ten cash for a slate pencil is the very student that we do not wish to have about the premises. Go, the sooner the better.” Of course not one of them left. They went ahead with their mathematical studies.

Some years later, when these became popular, I asked one of our best assistants why it was that in marked contrast with former years the scholars all wish specially to study mathematics. His reply was, “Those who have graduated, have found out that they can *preach better* for having taken this study.” They do preach better, undoubtedly, and because they have acquired a habit of close thinking. A solid mathematical course is therefore desirable in mission schools on account of the mental discipline which it secures.

A second method of leading away from the habit of memorizing and securing thought is to insist on scholars reciting in their own words and not those of the book. I prefer “topical recitation,” to be followed, however, by questioning, if

there have been omissions or the subject has not been made clear, and finally such explanations and additions by the teacher as may seem necessary and profitable. This reverses the Chinese order. In my earlier teaching experience I found the scholars were nearly as much opposed to this method of reciting as to mathematics. They said, "How can we recite what has not been explained?" They were told that in this school it would be a fixed custom that the scholars would do the *first* and the *larger part* of the explaining to the teacher rather than the teacher to the scholars. It is surprising how grown up men, who have been teachers for years in Chinese schools, will read a verse or passage in Wén-li and glibly change it into colloquial, phrase by phrase, and yet fail utterly to grasp the important thought of the verse, or the real drift of the passage. Persistent inquiry after the thought, rather than the letter, is the remedy for this.

We need studies, not only to concentrate thought but also to broaden the intellectual vision. For this nothing is better than the study of nature in all its forms; God in His works as well as in His Word. The most striking impressions are made by what is most minute and what is most immense. To find, by microscopic aid, the complete machinery of life in uncounted numbers of objects so small as to elude the unaided sight, fills the mind with wonder and with awe and gives new lessons of the minuteness of God's providential care. The teachings of astronomy have a wonderfully expanding power—to learn that the little points of light that we see in the sky are huge suns, millions of times larger than our world; that, hung upon nothing with planets circling around them, they are speeding faster than the swiftest cannon ball in their noiseless flight through unmeasured space, onward in their long circuits which may be millions of years, but sure to be brought at length to the point of departure, to begin another long round, evermore swinging backwards and forwards, beating the great seconds of eternity—what can tend more than such knowledge to enlarge the mind, to fill it with thoughts of God's majesty and power, and quicken it to humble worship, admiration, and praise. "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?"

Historical studies ought also to have a prominent place. "The proper study of mankind is man." That education is not complete which does not include both God's dealings with

men and the dealings of men with each other ; that does not show how, through the long line of individual and national experiences, the merciful purposes of a righteous God are being steadily accomplished and will be accomplished to the end. It need hardly be mentioned that in a Christian school the Bible will be given its deserved high place in historical study. Where else can the early history of the race be found ? Where is there a better foundation on which to build up historical research than the book of Daniel ?

In regard to all the above, or any other lines of study, two things should be always kept in view. (1). Thoroughness is always more important than the amount gone over. Constant thoroughness produces a good intellectual habit which will be a lifelong benefit. Lack of thoroughness produces a bad intellectual habit which will be a lifelong injury. (2). Time is an absolute necessity for thorough intellectual development. Manly intellectual strength, and a habit of concentrating thought at will, cannot be obtained in a day, or a month, or a year, any more than a child can grow to be a man in the same time. We must beware of trying to make too short cuts in our educational work.

(III). The next and the most important inquiry of all is : What use should a student be taught to make of his developed physical and intellectual powers ? To spend years of time in trying to give him a sound body and a trained mind, is labor lost, unless these are applied to some useful purpose—worse than labor lost if they are applied to a bad purpose. We need to teach the Chinese, in our Mission schools, that there is a nobler end to be sought than making money, than literary reputation, or high official standing. To the large majority of them all these objects center in the first. They desire literary ability and official preferment in order to make money. No path is very attractive that does not have a pot of gold at the end of it ; and this is the cause of a very large portion of China's misery to-day. Here as elsewhere “The love of money is a root of every kind of evil.” Independent of its effect on the Christian church, no kinder thing can be done for the Chinese people than to turn their thoughts to nobler objects.

This we ought to attempt thoroughly and persistently in our mission schools. Our object should be nothing less than to send forth leaders of men in the right way along the walks of life. To accomplish this we must have “line upon line, precept upon precept, here a little and there a little.”

In China as elsewhere we find, leaving out of view those who are deliberately and wilfully leading lives of sin, the following classes of people :—

(1). Those who are living aimless, useless lives ; simply drifting, living and dying almost like the beasts that perish. The young should be warned against such a life.

(2). Those who live for pleasure. They set out to make themselves happy, but generally succeed in making themselves of all men most miserable. They pass at length from sight and memory, leaving no trace behind ; poor examples indeed to follow. This class is perhaps comparatively not so large in China as elsewhere.

(3). Those whose chief employment is to make a living. By the hard pressure of necessity a vast number of the human race are compelled to spend the greater part of their time in providing sustenance for themselves and their families. They are doing right. "If any man provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel". But this does not shut them out from obeying the injunction, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God ;" or that other injunction, "Do good to all men as ye have opportunity, and especially to them that are of the household of faith." At the very least they still have the high privilege which no one can take from them, of being God's living epistles known and read of all men; and this we should impress upon our scholars.

(4). To make money.—On this point our scholars ought to be persistently taught that to amass a fortune, only for selfish purposes or to hoard it, is one of the very lowest objects of human pursuit. On the other hand, they may be just as clearly taught that God undoubtedly gives to some the ability to make money, and that these not only may but ought to use this ability for the glory of God and the good of men. A reporter once asked the Hon. John Wanamaker what was his leading thought in business, and got the reply, "Every day to do a good day's work, with the view of helping to uplift my fellow-men."

(5). To gain wide reputation.—"A good name is rather to be chosen than great riches," but to make the praise of men the object of effort is to seek an empty bubble that will burst in pieces when grasped.

(6). To gain a high position in life.—If one seeks this simply as an end, it stands in the same category with the love

of reputation ; but if sought or accepted, with the simple desire of exerting a strong influence for all that is manly, and noble, and good, so far as lies in one's power to make the world better by living in it, then it is a praiseworthy object.

(7). To please God.—This is after all the final test by which all action should be tried. It is a motive we cannot urge too earnestly or too repeatedly upon the scholars who come under our care. If only they make this their stedfast purpose, their lives may, according to circumstances, guided by God's Word and His providence, lie along many different lines. I desire no higher meed of praise for any of our scholars than that, at the end of life, it may be said of them, "They had this testimony that they pleased God."

By faithfully keeping before our students considerations like the above, we may hope to induce them to seek higher aims in life than only material prosperity or self-centered advantage of any kind. If thoroughly done in all mission schools, it will be a powerful lever not only to lift the Christian church, but, in time, the nation itself to a higher plane of thought and life ; to lift her out of an horrible pit and the miry clay and set her feet upon a rock and establish her goings.

One thing more should be mentioned, and that is the power of a teacher's own character in moulding the character of his scholars. Nothing is more important. Teachers ought to endeavor so to live that they can adopt the words of the Apostle Paul and say to their students, "Be ye followers of me, even as I also am of Christ."

I would have been glad to discuss the question of industrial schools and of self-support generally in educational work, but it would add too much to the length of this paper, especially as I wish to refer briefly to our own High School and Theological Seminary.

This institution, as at present organised, was commenced in 1885. There had previously been a theological training school, limited at first to ten students and afterwards to twenty, but the long and serious illness of Dr. Happer, who had charge of it, had led to the scholars being scattered, so that only six remained as a nucleus of the Theological department of the new school which was established for general education and for all classes. The first year the enrollment was thirty-six, the second year sixty, the third year seventy-two. The attendance since has varied in different years, from sixty to ninety, with an

enrollment of from eighty to 112. The present year, 1903, the attendance the first term was 100, and the second term eighty-five to ninety, with an enrollment of 112.

Commencing with the very rudiments of education in Western studies, the standard has been gradually raised year by year, until our curriculum is what is placed before you to-day. This is a curriculum not of what it is proposed to do hereafter but of what is actually studied and taught now. If you will compare it with the curricula proposed for different grades of schools by the Committee of the Educational Association of China, you will find that outside of the Theological department it includes additional to the High School course, about half the College course recommended by that Committee.

When the Mission asked me to take up this work two plans were in view, each of which probably would have its advantages. The first was to secure scholars by giving them their whole board and possibly incidentals and some clothing, and in consideration of this binding them by written agreement to remain long enough for a thorough course of study. A higher grade could be sooner reached by this method. I would compare it to building a structure straight up from the foundation, rising high above all surrounding buildings, an object to be seen from afar. The second method, not very common then but the one adopted, was from the beginning to require scholars, with the exception of theological students, to pay for their board, either in whole or in part. Those who are able to do it are expected to pay the whole, while for the poor it may be reduced as low as one-half. With few exceptions this rule is maintained. Of course more money could be obtained if the English language were taught, but the instruction is carried on entirely in the Chinese language. The whole cost to the Board in the United States, excepting large repairs and the salaries of two foreign missionaries most of the time, has not exceeded \$1,000 gold per annum and rarely amounted to that. Last year with provisions at a high price and an attendance of seventy to eighty the charge to the Board was \$840 gold. This includes the employment of four Chinese teachers, who by their efficient and faithful work have done much for the success of the school.

The attempt has been made to hold students by developing a love of study rather than by written agreement, and no attempts have been made other than the instruction given to induce scholars to attend. I would compare this second method to

piling up a hill. The material carried up will more or less run down its sides, but when it attains the same height of a structure raised by the first method its base will be very much broader.

Since 1885, including those who will graduate at the end of the present term, forty have taken the full course in both High School and Theological Seminary. Of these, three are now laboring for their countrymen in Hawaii and one in New Zealand. Not having taken the full course, but employed as preachers, forty-one, of whom one is laboring in British Columbia; fifteen have been employed as colporteurs, and fifteen have taken a course of study preparatory to a medical course taken elsewhere. In addition to the 111 mentioned above about 500 have attended the school for a longer or shorter time. Since the organization of the Fa-ti Church in 1891, 105 scholars have joined it on profession of faith. Of the 112 enrolled this year, fifty-four are church members.

The Bible and Christian teaching have always held the front seat, and I have yet to hear the first complaint made of this, either by parent or scholars. As two of our last year's graduates said in their closing speeches: "Every one knows that this is a Christian doctrine school."

I will only add in conclusion that I have considered myself peculiarly fortunate in having such colleagues as Rev. W. J. White, Rev. Dr. O. F. Wisner, and Rev. J. J. Boggs, who have successively labored with me cordially and efficiently in the establishment of the institution. Its foundations have been laid, we believe solidly laid, and we also believe that the work which it is destined to accomplish is only fairly begun.

### Some New Forms of Annoyance.

BY REV. G. A. CLAYTON, WUSUEH.

**T**HE following brief notes on certain methods of annoying—one can hardly say of most of them “persecuting”—Christians may be of interest. They have all been met with during the last three years.

1. *Exclusion of Christians from participation in the distribution of superfluous clan monies.*—Several cases have come under notice. One will suffice as an example. Hsia is a member of a large clan. He was not at the time referred to baptised, nor was he entered as an enquirer, but he had definite-

ly broken with his idolatry and been very outspoken as to the value of ancestor worship. He had been much involved in Yamén business whilst still a heathen, and we were awaiting proof that he had really given up this work before admitting him as an enquirer. His clan was possessed of land and buildings, the product of careful investment of monies contributed years ago by the different families in the clan in different proportions. The clan decided to distribute a certain sum that it was felt was not needed for clan purposes amongst the descendants of the original families in proportion to the original donations. But in preparing the list of participants Hsia was omitted as one who did not join in the ancestral worship, a charge that was quite true. Without waiting to see what friendly intervention might do, Hsia entered a case against his eldest brother to secure a share of the monies. The case was in due course tried and the Mandarin gave judgment. He said nothing disparaging to Christianity, but he decided that, as the monies in dispute were originally given to secure the perpetual and proper observance of ancestral worship and as the plaintiff had definitely declared his intention not to observe those rites, the plaintiff had no claim on the monies still in the hands of the "trustees" of the Ancestral Hall, and therefore no claim on these monies when distributed.

Hsia of course appealed to the writer to interfere. As he was not even an enquirer one could do nothing. But even if he had been an old and reliable member, what could one have done? Was not the decision of the magistrate just? Will not all Christians sooner or later have to accept such "persecution" as this?

2. *Exclusion of Christians from clan feasts at the great festivals.*—Chang is an enquirer. He comes from a village where the threats against those who enter the church have all proceeded from one man—a rich bully. This bully did no overt act till a recent village festival. On that day the villagers first went to perform ancestral worship and then returned to feast. Chang abstained from worshipping, but went to take his place at one of the tables. From all we hear no one objected till the bully noticed his presence, and insisted that the non-worshipper of idols do not share the feast, and ejected Chang.

Chang appealed to us on the ground that he, a Christian, was turned away from the feast by the bully. Enquiry elicited the information that the feast was paid for out of the Ancestral

Hall Funds. We therefore decided that we could not interfere. How can a man who does not join in the worship, join in the feast? Chang says that the feast and the worship are distinct; others say that the feast is the end of the worship. Jevons in his book, "An Introduction to the Study of Religion," links the worship and the feast together in the cases he gives from other lands. Can any one say whether they are separable in China? But even if they are, can a Christian claim to join in a feast paid for out of heathen funds? A feast given by heathen out of their own pockets is another thing; a Christian and a heathen can even join to give a private feast; but a feast given out of the funds devoted to idolatry is surely too tainted to allow a Christian to partake.

3. *Agreements to persecute any who shall hereafter enter the church.*—Some of the younger members of another family of Changs have come occasionally to the chapel. They have never become real enquirers. But the seniors have bestirred themselves and have drawn up a covenant in which they pledge themselves (1) to hinder members of the clan from entering the church, (2) to use the clan monies to help any of the clan who have disputes with Christians, and (3) to prevent a Christian from obtaining the help of the clan in any case where he is injured and would, but for his Christianity, be entitled to that help. The result has been that all but one of the young men have ceased to call at the chapel. The remaining one has come out boldly for Christ, but as yet the covenanted foes have done no overt act to injure him, save excluding him from a share in certain clan monies and from all clan feasts as in cases 1 and 2 above.

Should anything be done in such cases? If the covenant remains a mere paper threat is there any need to act? Not to act will probably mean that few, if any, will for the present come to our chapel, but is it part of our duty to make it easy for men to join us? And yet, on the other hand, what of the timid ones who might find the Saviour if they dare but hear the gospel? Our policy has been one of exhortation only so long as the threats are not put into force in any way (such, e.g., as forcible detention) which will prevent a man from coming to the chapel to worship.

4. *Raising the rent of premises taken by Christians to meet the loss of contributions for idolatrous theatricals.*—The attempts in this region to compel the payment of these dues

have been most determined. Fortunately the treaties put the matter on a clear basis, and in most cases the explanation of the treaty to the collectors has sufficed to secure the withdrawal of claims against Christians. Where the collectors have proved stubborn, the Mandarins have, of course, interfered on request. But now a new method has been adopted which it is difficult to meet. Chou's case will serve as an example; it is one of several. Chou has a small shop which was assessed at about 500 cash a year for theatricals. He became interested in the gospel, and in due course was baptised. During his probation the question arose and the collectors yielded the point without dispute. But the landlord has since announced that the rent of his shop must be raised or Chou could not remain as tenant. This extra rent, we find, is charged at the instigation of the collectors and is paid to them in compensation for the sum which Chou does not pay.

Here is a case where a subterfuge is being used to defeat the treaties, but how is it to be met? Rents are obviously variable items. Note, for instance, how they rise when the landlord finds out that his premises are wanted for a chapel! To prove to a Consul that the extra rent went to the theatricals is impossible. The Mandarin, the landlord and the collectors will all smile blandly at such an impossible assertion and propound sundry theories about improvement in trade and rise in rentals. One simply cannot collect evidence. Can anyone else offer a workable method of facing the dilemma?

Allied to this is the question—if one may digress to touch on an annoyance of the missionary, rather than of the convert—how to prevent our mission money going to theatrical guilds when we purchase property. We found out after a recent purchase that we had paid about thirty strings of cash, nominally as part of the purchase money, but really through the vendor to the guild as capital to compensate for the loss of the annual levies on the tenants who would otherwise have occupied the shop. The value of property is always hard to estimate in China, and one could not possibly foresee that one was paying thirty strings more than one needed. Nor can one see how to do anything in the way of self-protection in future cases. But the annoyance is none the less real.

Another attempt to secure the theatrical monies from a Christian may be mentioned, though it was an entire failure. Liao is a Christian, a tailor by trade. During the year various

members of the head collector's family have employed Liao and, as is the case generally in these parts, payment was deferred till the sales of cotton and hemp were accomplished. Meanwhile Liao had refused to pay 420 cash for theatricals. The head collector, therefore, tendered payment of the money due for work done, less 420 cash retained for the theatre levy. He was soon made to see the untenability of his position in face of the treaties.

Perhaps other workers who have met with these or other annoyances will send a few notes about them to this journal, for we all need to act as members of the intelligence department of the Christian army and to study the wiles of the enemy.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Sinchang Industrial Academy.

BY REV. P. F. PRICE.

THE Editorial Secretary is kind enough to say: "I have heard of your industrial school as being a successful experiment in this line" and to ask for some particulars in regard to the object and conduct of the school. I do not know that I would be willing to say that our experiment in a field where so many experiments have been made and abandoned, has proved a success; but somehow, with all of its difficulties, it has seemed to fill such a needed place that we have not felt we would do right to give it up.

The object of the school has never been to provide a trade as such. Any boy in China can learn a native trade much more economically, and often more efficiently, under a heathen artisan than he can under a school provided by the foreigner; but in many cases the sons of Christians cannot find the opportunity to learn the trade of their choice under Christian influences; nor under the restrictions of heathen artisans can he have opportunity for mental advancement. He must keep to his groove. Does not the church then owe a duty to the children,

of Christians who expect to be artisans, as well as to those who expect to be scholars? Then, again, at the early age at which a boy in China is generally put to a trade, his aptitudes cannot always be determined. One may go into a trade when he is better fitted for books, and another may be filling out the contract in a school when he had better be wielding a plane. An industrial school where a boy studies the first half of the day and works at his trade the second proves a healthful winnowing process by which the aptitudes of the boys come to light.

There is then a three-fold object:—

1st. To provide an opportunity for the children of Christians to learn a trade under Christian influences and along with it obtain the rudiments of a good education.

2nd. To serve as a winnowing school, inasmuch as at the end of half of the term the lads have a choice of either going on with their books or going on in their trades.

3rd. To give a poor boy a chance to work his way. He cannot pay for his rice, but he can make as much as is ordinarily paid into a Christian school for tuition.

The Sin-chang Industrial Academy has never had more than sixteen boys at one time, and it has been in operation less than seven years; the first class having recently graduated, so that from such limited experience it would scarcely be safe to generalize; but in answer to inquiries that are continually being asked about such enterprises one or two brief remarks may be made.

One of the chief difficulties in the industrial department is to secure not only capable but honest and industrious artisans. Even professing Christians fail at the point of unselfish service such as the missionary himself gives to the enterprise. I have tried Christians of three denominations, and the only man who took a real pride in the work and welfare of his boys so spoiled them that it became a bone of strife in comparison with the others. Artisans of the type to be of the highest benefit to the boys no doubt there are in China, but they are few and far between.

The industrial department has yielded a quota only of the expenses of the school; never as much as half. Failure here, however, is no doubt largely due to the comparatively small amount of time that a missionary, busy with many other things, had to give to the details of this department.

It has been our experience that, other things being equal, boys who eventually give themselves to study, lose little by

having given half of their day for a few years to work. The work both rests the mind and strengthens the body; and incidentally it develops a spirit of manliness that is most desirable in Chinese boys.

The doubt was expressed at the beginning of the undertaking as to whether, because of the restriction of the Chinese guilds and other causes, the boys who graduate in their trades would not find difficulty in finding employment, but this has not proved to be a practical difficulty at all. Those boys who have been diligent in their work have each had the choice of several places offered to them.

Do they hold on to their religion when they go out among heathen environment? I am not able to speak a final word on that point, but this much can be said: with the seed of gospel truth in their hearts, and with so many prayers following them, they stand a thousand times better chance than those who have at their age already become hardened to the sights and sounds of a heathen environment.

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### A Chinese Educational Association.

HE Educational Association of China is a Christian Missionary enterprise, and only those who are members of Protestant Christian churches are received into its membership. To most of us it would seem inexpedient to open our doors wider and take in those who are not Christians but who are men of enlightened views and engaged in educational work along the line of reform, and yet we are greatly interested in the many new schools which are being opened by men who have at heart the enlightenment of the Chinese youth and are introducing new and reformed methods of education.

Can we do anything to encourage and help men who are engaged in teaching or directing such schools? Would it be well to join with them in local, provincial or national associations? Is it right to retain our name, "The Educational Association of China," when we represent a very small minority of the educationists of this great empire? If we can not see our way clear to receive as members men who are not Protestant Christians, should we not have a name that would be in harmony with our more restricted field? These are some of the questions that are being raised, and which we are not yet fully

prepared to answer. Our Association certainly can not afford to lower its standard. We believe that the fear of God is the beginning of knowledge, and any education that is really worth anything must have a Christian basis. Efforts which have been made by missionaries to work with Confucianists in educational institutions have not hitherto been very encouraging, and yet we desire to show ourselves friendly and to help our Chinese friends in their educational enterprises as far as we can do so without compromising our Christian principles.

It is gratifying to see that in Hangchow, and in many other places, those who are interested in the "new education" are turning to the missionary for advice and assistance. What can we do to help them? and how far can we co-operate with those who realize the inefficiency of the old methods but are not ready to take Christ as their leader in the new education? Some, at least, regard themselves as our co-laborers and are desirous of our co-operation, as will be seen from the following letter which was recently received by Rev. J. H. Judson, President of the Hangchow Presbyterian College. The letter was accompanied with a copy of the regulations of the new Society, printed in Chinese and containing some twenty items:—

DEAR SIR:—

I have the great pleasure to inform you that during these several years, colleges and schools have been successively established as to build the foundation of new education in our country—China.

We are indebted to you very much, as you came from far West to establish churches and schools in various parts of China to diffuse with golden knowledge in the minds of our people. It is no doubt that the new education and civilization of China, gradually becoming prosperous as the time goes, are largely dependent upon your preaching and teaching. However, most of the people of China are rather selfish and ungenerous, therefore there is scarcely any intercourse or connection between the governmental and private schools, and as our religion is not the same as the faith embraced by you, there probably may be some prejudice between you and us. But what a pity it is, as the prejudice will surely prevent the progress of new education and civilization of the world.

Why the Educational Association is established is that we hope that any instructors of any colleges and schools should love and help one another with a reciprocal goodness. The Association includes also a library and a physical education society. We think that you who are exerting your utmost effort in preaching and teaching, will surely have the same opinion as ours, and happily

come up to lend your assistance to us. Enclosed please find the regulations of the Educational Association, whose Executive Committee will call on you after a few days. We sincerely hope you with your brethren are blessed by Him.

Yours sincerely,

MEMBERS OF EDUCATIONAL ASSOCIATION.

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### International Institute.

**W**E have received the Twelfth Report of the Mission Among the Higher Classes in China, and are glad to note that the progress made during the past year has been most encouraging. The procuring of a lot of land in the French concession containing fourteen mow and favorably situated, is a matter for congratulation, and especially so when we consider that for this land the Chinese themselves contributed Tls. 27,783.00, no foreign subscriptions having been solicited for this purpose. The half year closed with a balance of Tls. 465.84 in bank for current expenses and also a building fund of Tls. 16,836.46. The Director, Dr. Gilbert Reid, has had a busy year, preparing books, lecturing, preaching, teaching forty-five pupils, conducting an extensive correspondence, and cultivating the acquaintance of Chinese officials, merchants and others. The report shows that the International Institute is going forward. The success of the past six months gives promise of still greater usefulness in the future, and no doubt the patrons of the enterprise will be encouraged to work more heartily than ever for its larger endowment.

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### Educational Association of China.

#### EXECUTIVE COMMITTEE MEETING.

**T**HE Committee met at McTyeire Home, November 14th, 1903, at 5 p.m. Present: Dr. A. P. Parker (Chairman), Dr. Gilbert Reid, C. M. Lacy Sites, Ph.D., and Rev. J. A. Silsby.

The meeting was opened with prayer and the minutes of last meeting were read and approved.

A motion to stereotype Dr. Parker's Analytical Geometry and to print 2,000 copies was approved.

Dr. Parker reported the completion of Judson's Physiology. The book is on sale at the Presbyterian Mission Press; price 20 cents a copy.

The printing of Porter's Physiology has been begun, and Dr. Pott's book on Pedagogy is in press.

The Secretary was authorized to send out copies of the Educational Association's Directory to all members of the Association, and he was also authorized to send out 100 additional copies with a view to increasing the membership of the Association. The remainder are to be placed on sale at thirty cents a copy.

The Committee voted a resolution of thanks to Prof. N. Gist Gee for his valuable assistance in preparing the Association's Directory.

It was voted to authorize Prof. N. Gist Gee to prepare a general book exhibit for next Triennial Meeting, and it was agreed to furnish suitable stationery for the purpose. The General Secretary was requested to consult with Prof. Gee concerning the details of this arrangement.

Dr. Parker was authorized to insure the Association's property for \$10,000.00.

The Committee adjourned to meet at the call of the Chairman.

J. A. SILSBY, *Secretary.*

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### The Mandarin Romanized.

WE have received the tentative edition of the Gospel of Mark in the Standard System prepared by the Educational Association's Committee, and are very much pleased with it. The text in Chinese character at the bottom of the page is a great convenience to those who find the new Romanized a little perplexing at the start. This Gospel is published by the American Bible Society, and can be obtained at the Society's dépôt at Shanghai. We understand that the Committee is planning to meet during the Chinese New Year holidays to review all suggestions and criticisms and make a final decision upon any points that may come up for consideration. The Committee has worked hard and faithfully and given careful consideration to all suggestions, and the general favor with which their work has been received is very gratify-

ing. We believe that the Standard System will usher in a new era in the educational work of China. Tengchow College proposes to "introduce the system right away," and will, no doubt, be followed by many other educational institutions in helping forward this movement. We give below a few notes which have been furnished us by Rev. D. Willard Lyon, Secretary of the Committee.

Mr. Craig, of the C. I. M., in Kiangsi, near the border of Kwangtung, writes to Mr. Darroch that he is much pleased with the system, and feels sure that it will suit very well in his district; the chief difficulty will be the initial "r," which is a "j" down there.

Rev. Paul D. Bergen, D.D., of Tengchow, says: "I think the system will *go*." He also says: "We are going to introduce the system in the College right away."

Rev. J. B. Hartwell, D.D., of Tengchow, writes: "I have just received and gone over, with pleasure, the Introduction to the Standard System of Mandarin Romanization. I am much interested in it."

A single order for 300 copies of the Tentative Edition of Mark has come in from one individual in the province of Shansi.

Mr. Mason Wells, of Tengchow, writes: "We are all very much pleased with the system of Romanization presented by the Committee."

At a meeting held in Kuling in August, representing all of the mandarin dialects of the Upper Yangtze Valley, from Nanking to Chen-tu, and including Hunan, the following resolution was passed: "*Resolved*, That it is the sense of this meeting that the system prepared by the Committee is on the whole satisfactory, and with a few changes (those to be determined by concensus of opinion) can be adapted to the greater part of the Yangtze Valley districts. We are therefore willing that the Committee should go ahead and finish the work, and give them our God-speed and promise that, so far as we may use Romanization in our work, we will try to secure the adoption of the Standard System. We furthermore resolve, That our thanks and appreciation are due, and are hereby extended, to the Committee for what they have accomplished."

A lady missionary in Nanking wrote, soon after the first sample pages were issued, that the system was perfectly suited to Nanking, but she feared that the people in Peking would find difficulty in using it. In less than twenty-four hours after the receipt of this Nanking letter, a note came from a missionary in the Peking district congratulating the Committee on succeeding so admirably in adapting the system to the Pekingese, but expressing the fear that too many concessions to the Pekingese had been made to make the system a practicable one in Nanking!



### Notes.

**W**E acknowledge the receipt of Mr. Wong Hang-t'ong's Illustrated Fourth Reader (繪圖蒙學課本肆集). This completes the series of four primers and four readers by the same author, and we take pleasure in recommending it to those who have the conduct of Chinese schools. The price is thirty cents.

The Commercial Press has just published a "Complete Geography" with colored maps, designed for advanced classes in schools and for general readers. This is the most elaborate and comprehensive geography we have yet seen published in Chinese. The work seems to be well done, being prepared by Mr. Zia Hong-lai, a teacher in the Anglo-Chinese College. It has numerous illustrations and is accompanied with an atlas containing sixteen beautiful colored maps, four of which are double page. The atlas alone is sold for seventy cents. The Geography alone is \$1.30, or both for \$1.80.

The Educational Association's Directory is now ready. It contains a directory of the members of the Association and the schools with which they are connected. It will be sent free to members; to others the price is thirty cents.

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### Correspondence.

#### A KINDLY PROTEST.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have read with interest and profit a paper in November RECORDER on "How to enter into sympathy with and gain the confidence of the Chinese?" I heartily agree with the general trend and spirit of the article, but there is one sentence that causes me considerable pain and surprise. The writer asks, "Would Christ have the relation between missionary and evangelist be that of master

and servant? Would He have us storm and rage at them when they misunderstand or disobey or wilfully deceive us?" Of course not, but in asking such a question, is the writer drawing from his own experience or observation, or merely stating an imaginary case? As one engaged for many years in evangelistic work and one also not without opportunities of observing others similarly engaged, I beg to say that I know of no such treatment of our fellow-workers in the Lord. Surely if there be any such cases, they are altogether exceptional. True—our fellow-labourers are

often weak and disappointing, as were St. Paul's long ago, but when we have to reprove them, or part with them, it is with many tears and prayers. Heart-ache and sorrow, self-searching and deep personal humiliation—these are indeed among the saddest experiences of missionaries in dealing with trusted fellow-workers who have proved unworthy; but far indeed must that missionary be from the Spirit of Christ, who "storms and rages at them," when they grieve him by their conduct. We and they are fellow-workers with God and fellow-servants of the same Master, and in all their weakness we are afflicted.

With this one word of protest and thanking the writer for his words of sympathy and help.

Yours truly,

E. W. BURT.

E. B. M., Shantung.

AN "EXPOSITOR'S BIBLE" FOR  
THE CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a recent issue one of your correspondents urged that more commentaries on the Bible should be prepared in Mandarin. With this plea I agree. I am sure that a Commentary in Mandarin is of far more use to the ordinary Christian than one in Wēn-li. It is also worthy of note that if the use of the Standard System of Romanisation spread, commentaries in Mandarin can be transliterated and made accessible to those who know the Romanised, whilst commentaries in Wēn-li would have to be rewritten.

I wish to make a wider suggestion. There are now, or shortly will be, separate commentaries

on each of the books of the New Testament and on many books of the Old. In addition, Mr. Moule's commentary on the Old Testament is nearing completion and the Conference Commentary on the whole Bible is being issued. The demand for this style of commentary—the verse by verse comment—is for the present met.

But is there not a need for a work on each book of the Bible on the lines of what is known as "the Expositors' Bible?" Has not the time come to issue a series of volumes which will set forth the great teaching of each Scripture book and also furnish material for *expositions* by our Chinese comrades in the work? Do they not need, in particular, some volumes which will enable them easily to discover the passages which are full of present-day teaching in each of the Old Testament books?

Such a series would in no way rival the present commentaries, nor ought it to affect their sale. In it a chapter would sometimes be devoted to unfolding the

ought of two or three verses of Scripture, whilst at other times one chapter would summarise several chapters of the text. It might even include sermon outlines at the end of each chapter as in Spurgeon's Treasury or Lange's Commentary and thus be made a homiletical treasury.

That men can be found to write as well, as fully, or as originally, as Dr. Faber in his two great commentaries, one can hardly expect. But surely men can be found to set forth in clear Mandarin the thoughts of the great European expositors, adding what is needed to meet the peculiar demands of the Chinese pulpit.

Sincerely yours,  
G. A. CLAYTON.

LONDON MISSION HOSPITAL AND  
LEPER HOME.

*Hiau-kan, Hankow.*

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: It has long been my wish to have in connection with our leper work sufficient space to permit of cases being sent into our Home by friends in our own or other Missions in Hupeh and elsewhere.

I am happy to report that we have just completed an extension of our buildings, and that I now propose to keep one large ward vacant for the reception of male leper patients that any Protestant Missionary in Central China may at any time send in.

I regret to state that no specific remedy for the disease of leprosy has yet been discovered, and lest there should be any misunderstanding every patient should be told before he sets out for the Home that the disease is incurable.

Our place here is really and truly an Asylum—a Home—where these poor sufferers and outcasts have a refuge, where they learn of a loving Saviour, where they are well fed, clothed and cared for, and where, when death comes to relieve their distresses, they are respectfully laid in our leper graveyard.

As to finances. If the patient or his friends are able to contribute anything towards his support we are only too glad to receive it; a feature of our Home, however, is the fact that no patient is refused admission because of poverty.

Any help which friends, native or foreign, may send us in order to carry on this work we shall always be most grateful to receive.

As a guide in directing patients I may remind you that Hiau-kan is a city some forty-five miles N. W. of Hankow. It can be easily reached by boat or rail from that place. It might be well if friends would send me a post card before the patient arrives, giving some particulars of the case.

I need hardly state that I shall always be pleased to acquaint friends as to the welfare of any inmate sent in by them.

Believe me,

Yours sincerely,

HENRY FOWLER,

*Surgeon in Charge.*

ACCURACY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: A recent number of the RECORDER contained statements, certainly intended to be consistent with fact, and yet sufficiently inaccurate to lead, in the present writer's view, to misapprehension. The subject in hand was the Centenary of the British Sunday School Union, which took its origin a few years after Mr. Raikes, of Gloucester, so to speak, invented Sunday schools at the close of the eighteenth century. The writer of the article says that at that time "the larger part of the children of the church received religious instruction through occasional visits of the minister *or not at all.*" (The italics are the present writer's.) Did he think that the "church" at that period, whether anglican or non-anglican, was so entirely without Christian mothers, successors of Eunice and Lois, that the children of Christians were in danger of lapsing to paganism unless the "Ministers" look-

ed after them? Mr. Raikes did not think so. His compassion was moved by the spectacle in Gloucester slums of what would now be called "street Arabs," whose parents either had no religion or, as in some sad instances, had no quiet room, through their abject poverty, in which to teach their children. Christian parents who now find the Sunday school a necessity are either so negligent of their duty, or else their necessary avocations, or their deep poverty hinder their performance of it.

The same writer instances "three radical departures from earlier traditions" of the church, which took their rise in the nineteenth century; and of these the second is "the method of Christian Missions." I am not quite sure what he would have us understand by "method." On the face of it the statement *seems* to mean that missions for the propagation of the gospel were first initiated as late as the nineteenth century. The writer cannot really mean this; and yet, perhaps, some of us are so possessed by the notion that real progress only began within that century that they underrate the previous centuries of missionary enterprise, from the first when Philip and the other refugees "went everywhere preaching the Word." Age after age, following that example, missions starting from many centres in the Roman world so preached and taught that long ago the pagan rites and idols which encountered Peter and Paul everywhere were exterminated from the Mediterranean countries and almost throughout Europe. Our common ancestors—Christian, Kelt and English—were missionaries abroad and church-founders

at home long before their septs and tribes were welded into an English monarchy. Quite within the first Christian millennium the Nestorian churches sent out missions quite across Asia; and Raymond Lull, whose martyr life the RECORDER has just received, preached and prayed and died within the fourteenth century. Oliver Cromwell sanctioned a first edition, so to speak, of the "Society for the Propagation of the Gospel," which under other guidance is flourishing to-day in the third century of its usefulness. The King of Denmark and the English S. P. C. K. sent out and maintained in South India the apostolic Schwartz during many decades of the eighteenth century. The Moravians were then already at their noble work in many lands, and Eliot and Brainerd were evangelizing the Red men of North America. Development and systematization no doubt has characterized the nineteenth century in regard both to missions and the catechetical instruction of the young, but their origination belongs to a much earlier date.

In another part of the RECORDER I find from the pen of a veteran, Rev. C. A. Stanley, an argument in which he treats *Shangti* as if that term were to all intents and purposes no less impossible as an equivalent for the word God than Jupiter or Baal. The mythology of Jupiter or Zeus is notoriously defiled with human passions and deeds of licentiousness such as almost necessarily preclude the adoption of either name as a denomination of God. Will Mr. Stanley allege any classical passage, or Taoist, or other myths that in any degree makes the cases parallel? I have read and talked

Chinese for many years, and always with a desire to obtain light on this subject, with the result that I am convinced that Shangti, *so far as religious associations are concerned*, is neither less nor more susceptible of Christianization than *Shén* (神) or than Deus. Philologically it is less suitable;

but so is Shang-chu, which has none of its advantages. Has Mr. Stanley, who would have us guided in these matters by the letter of Scripture, ever weighed the fact that Jehovah, which we use so freely in translation and otherwise, has no place in the New Testament original?

T. C.

## Our Book Table.

The former editor of the *North-China Church News* (華北月報) having lost all copies of that periodical in his possession at the time of the siege in Peking, will gladly pay a good price for one copy of each number from June, 1897, to May, 1898, inclusive.

Please communicate with Rev. C. H. Fenn, American Presbyterian Mission, Peking.

### A NEW WEEKLY PAPER.

Mr. Cornaby having been appointed to Shanghai to join the regular staff of the S. D. C. K. and with the special purpose of starting a weekly paper for the general literary public of China, it is requested that our missionary friends do their best to make this fact known, so as to give a good start to the "Chinese Weekly" or 大同報. The paper will be both Christian and general, dealing with the wider aspects of the kingdom of God on earth. And the need of such a paper is the more obvious considering the large quantity of godless and reckless literature pouring in from the new Presses of China.

The paper about to be started early in the Chinese New Year will supplement all and clash

with none. Its price will be ten cash. Though a single sheet, like an ordinary newspaper, the literary part, by a simple arrangement of folding, may be bound up and kept for permanent use, forming half yearly volumes of fifty-two double pages. Able correspondents for the general news section may perhaps be found in most centres by our missionary friends, perhaps from beyond the church circle. A list of such correspondents, with their addresses, will be kept at the office, and suitable remuneration offered according to quantity and quality sent. The option of accepting which paragraphs, however, will rest with the editor.

Mr. Cornaby's address during January will be Han-yang, but communications addressed "Chinese Weekly," S. D. C. K., Shanghai, on business matters, may be sent to S. D. C. K. office.

*The Foochow Messenger.* Vol. I, No. 1. Twenty cents per annum, postpaid in China.

This is a new quarterly journal of twenty-two pages, devoted to the interests of mission work of the American Board, principally in the Fuhkien province. Its appearance is explained by the Editor, Dr. H. T. Whitney, as

due to "the rapid growth of the mission in the past ten years and the increasing demand upon the members of the mission to furnish reports, information and items of news to the home constituency," etc.

Three of the issues will contain but eight pages each, the fourth being larger like this present number.

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The "Chinese Alphabet." Four thousand most frequent characters according to their frequency. In four series of one thousand characters each and subdivided into Nine Classes. For private study and self-examination and for use in Chinese schools. Arranged by Pastor P. Kranz. Vol. I. The first Two Thousand Characters. Presbyterian Mission Press. Price \$1.00.

The necessity for the missionary to be well versed in native literature at the present time is obvious, and the author of this work has taken the greatest pains to make the study of the most important characters of the Chinese language, pleasant and attractive as well as profitable. If the missionary learns all about these four thousand characters—their phonetics, aspirates, tones, meanings, and structures—he will be fairly well equipped to read ordinary books in Chinese.

This splendid method of learning Chinese we can unreservedly recommend. The fine appearance of the book, the beautiful, clear characters made from specially cut blocks about a square inch in size, the strong paper on which they are printed, tempt the student to master its contents without delay.

In the first thousand characters, 300 most frequently used are marked with a couple of stars, not the "fatal asterisk," for these characters are not dead, but on the contrary as nimble as a

sunbeam, and slip from the memory like a flash of light. The 300 next in frequency are indicated by a dagger and the remaining 400 conspicuously marked by nothing. The meanings are indicated obversely on the other side of the page, and it requires some effort to find them, but they are so accurate that one is repaid a hundred-fold by looking them up.

The preparation of this splendid book will greatly further the study of the Chinese language, and we owe our learned German co-labourer a debt of gratitude for his careful labour. He will of course correct such errors as are found, for instance on pages 13 and 19, in the next edition.

A distinguished visitor to the east recently remarked that the Christian institutions in Shanghai would be remarkable anywhere. The magnificent Mission Press that turns out such fine work as the "Chinese Alphabet" is admirable in every way; and all missionaries will rejoice that we have such powerful agencies in our midst for extending the kingdom of God in China.

S. ISETT WOODBRIDGE.

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#### ACKNOWLEDGMENTS.

##### *Chinese.*

Books from the S. D. K.:—

Fabiola, or The Church of the Catacombs. Mandarin. Three volumes, with illustrations.

Fables from Nature. By Mrs. Gatty. Mandarin.

Outlines of the Life of Christ. A Guide to the study of the Chronology, Harmony and Purposes of the Gospels.

The Life of Geo. Muller. Mandarin. Illustrated.

English Home Life. Noble Lives. Intended to animate the readers to like conduct. Two volumes.

Essentials of a National Religion. The four positive elements in the Decalogue.

Spiritual Development of St. Paul.

The Christian Church. By Dean Church.

Elements of Civil Government. By Peterman.

History of Politics. By Edward Jenks.

Story of the Eclipses.

Reason Why. (Selections).

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Elementary Chemistry, based on the latest edition of Steele's Popular Chemistry. By Chung-Hsi I-She. Printed and pub-

lished by the Commercial Press. Cloth covers. White paper. Well illustrated.

### *English.*

Chinese Martyrs. A paper read before the Shanghai Missionary Association on December 1st, 1903. By Pastor Kranz.

Report of the Hildesheim Missionary Society for Blind Girls in China. Kowloon.

Thirty-fifth Annual Report of St. Luke's Hospital for Chinese, Men's Wards, in connection with the American Church Mission, Shanghai, for the year ending September 15th, 1903. Total cases, 16,057. Total surgical cases, 11,425.

Report of the Tooker Memorial Hospital, Soochow, August 31st, 1903.

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## Editorial Comment.

As we enter on the thirty-fifth volume of the RECORDER we cordially extend to our readers best wishes for

### A Happy New Year.

Several may have noticed a change in the type used in the printing of this issue. (Of course we refer to the metal medium, although the suggestiveness of "type" might well have excused our enlarging on the essential characteristics of the RECORDER.) We had hoped to effect a more thorough change, but the delay in the arrival of our main shipment of type made that impossible. We trust the change will be agreeable to our readers' aesthetic sense and power of vision.

THE prominence in our Christmas meditations of the angels' message, "On earth peace, good-will toward men," must have led many of our readers to link with the good wishes for "A Happy New Year," a prayer that peace might prevail. The recent telegrams from Japan and Europe, as well as many ominous precautionary measures, painfully obvious up north and in Japan, would indicate that war was near at hand. Russia's pacific protestations are little heeded by Japan, who is impatient at a procrastination which is evidently to the ultimate benefit of Russia. A *casus belli* can easily be found in the condition of affairs in either Korea

or Manchuria. In the event of rupture what side will China take, and what will be the attitude of France, Germany, Britain and the United States? These and questions of a like nature painfully puzzle us on the threshold of a new year.

\* \* \*

WHILST the prospect is disquieting the retrospect of the past year has many cheering considerations. We have had further indications of God's wonderful providence overruling the storm of 1900 for the entrance of the gospel. There is a growing interest in Christianity; the various missionary societies report large increase of converts, enquirers and baptisms; long-closed but now well-opened Hunan has thirteen missionary societies working within its borders; in the reconstructive work in North China, especially in educational matters, the opportunities for union in the combining of forces and plants have been availed of; "the Chinese Christian Union" has revealed a robust health and anxious solicitation for their unenlightened brethren's highest interest on the part of the native Christians; the establishment of the Chinese Christian Endeavor Union is a cheering fact, whilst the opening of Dr. Martin's Mandarin Institute, the independent and self-denying labors of other friends of China, the lengthened stay of His Ex. Chang Chih-tung in Peking, the number of Chinese students learning abroad, the opening and development of

railways, the signing of treaties, the quelling of the Kwangsi rebellion and other matters we have not space to speak of, all contain elements of hope.

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THROUGH the kind arrangement of the S. D. K. we are able to present our readers with the Chinese Imperial Postal Route map. This map also prefaces the sixteenth annual Report of that flourishing institution. A full notice of this Report will require to be put off to next number. In the meantime we would quote the appreciative words of Rev. W. T. A. Barber in last "China":—

Surely such a service, rendered to the church of to-day and to that which is to be the church of to-morrow, is worthy of the enthusiasm of the various Missionary Societies who work for China. This is not really a separate Society; it is the organized unity of all Societies, in order that Christian literary work may be done with the least friction and loss. It is the age of organization and amalgamation. Instead of the spasmodic efforts of isolated writers in literature, we thus have the united and powerful work of the whole missionary body through its picked representatives. An influential weekly and monthly press, imbued with Christian thought, a rich literature building up the mental and moral fibre of the growing church, a world-library bringing to China true and sane views of life and progress,—these are the gifts we should bestow.

\* \* \*

THE missionaries of Japan, including the Presbyterians, Congregationalists, Baptists,

Methodists, and Disciples, have united in getting out a union hymn book, which will be used by about nine-tenths of the Protestant Christians of Japan. It is printed in three editions, one with music, one with the Tonic Sol Fa, and one with the words only. We congratulate our brethren on this achievement in Japan and recommend their conduct to the missionaries in China. We have several hymn books which are widely used, such as the Blodgett and Goodrich, The Mandarin hymn book by Drs. Nevius and Mateer, Rev. Jonathan Lees', and the Hankow hymn book, all being more or less "union," in that they are widely used by other bodies than the one for which they were originally prepared. But we seem a long way off from a hymn book that should be acknowledged by nearly the whole body of Protestant Christians in China. But why should we not do as our brethren in Japan have done?

\* \* \*

WE notice with deep regret the death of the Hon. Kenkichi Kataoka, President of the Lower House of the Imperial Diet of Japan and also President of the Doshisha University, an Elder in the Presbyterian Church and probably one of the most widely known of the Christians of Japan. He was four times successively elected Speaker of the Lower House, holding the office from 1898 until his death. At one time, before election, it was feared that the fact of his being

an Elder in the Church might militate against his election, and when some of his friends suggested that he resign his eldership, he replied that he would rather be Elder in the Chureh than Speaker, if he had to choose between them. He was known always and everywhere as an earnest Christian, and it is said that he never entered the hall of Parliament and took his seat to preside without bowing his head in silent prayer for God's presence and guidance. It is said, also, that for some time he opened his official residence in Tokyo on each successive Sabbath for a Christian service, and sent postal cards inviting men of rank and influence in the capital to attend. It is men like this that have helped to make Japan what she is, men who are not ashamed to confess Christ at all times. It is an honor to Japan that she is not afraid to permit men of such pronounced Christian principles to occupy such positions of honor and power. When shall we see the like in China?

\* \* \*

THE Report of the China work of the American Bible Society for the past year, under the care of Dr. J. R. Hykes, is interesting reading, not only for the account of the Bible distribution but also for its general matter as well. Speaking of the work in China which has followed the rising of the Boxers in 1900, he says:—

"The convulsions in China have served to advertise missions and to lead to the study of religious work in the Orient. In the memorable summer of 1900, when the whole civilized world was in an agony of suspense as to the fate of the foreigners in Peking, the writer was present at an intensely interesting interview with the late Baron Li Hung-chang. He asked that the Powers be requested to recall all missionaries from China, and in reply was told, that 'for every chapel destroyed by the Boxers, two will be built; for every missionary killed, a score will come to take his place.' That statement is being verified. During the sixteen months ending with the year 1902, no less than 373 new missionaries have been added to the force at work in this country. Of this number, fifty-seven arrived during the year for the China Inland Mission alone, which had also 132 return from furlough."

Dr. Hykes has evidently also made a study of the List of Missionaries, for he gives the following statistics:—

"There are now 2,950 Protestant missionaries to China. Of this number, 1,233 are men, 868 are wives of missionaries, and 849 are unmarried women. As to nationality they are divided as follows:

	Men.	Wives.	Single Women.	Total.
British ...	602	419	462	1,483
American	460	347	310	1,117
Continental	171	102	77	350

The members of the continental societies are principally Scandinavians and Germans.

There are sixty-seven regular missionary societies represented. Of these, twenty-five are American, nineteen are British, twenty-two are Continental, and one

(the China Inland Mission) International. Besides these there are thirty-two missionaries working independently. In addition to the above, there are three Bible Societies (American, British, and Scotch), three Tract Societies, a mission for the blind, a refuge for the insane, and those great international and inter-denominational organizations—the Young Men's Christian Association and the Society for the Diffusion of Christian and General Knowledge among the Chinese—all of which are working directly for the evangelization of China. It is interesting to note that among the Continental Societies there are three Norwegian, six Swedish, two Finnish, and three Scandinavian. Among the organizations recently starting work are the Finnish Lutheran Mission, the Lutheran Brethren Mission, the Protestant Methodist Church, the Seventh Day Adventist Mission, the Board of Missions of the United Evangelical Church, and the Christian Catholic Church of Zion.

So far as the number of workers is concerned, the China Inland Mission heads the list with 622, not including 130 associates. The American Presbyterian Mission comes next with 227 members, followed by the Church Missionary Society with 219, and the Methodist Episcopal Church with 173. There are nine societies which may be classed as Methodist and the same number of the Presbyterian and Baptist faith, seven Lutheran, two Congregational, four Undenominational and three All-denominational. It is frequently asked by persons who are honestly interested in missions if the great number of missionary organizations and the diversity of belief represented by them are not very

confusing to the Chinese. Such would seem to be the inevitable result, yet in reality it is not so. In no place in the world are denominational and sectarian lines less tightly drawn. A delightful spirit of fraternity and co-operation is the rule. The great essentials of our common faith are taught and insisted upon by all, but the little differences are sunk in the absorbing desire to save China. Missionaries want to make *Christians* of the Chinese rather than *sectarians*. The converts, as a rule, recognize this. It is true that there might be more mutual co-operation in the work among the different

denominations and less overlapping of their districts, but this will come."

There is much besides of interest in the Report, which is a pamphlet of forty-two pages, and we trust our readers will all be able to secure a copy and read for themselves.

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ALTHOUGH printing 56 pages this month we have been reluctantly compelled to crush out to next number particulars of the coming conference in Korea, and some missionary news.

## Missionary News.

### *Evangelical Missions in Hangchow.*

On Saturday, the 5th December, a new church was dedicated to the service of God by our Brethren of the American Presbyterian Church (North), Ministers and members of all the other evangelical Missions in the city gladly taking part in the service held on the occasion. The writer of this paper, kindly invited to address one of the meetings, was led to refer to his early friendly association with American Presbyterians in a few sentences which he has here amplified.

The beginning of Evangelical Missions in this city was on this wise. As early as 1859 two friends and fellow-labourers for Christ—J. L. Nevius, an American Presbyterian, and J. S. Burdon, of the English Church Missionary Society—had taken advantage of the Treaty of Tientsin, and obtained lodgings within the city or on the banks of the

river beyond the Gates. The state of war, however, between China and England and France, and at the same time the approach of the T'aiping armies, forced them to relinquish their attempt; and from 1860 to late in 1864 no fresh experiment was made. Meantime Nevius removed to Chefoo and Burdon to Peking, whence he was called ten or twelve years later to the Bishopric of Victoria, Hongkong.

In April, 1864, the T'aiping princes were expelled from Hangchow, and Chekiang was practically cleared of the Ch'ang-mao. In the following September, as the present writer was endeavouring, with his brother (now Archdeacon Moule), and another missionary who had but very recently joined them, to reorganize the C. M. S. missionary work in and near Ningpo, two of their catechists suddenly, and very earnestly, proposed that they should move on to the lately recovered cities Shaohsing

and Hangchow and preach the gospel to the survivors of the three years' tyranny now happily overpast. When it was objected that the missionaries had hardly strength enough—their two senior brethren Russell and Gough having been three or four years in England and giving as yet no promise of returning—to sustain their actual responsibilities, the two catechists pleaded the greatness of the opportunity: and added that the C. M. S. ought not to be behind the other missions, who would certainly avail themselves of it. The present writer replied to this that if his American Brethren saw their way to go forward, he should pray God to speed them, and should feel all the less bound to go forward himself. As his two Brethren were importunate, he promised to ascertain the plans of the two Missions (American Presbyterian and Baptist) which then shared the Ningpo field with the C. M. S., adding that if he found they were *not* going to Hangchow, he would at least go up and do what he could to plant one of his catechists there as an evangelist, even if he found it impossible to remove his own residence from Ningpo. These two zealous men were James Miao, father of more than one medical assistant trained at the Hangchow hospital, and John Shêng, once a zealous Romanist, but who, having compared that religion with the gospel, was ready to give a reason of the hope that was in him to all comers. They were by occupation tailors, but having acquired a good knowledge of the gospel were used, at a time before any trained agents were available, as evangelists and helpers to the missionary, and with excellent results on the whole. The

writer, having learnt, by personal enquiry at both the Presbyterian and Baptist Missions, that they did not feel justified in leaving Ningpo for a forward movement, found himself—not without serious misgivings—obliged by his promise to plan such a movement himself. He had hardly come to this conclusion, before a personal teacher, long in the service of the Mission but not yet a convert, hearing of his purpose proposed to introduce him to a friend in Hangchow, who had house and land to dispose of and who would welcome him either as a guest or tenant. With this farther indication of what he was reluctantly obliged to recognize as a providential call to move forward, he made arrangements with his brother for a month's absence from his post, and set out for the provincial capital in November, 1864, with John Shêng and a Christian servant and boatman. Arrived at Hangchow, after ten days spent in the house offered by his teacher, he decided to rent it and spend in evangelistic work at Hangchow all the time he could spare from Ningpo, leaving John Shêng to "hold the fort" during his absence. He spent Christmas at Ningpo, but in January, 1865, made a second visit to Hangchow, where he had been but a few days before he had the joy of welcoming his valued friend Green of the Presbyterian Mission. Accepting such rough hospitality as was to be had Mr. Green, with his excellent catechist Chang Ning-kw'ei and the writer, lost no time in seeking a house to serve as a home for a Presbyterian branch station. They were not long in securing suitable premises within ten minutes' walk of the writer's house (his home now for thirty-

nine years), in the P'i-shih-hsiang (Leather-market Lane). This property has been added to and developed during the subsequent years; the Sunday services have for many years been celebrated in a chapel opening on a different street, but by a happy return, the new and commodious church, dedicated on the 5th, is raised upon the old site if not exactly on the spot where our friends Green, and Dodd, since gone to join the immortals, led the prayers and praises of the first converts, nearly forty years ago.

Two survivors of those days were permitted to take part in the dedication, Chang Ning-kw'ei Hsien-sheng, for many years Pastor of a Hangchow native church, and the present writer, who had the privilege in 1865 of receiving and in some degree assisting him and his excellent leader Green. "I will remember the years of the right hand of the Most High."

It is very nearly forty-six years since the writer came from an English parish and chaplaincy as a missionary to Ningpo. He was welcomed by two ever revered friends, of his own Church and Society, since past into the world of light—Russell (afterwards Bishop) and the devoted scholar Gough. But he was also welcomed with hearty friendship by American Presbyterians, such as William Martin, still happily in active service, David Bethune McCarter, the beloved physician, who spent fifty-six years of love and skilled service in China and Japan, Henry Rankin, his excellent brother-in-law, John Nevius, the friend of the Chinese and of all who were their friends. A little later it was his privilege with others to welcome Presbyterians

like Morrison, Green, Dodd, Butler, some of whose names are hardly known to the present generation of their successors. It was after more than six years of fraternal intercourse with such men that, having been, through the importunity of his Chinese brethren, compelled to act a pioneer's part in opening an evangelical mission at Hangchow, he found himself in a position in turn to welcome the devoted men who so closely followed on his steps,—Green and his brother-in-law Dodd, Houston and Stuart of the Southern Presbyterian Mission, and other good missionaries, now of the Baptist Board, now of the C. I. M.

It has been a great and unlooked for privilege to have his life so lengthened out in one place of service, and to take a part during so many years in the evangelical enterprise of four or five distinct missions, it is true, but with so happy a degree of the "unity of the Spirit in the bond of peace." The writer is an anglican Bishop, and satisfied with the scriptural grounds on which the anglican system rests. But the experience of years has only deepened the conviction with which he set out, that neither the historic episcopate, nor a ritual based upon primeval Christian tradition, are so vital or so potent for unity and efficiency in the Holy war as is the Catholic confession of faith in which as evangelical Christians we all join, namely the faith in our Master and only Saviour Jesus Christ. Conscious of our union with Him, the progress of our Brethren of another name is our progress; we rejoice in their triumphs, we sympathize with them in discouragement. So it has been in Hangchow for

the nearly forty years of the writer's sojourn and service, so may it always be long after his declining sun has disappeared.

G. E. MOULE.

### *Christian Endeavor Rally.*

An enthusiastic Christian Endeavor Rally was held at Foochow, November 11th, 1903, in Peace St. Church, during the Annual Meeting week of the American Board Mission.

After eighteen years of service in our Mission, Christian Endeavor continues to hold a large place in our methods of mission work. The expectant and sympathetic audience of more than 500 persons crowding the church to overflowing, helped the speakers of the afternoon to do their best with the subjects assigned.

Two speakers made it plain that our duty as Christians is to be like Andrew in bringing our friends and neighbors to Christ, and like Philip also to make use of every opportunity to explain to strangers the way of salvation through faith in His name.

Mr. Ding Kai-ceng, of Foochow College, presented the claims of the United Society of Christian Endeavor for China, urging all who can to become members by payment of the membership fee of \$1 per year, and that each local society see to it that at least its president become a member through the contributions of the Society, so that they would be represented and have a real share in the work of the United Society. He spoke of the proposed convention in Ningpo in 1905 and asked for the prayers of all in preparation for it.

The singing was largely congregational, in worshipful spirit, but was varied with special selections by the Foochow College choir and one by the kindergartners.

The consecration meeting at the close, led by Mr. Ding Ming-uong, of the Theological Seminary, was characterized by the evident sincerity of those making known their purpose to live and labor for Christ, and that not in set phrases and a perfunctory manner but as moved by the Divine Spirit who makes those through whom He speaks sincere.

Geo. H. HUBBARD.

### *Christian Endeavor Notes.*

A little calendar booklet for the Chinese and English year has been sent out from the United Society's office with Christmas greetings from the General Secretary, and it is hoped that all interested in Christian Endeavor will have received a copy. The prayer meeting topics are given in English, but in accordance with the arrangement for the Chinese year, which makes the topics for January in the lists of the home societies come in the first Chinese month, and so on. This was decided to be the better plan, as it would make it possible to use the Christian Endeavor topics in home papers in preparation for the Chinese Christian Endeavor prayer meetings. The cover design of the calendar is a proposed Christian Endeavor monogram for the Chinese societies. The Japanese societies use a similar design with the characters (H 本) enclosed. The design has been made in a small silver pin, which can be obtained from the General Secretary.

Letters full of enthusiasm for Christian Endeavor keep coming in to the office of the United Society from the most distant places. In close conjunction they arrive from Harbin and Singapore, from Formosa and Western Szechuen, which goes to show that Christian Endeavor methods are not merely of local or denominational interest, but are applicable wherever a plan is needed to train and employ *all* the Christians in active service for the proclamation of the gospel.

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Ten weeks' absence from the office in Manchuria and Chihli province has considerably disorganized the correspondence with the many friends of Christian Endeavor, and an apology is due many of them whose letters have long been waiting an answer. However, orders for Christian Endeavor literature sent to the United Society's office or to the Presbyterian Mission Press will receive immediate attention and will be personally answered as soon as possible. The United Society, through its publications and the work of the General Secretary, aims to keep in touch with all the needs of the local societies and to aid in their organization and growth. But it would be quite impossible for any one man or any committee in Shanghai to superintend and foster the growth of the Christian Endeavor movement all over China. This must depend upon the active co-operation of the missionary body, and the reason why the movement is growing so steadily and continuously is because so many of them recognize that Christian Endeavor is not one man's society, nor a society existing for itself, but that it belongs to each denomina-

tion and each local church as a privilege and an opportunity, and all the advantages of its methods are directly in the line of local church work. There is a constantly growing number of aids to Christian Endeavor work among the Chinese coming from many sources besides the pamphlets, topic cards and pledges issued by the United Society. Almost all the Chinese Christian newspapers give helpful Christian Endeavor notes and suggestions, notably the weekly *Chinese Christian Intelligencer* (通問報), which gives also the daily readings in preparation for the weekly prayer meeting. The Chinese Almanac, published by Dr. Hallock, has also much of interest to Endeavorers. With all these helps it ought to be increasingly easy to put in practice the methods and principles of Christian Endeavor. But in the end the one thing necessary is that the native Christians themselves should be willing to take hold and carry out the plans. The success of the society in any place must depend on their active, hearty co-operation. It is a pleasure to see in how many places the Chinese Christians "have a mind to work." In such places the Christian Endeavor society readily commends itself.

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*Notes on the Martyrs'  
Memorial for China.*

No. IV.

Some of the subscription lists have been returned to us, covered with valuable figures, but the majority are still circulating in the interior. The sums so far subscribed in China amount to about 9,000 dollars.

The Committee suggests (cf. Circular No. 2) that all over China a special Martyr Memorial sermon should be preached on the *21st February*, the first Sunday of the Chinese New Year, and a collection in aid of the Memorial be taken from the native Christians. We sincerely hope that all our missionary brethren who are in sympathy with the plan of the Memorial will carry out this suggestion.

On 1st December, Pastor Kranz delivered a lecture before the Shanghai Missionary Association on "*Chinese Martyrs*." At the request of the Association this paper has been printed and can be obtained from the Presbyterian Mission Press, Shanghai, for *ten cents per copy*. By sending this paper home to some friends much interest in the Martyrs' Memorial may be awakened.

Over 600 prayer cards have been sent out, and we may be assured that many friends in different places all over the world are praying for the success of this movement.

An explicit Appeal in German, prepared by the Acting Secretary, has been sent to the leading Christian magazines of Germany and Switzerland for republication and also to some influential men in those countries.

Amongst the representatives of those Societies on the General Committee who have had some foreign martyrs in China, the name of Bishop C. P. Scott was printed in the November RECORDER. Bishop Scott desires us to state that he has declined the honour.

The General Secretary, Rev. D. MacGillivray, will now have reached the home-lands and commenced the arduous task of arousing the interest of churches and

individual Christians in the Memorial scheme. May we in China help him by our prayers! "The silver is mine and the gold is mine, saith the Lord of hosts" (Haggai ii. 8). May the Lord incline the hearts of His stewards to return some of His money to Him for this work, which will benefit all the churches in China.

### Canton Notes.

The November meeting of Missionary Conference proved a most interesting gathering. Six newly-arrived missionaries, representing the American Presbyterian, Wesleyan, Scandinavian, Free and New Zealand Presbyterian Missions, were welcomed into membership.

The essayist was Dr. Shoemaker, and his subject "The Mutual Co-operation of the Foreign and Native Missionaries." A most interesting paper was contributed to Conference and a hearty discussion followed. The many difficulties in the way of co-operation were freely recognized, but it was emphasized that there must be a golden mean adjusted by Christ-like love and common sense which would bring about a happier and more fruitful harmony than at present existed.

The attention of Conference was called to the formal opening of the Canton-Fatshan branch of the Canton-Hankow Railway on a recent Sabbath Day. By direction of Conference the following protest has been circulated and largely signed:—

"We, the undersigned missionaries resident in Canton and Hongkong, and other representatives of the foreign community in Canton, desire to express our unfeigned regret and deep dis-

approval of the action of the General Manager of the Canton-Hankow Railway in fixing upon the Lord's Day for the formal opening of the Canton-Fatshan branch line.

"We also regret that representatives of the British and United States Governments should have ignored the established practice and Christian sentiment of their home lands, and by their attendance at this function have violated the sanctity of the Sabbath in a way which would not have been permitted in our home lands and in a way calculated to belittle the teachings of Christianity in the minds of the Chinese.

"While expressing our emphatic disapproval of such a flagrant abuse of one of the best blessings and highest privileges of our Christian nations we wish it to be distinctly understood that we hail with joy the advent of the railway and all such advances in China's civilization, and pray for the success of this and all kindred enterprises which tend to the bringing in of a better, brighter future for the people of this Empire."

The united mission in the city of Canton is proving in the truest sense successful. For the first ten days large congregations of Christians gathered daily and were addressed by Pastor Fung Chaak of the Baptist Mission. Then when many of the Christians had been inspired by his earnest exhortations and had been quickened anew by God's Spirit effort was directed to

the bringing in of those already interested, but who had not yet made definite decision. The leading native preachers and all the Protestant foreign missionaries (excepting the German) are united in the work and are not sparing themselves, in the hope that a great day of blessing is about to dawn in the near future for the millions of China's southern metropolis. It is too soon to say much of results, but we feel that God is with us and that the outlook is brighter and the opportunity greater than ever it has been before.

GEO. H. MCNEUR.

### *Encouraging News.*

In Canton the year under review—1903—has been the best in the history of the Presbyterian Mission. Not only have the largest additions been made to the churches and the largest local contributions been received, but in many other ways this has been a year of unusual progress. To the twenty churches there have been 1,098 additions, and the local contributions have amounted to more than \$8,000; the High School and Theological Seminary are full of young men and boys; the hospitals are full; doors are open on every side for the preachers of the gospel; scores of invitations have been received from large villages asking for chapels; and multitudes of the people receive the word gladly.

## Missionary Journal.

### BIRTHS.

- AT Shun-teh, Chihli, October 19th, the wife of Mr. M. L. GRIFFITH, C. I. M., of a daughter (Muriel).  
 AT Wuchang, Hupeh, November 23rd, the wife of Rev. W. A. SHANTZ, C. and M. A., of a son (Howard Davidson).  
 AT Wuhu, November 26th, the wife of Rev. T. J. ARNOLD, F. C. M., of a son.  
 AT Hsü-chow-fu, Kiang-su, the wife of Rev. HUGH W. WHITE, S. P. M., of a daughter (Junia Graves).  
 AT Hankow, December 12th, the wife of R. T. BOOTH, M.B., W. M., of a son (John Herbert Perrott).

### MARRIAGES.

- AT Hongkong, November 12th, Rev. G. H. MCNEUR, Canton, and Miss MAGGIE SINCLAIR, both of New Zealand Pres. Mission.  
 AT Chungking, November 18th, Mr. W. S. STRONG and Miss J. E. BLICK, both of C. I. M.  
 AT Amsterdam, New York, November 26th, Rev. FRANK P. GILMAN, A. P. M., Hainan, and the widow of Rev. WELLINGTON WHITE, late of A. P. M., Canton.  
 AT Kiukiang, December 11th, JOHN MEIKLE and Miss I. F. ELOFSEN, both of C. I. M.  
 AT Shanghai, December 17th, Rev. THOMAS GAUNT, and Miss HELEN WOOD, both of C. M. S.  
 AT Shanghai, December 3rd, Rev. GUSTAF TONNER, of Huang-chow, Hupeh, and Miss KRISTINA ANDERSSON, of the S. M. S.

### ARRIVALS.

- At Macao, September 26th, Mr. H. B. GRAYBILL, B.A., for the Christian College.  
 At Amoy, October 30th, Mrs. P. W. PITCHER (returning), Misses SUSAN DURGE and ALICE DURGE, A. R. C. M.  
 At Shanghai, November 3rd, Misses DOROTHEA KENWICK, MARIE SKORDAE, MARIE SAEVEDT, SOPHIE SYVERTSON, THORA THORSEN, Norw. Luth. Mission.  
 At Canton, November 13th, Rev. WM and Mrs. MAWSON, and Mrs. MCNEUR, for New Zealand Presbyterian Mission.

AT Amoy, November 27th, Rev. and Mrs. H. P. BOOT and Rev. FRANK ECKERSON, A. R. C. M.

### AT SHANGHAI:—

November 29th, Mr. and Mrs. JOHN H. SWORDSON, Mr. and Mrs. DAVID EDEN, Swedish Baptist Mission; Rev. and Mrs. S. M. FREDÉN and child (returning), Rev. D. WAHLQVIST, Misses KRISTINA ANDERSSON and ANNA JÖNSSON, Sw. M. S.

December 9th, Mr. W. B. SLOAN, from England; NATHANAEL HÖGMAN, from Sweden, C. I. M.

December 11th, Rev. R. and Mrs. GRIERSON and child (returning), C. I. M.; Miss MARIE T. HASENPFLUG, Revs. C. C. TALBOTT and M. E. RITZMANN, for U. EV. P. M., Chang-sha.

December 12th, Rev. W. P. CHALFANT, and four children (returning), Miss MARY C. MOORE, A. P. M., I-chow-fu; Dr. CHAS. LEWIS, A. P. M., Peking (returning).

December 14th, Mr. A. and Mrs. GRACIE and child, C.I.M. (returning); Miss HELEN WOOD, C. M. S. (returning).

December 15th, Misses M. A. WOOD and ROBSON, C. I. M. (returning).

December 19th, Messrs. JOHN R. MUIR and C. E. PARSONS, C. I. M.

December 20th, Rev. G. H. BONDFIELD, B. and F. B. S. (returning).

December 29th, Mr. and Mrs. R. E. LEWIS and seven children, Y. M. C. A. (returning), F. and Mrs. McCARTHY and five children, C. I. M. (returning).

### DEPARTURES.

#### FROM CHEFOO:—

November 30th, C. HOWARD BIRD, C. I. M., for England.

#### FROM SHANGHAI:—

December 5th, Miss CORMACK, for England; E. FOLKE and Miss ANDERSON, C. I. M., for Sweden; Miss F. B. PATTERSON, A. B. C. F. M., Tientsin; Mrs. E. JAMES, and children, M. E. M., Chinkiang, for U. S. A.

December 31st, Mrs. J. E. BEAR and children, S. P. M., Chinkiang; Mrs. W. P. MCCORMICK, S. P. M., Soochow, for U. S. A.



THE GREAT WALL OF CHINA.

# THE CHINESE RECORDER

## AND MISSIONARY JOURNAL.

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### Some Yangtse Ports and the Central Conference for China.

BY REV. M. C. WILCOX, PH.D.

ABOUT the middle of last October, soon after the close of the Foochow Conference, I was advised to take a few weeks' rest. So I decided to visit some part of China that I had not yet seen, and having bought a ticket to Hankow and return, set out on what proved a most interesting and pleasant trip, some impressions of which may, perhaps, be thought worth recording.

The first stage of the journey was by the s. s. *Haean*, which, I was told, was "Li Hung-chang's yacht," when that great man—who finally sold his country to Russia—was in all his glory at Tientsin.

The trip up the Yangtse by the s. s. *Kutwo*—"Auspicious Harmony"—was delightful in every respect. We had with us, as far as Nanking, a party of English surveyors, whose errand was to locate the route of the railway between that city and Shanghai. The other passengers were Rev. L. H. Roots, of the American Episcopal Mission, at Hankow, and a French Roman Catholic Sister, who with her companion, a Chinese Sister, was en route for Nan-chang-fu.

A mile or more below Wuhu we passed near the hospital and residences of the Methodist Episcopal Mission. As I was unable to visit this place on my return trip, I will now mention that from Customs' officers, who came aboard our steamer, I heard excellent things concerning the far-reaching influence of this fine

hospital, which is in charge of Dr. E. H. Hart, a son of the veteran pioneer missionary, Rev. V. C. Hart, D.D., now on furlough.

A day later, about sunset, we halted at Wu-sueh, the scene of the riot in which Rev. W. Argent, a Wesleyan missionary, and Mr. Green, of the Imperial Customs, were killed June 5th, 1891, each at the age of twenty-nine.

Going on deck on the morning of October 24th I could see by the different smokes ahead that we were nearing Hankow with its Russian brick tea establishments, etc. Not long after I caught sight of one of the bridges of the Lu-han, or Peking-Hankow, railway. In a short time we were steaming along the newly-made bund, which forms the river boundary of the German, French and Russian concessions. Finally we anchored by a hulk within the limits of the British Concession.

Hankow, as is known to many, is situated on the northern side of the Yangtse at its junction with the Han river, across which is the city of Hanyang. On the south side of the Yangtse, just opposite from Hanyang, is Wuchang, the capital of Hupeh province. It is doubtless no exaggeration to say that these three cities command "the most extensive net work of river communication on the face of the globe." How much greater their means of communication will be when the railways to Peking and Canton are completed.

It did not take long to see—if one had not already known it—that Hankow is one of the greatest marts in the Far East and that it has a marvellous future. Someone has called it "the Chicago of China," but if it and its two neighbors ever unite under one municipal government, they could be appropriately likened to "Greater New York."

This, of course, is not the place to describe the cluster of cities at the mouth of the Han, nor can I now speak in detail of the mission work which I saw briefly, or of the missionaries which it was my great privilege to meet there and during my whole trip. But a few general observations may be in order.

The question of teaching the native Christians to sing even tolerably well is a discouraging one, but the singing of the spliced choir and of the congregation at the Episcopal Cathedral, Hankow, demonstrates that the Chinese—those at least who are not too old—can, by assiduous and long-continued training, be brought to a good degree of perfection in vocal music. The choir spoken of had been trained by Miss Carter. Later at Kiukiang and Chinkiang I found that Miss White, of the

Methodist Episcopal Mission had, by dint of effort, also attained excellent results in the same line, as is, of course, the case with workers in Fuhkien and elsewhere.

On the afternoon of the Sunday I was in Hankow I visited the leading church of the London Mission. A congregation of perhaps five hundred was present. Quite a number of candidates for church membership came forward one by one and were questioned by Rev. Dr. Griffith John as to their motives for taking this step, after which the congregation voted on the question of their reception. The Doctor and several native brethren also gave earnest addresses, some of which took certain delinquent members sharply to task for failing to contribute their share towards the support of the church. In the Yangtse Valley, as in most parts of Fuhkien, the matter of self-support is evidently lagging.

Judging from what I saw and heard, Hankow and all that region constitute a more difficult mission field than Fuhkien, and this characteristic seems more apparent the nearer one approaches Shanghai. The intense spirit of commercialism manifested everywhere up and down the great river is doubtless responsible for much of the sterility of that populous field in which so many consecrated workers are sowing "the precious seed;" but is not this state of things partly due to the fact that "The Model Settlement," like many other large sea-ports, is a great Upas tree? This city is the home of hundreds of noble Christian men and women, some of whom are engaged in business or in secular professions, others in mission work. But think of those others who have evidently left most of the Ten Commandments in Europe or America and whose daily lives seem to be as bad as those of a majority of the heathen. From such great sea-ports and commercial centres evil influences of a most pronounced type are constantly going forth. Even the Yangtse steamers—justly called "floating palaces"—are floating opium dens, in which most of the Chinese passengers seemed to be forever smoking away their money and their morals. Thus it has ever been and thus it ever will be while good and evil, light and darkness chase each other round this world of ours.

The schools and hospitals which I visited in Hankow, Hanyang and Wuchang are doing excellent work and cannot fail to prepare the minds of thousands for a favorable reception of the gospel message as it is proclaimed far and wide.

I will also mention the trip I made on the Lü-han Railway as far as trains were running regularly, i.e., 295 kilometres or about 185 miles, from Hankowville, the terminal station, near the Yangtse. I found this road well built and extensively patronized by the Chinese, at least. It is already proving very convenient for missionaries in Hupeh and Southern Honan. Most of the station masters, clerks, etc., are Foochow men, who learned French in the Arsenal school at Pagoda Anchorage. I was painfully impressed with the moral destitution of these men, who were earning good pay, but confessed that they had little left to show for it, on account of their propensity to gamble and indulge in other evil practices. Would that they had someone to tell them of better things!

Saying "good bye" to the many kind friends in Hankow and its neighboring cities, I reached Kiukiang for over Sunday. Mission work in this city has expanded a good deal since I last saw it, twenty years ago. A large congregation listened to a sermon by Rev. F. G. Henke in the forenoon and a still larger one listened to an address to the Epworth League in the evening. Full of pleasure and encouragement were my visits the next day at the William Nast College, in charge of Dr. C. F. Kupfer; at the Elizabeth Skelton Danforth Memorial Hospital, in charge of Dr. Mary Stone, a Chinese lady educated in America; and at the girls' boarding-school, of which Miss Gertrude Howe is, I believe, the Principal. My brief stay made it impossible to see the work of other missions at Kiukiang.

Hastening down the river by the first available steamer I reached Nanking in time for the Central Conference for China, which was held November 5th to 11th. This Conference is a delegated body which, according to the discipline of the Methodist Episcopal Church, "may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and missions; but never in contravention of the Book of Discipline, or the orders of the General Conference". The Central Conference meets at least once in four years.

The Chinese ministry and laity are entitled to the same number of representatives as the foreigners, who had ten clerical and nine lay delegates present, though more were elected. Somewhat fewer Chinese delegates were in attendance. The Foochow and North China Conferences, the Hinghua Mission Conference and the Central China Mission were represented. The

West China Mission found it impracticable to send delegates this time, but a letter was received from Rev. Spencer Lewis, Superintendent of the last mission named, stating that despite the troublous times of 1900 and their own local Boxer movement, that Mission had enjoyed great prosperity during the last quadrennium ; the work being to a large extent self-supporting and self-propagating.

Bishop David H. Moore, D.D., was *ex officio* president until his departure for Chungking, the day before the Conference closed, when Rev. Wilbur C. Longden was chosen chairman.

I must pass over much of the business transacted, glancing at only a few of the more important items.

The report of the Committee on Education describes clearly the present situation in China, appeals for an increase of trained teachers to be sent out for educational work under Christian auspices, endorses the project of an educational exhibit at the World's Fair of 1904, emphasises the importance of well-managed day-schools, urges that as far as practicable "a Normal Department be established in each college where students can have a regular course of training for service in day-schools and other grades of teaching," and recommends that steps be taken "to bring our courses of study to the notice of the Chinese government with a view to securing recognition of our college diplomas."

Some items in the report of the Committee on Woman's Work will also be of general interest :—

It urges that all possible provision be made for orphan children as a matter of duty and in view of the lives of usefulness to which such children may be trained. Concerning industrial work the report says: "Great progress has been made in Foochow in instructing and providing work for widows and very poor women," about three hundred of whom are thus aided in and near that city. The work of Miss Adams in this connection is highly commended. The Committee urge that as fast as possible similar work be opened in other places.

The following quotations are also from this report: "Whereas, there is a greater demand than ever before for the study of English by Chinese of all classes, we recommend that this study be introduced into all our girls' boarding-schools." "We recommend that provision for the study of medicine by women be borne in mind in the establishing of medical colleges. We recommend the payment of a fee for

medical services by both Christians and heathen, except from the very poor." "We hereby emphasise the fact that the work of a missionary physician is first, last, and always evangelistic." "We recommend that as speedily as possible books be prepared and classes formed in every church, where the women can be taught to read. We recommend the preparation of books on the care and training of children, on the care of the home, on cleanliness and health; books for little children to read and for mothers to read to their children; easy helps to the study of the Bible and Sunday school papers." The Conference asked that Miss Gertrude Howe be set apart by the Woman's Society for this special literary work and to edit the woman's department in the Methodist *Forum*, etc.

On the question of a missionary Bishop the Committee on Memorials to the General Conference was divided and the report was followed by a very interesting discussion. Some urged that one of the missionaries now in China be elected a missionary Bishop for this field. Others favored a continuance of the present plan whereby one of the General Superintendents of the church should for the next quadrennium be assigned to China alone; whereas Bishop Moore has also had the oversight of this branch of the church in Japan and Korea, a task far too great for any man. The vote stood eighteen to seven in favor of the latter proposition.

Another subject that called forth some discussion was the memorial to divide the Methodist Missionary Society into a Home and Foreign Society, as is already the case with most denominations. A division of the Society would enable one secretary to give his entire time and attention to a study of the nature and needs of such great world-fields as China, India, Japan, etc., while another secretary could in like manner devote himself entirely to the frontier home-fields and other neglected communities of the United States. The vote on this question was not taken till near the close of the session, and after a number of delegates had returned home. It stood sixteen to two in favor of division. It is earnestly to be hoped that the General Conference to be held at Los Angeles, California, during next May, will grant both of these petitions.

Resolutions were adopted extending our hearty thanks to our hosts at Nanking for their cordial hospitality; expressing our "hearty appreciation of the brotherly and inspiring leadership of Bishop Moore during the present quadrennium," etc.

The invitation of the Foochow delegation to hold the next, or fourth, session of the Central Conference in that city in the autumn of 1907 was accepted by a unanimous vote.

I must not further prolong this article by saying anything about the mission work which I had the privilege of seeing at Nanking, Chinkiang and Yangchow, though much of it was deeply interesting and instructive.

## Twenty Hints to Young Missionaries.\*

*Some Words of Parting Advice to a Band of Newly-appointed Missionaries.*

BY REV. HENRY H. JESSUP, D.D.

For nearly fifty years a missionary in Syria.

WHEN Christ says, "Go into all the world and preach the Gospel," He also says, "Lo, I am with you always." Our Master calls us to tread no path that He has not Himself already trod or that He is not ready to tread with us. I gladly bear testimony to the fact that Jesus Christ our Lord is a faithful promiser. He is with us always, and He never will leave us.

1. Your success as missionaries will depend on your *likeness to Christ*. A Christ-like character is always lovable. Heathen, Mohammedans, and other non-Christian people know the difference between a Christ-like man and a selfish, haughty, unsympathizing man. If men love the messenger, they will learn to love the message. If a herald of the truth wishes to win men's minds, let him first win their hearts. The logic of controversial argument never convinced men half so much as the godly lives of Christian believers.

Rev. Simeon Howard Calhoun, for thirty years a missionary in Mount Lebanon, Syria, was called "The Saint of Lebanon." He gained such an influence over the warlike and haughty Druzes that, had he died in Syria, they would no doubt have made his grave a holy shrine of pilgrimage. In April, 1860, I was in his house when the dreadful war of that massacre summer began between Druzes and Moslems on the one side and Christians on the other. We had entered the church on Sunday morning,

\* Extracts from a sermon and an address delivered in New York to the outgoing missionaries of the Presbyterian Church.

and I was reading the hymn "My Faith Looks Up to Thee" in Arabic, when a Druze shot a Christian in the street near by, and in a moment every person had left the church. The men of the village, Maronites, Greeks, Catholics, and Protestants, ran for their lives down over the cliffs and mountains six miles to the seashore, and then on to Beirut. Their wives ran home, and in a few minutes came in crowds to Mr. Calhoun's house, bringing their jewels and money; these they threw in bundles inside the door without marks or labels, not even asking for receipts. Three months later, after fifteen thousand Christians had been massacred in Damascus, Deir el Komr, Hasbeiya, and other towns, a French army came to Syria and marched into Lebanon. Then the Druzes in turn were terrified, and they also came in crowds to Mr. Calhoun's house, bringing their money and valuables to Mrs. Calhoun.

Last August, at the funeral of the Rev. William Bird, long the colleague missionary of Mr. Calhoun, the Druze begs and sheiks came in large numbers to attend the services in the church of Abeih. At the close, the leading Druze beg addressed the missionaries present, as follows:—

Sirs, Mr. Calhoun and Mr. Bird were our brothers and friends. They loved us, and we loved them. On behalf of the whole people of Lebanon, we entreat you to allow Mrs. Bird and her daughter Emily to remain here among us, for we need them, and Abeih would be orphaned without them.

Among the Druzes was one haughty warrior, Ali Beg Hamady, who took a regiment of rough-riders to the Crimean War in 1854. At the massacre of Deir el Komr, in June, 1860, when two thousand two hundred unarmed men were hewn in pieces, the house of Mr. Bird was spared, and a Druze guard was placed at the door. He had left two days before by order of the United States Consul, and thirty Protestant men had fled there for refuge. The next day the Druze begs of Abeih, nine miles away, took Mr. Calhoun and Mr. Bird to Deir el Komr to bring away these imprisoned Protestants. This they effected by the help of Ali Beg, climbing over piles of dead bodies to reach the door.

Twenty-five years later, in 1885, I called on Ali Beg in Baaklin. He was a tall, stately man, with a white turban, a long beard, and flowing robes. He received us with that beautiful courtesy for which the Druzes are so famous, and asked: "Do you know why Mr. Bird's house was not attacked during

the massacre of 1860? It was because of the character of Mr. Calhoun and Mr. Bird that I saved that house."

Years afterward a Druze called at my house in Beirut one day before sunset. He brought a message from Ali Beg, who was ill and wished to see me, and requested me to bring the New Testament. I hastened to the house, and found him lying on a bed on the floor, and bolstered up with cushions. Fixing his piercing eagle eye on me, he said: "I am a dying man. I honored and loved Mr. Calhoun and he loved the *Injil* (New Testament). Read to me the passages he loved." I read the sweetest of the gospel invitations and promises. He listened like one hungering and thirsting. "Read more and more. Is there pardon for a great, mighty, sinner like me?"

I was deeply affected, and asked him to pray to Christ for pardon and salvation. He repeated the prayer after me. After a long interview, I left the New Testament with him. The next morning, as I started to call on him again, I met his funeral procession in the street. Mr. Calhoun had been dead for nearly fifteen years, but I doubt not he welcomed to glory this aged man of war and blood, ransomed through their common Savior, Jesus Christ. The whole history of missions is full of instances of the melting and molding influence of a Christ-like life.

2. *Be courteous to all.* The Golden Rule is the key to true courtesy. Treat the people as you wish to be treated. A Christian should be a model of courtesy, as were Christ and St. Paul. The late Rev. Gerald F. Dale, Jr., was styled by Dr. A. A. Hodge, of Princeton, "The model scholar, the model Christian, and the model gentleman of Princeton." He won his way to the hearts of the townsmen and peasantry of Syria as he would have done to the polished people of his native Philadelphia. Be assured that no gifts, graces, or talents are superfluous on mission fields.

3. *Be willing to go where you are sent.* Neither the Board of Missions nor the mission to which you are going will be likely to designate you to a post where you cannot do good work for the Master. But be willing to go anywhere.

4. Let us go in a *tractable spirit*, ready to take advice and yield to the voice of a majority of our brethren. Dr. Rufus Anderson, of the American Board, told me, in 1857, that a young man once came to the missionary house in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to walk with him to Roxbury and spend the night with him,

as he was accustomed to invite new candidates in order to satisfy himself with regard to their character. As they were walking, the young man suddenly said : "I prefer to walk on the right side." Dr. Anderson at once yielded the point, and soon inquired : "May I ask why you prefer to walk on the right side—are you deaf in one ear?" "No," said the young man ; "but I prefer to walk on the right side, and *I always will* walk on the right side." That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side.

Some men can only work when alone. Let us rejoice to *work with others* and yield to others. One self-opinionated, arbitrary, wilful man may bring disaster upon a station. The majority should decide every question. Intractable men make trouble enough at home, yet in a Christian land they more quickly find their level under the tide of public opinion ; but in a little organized, self-governing body in a distant corner of the earth such men work great mischief.

Let us also be ready to *do anything* in our power to help on the work—teach, preach, edit, translate, travel, build, or print.

5. Let us go forth as *hopeful labourers*. A class once graduated in Cambridge, consisting of three men—"a mystic, a skeptic, and a dyspeptic." The missionary work does not want pessimists who, like cuttlefish, darken all the waters around them with inky blackness. Mr. Moody said, at the meeting of the American Board in Madison, Wis., in 1894 : "Pessimists have no place in the Christian pulpit. We want hopeful men." And we can say with equal truth, pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. There is quite enough to weigh you down without carrying lead in your hat.

#### CHRISTIAN COMMON SENSE.

6. Let us go with level-headed, *Christian common sense*. Nothing will supply the want of this. A misplaced and misnamed "missionary" in India once wrote home to his friends that he could get on well enough but for these miserable natives, who kept crowding into his house ; but now he had a bulldog, and hoped to keep them off.

A missionary once sailed for the East from an American port. He had packed and marked all his boxes and shipped

them in advance of his own sailing. When half-way to his field he was attacked by a serious illness, which obliged him to return to his native land. As his boxes contained various articles for missionaries already on the field, he wrote to them the following lucid directions : "Observe, when you open the boxes, that No. 1 contains only my goods ; No. 2, my goods and books for Mr. —— ; No. 3 is all for Mr. and Mrs. —— ; No. 4 is for Mr. —— and Dr. ——," and so on up to twenty boxes. Then he added a postscript as follows : "The boxes are not numbered."

Do not be carried away by visionary dreamers. Use wisdom, patience, and good sense in selecting a sight for the permanent mission station. Avoid low, malarial spots as well as inaccessible locations.

A few years ago a medical student in Toronto wrote to me, inquiring about Jericho as a proper site for a medical mission. A certain Dr. —— proposed to send out twenty-five medical missionaries to Jericho, promising to pay their expenses and guarantee them an income from the natives of \$25 a week and great opportunities for doing good. The writer said that his father doubted the soundness of the enterprise, and wished my opinion of the scheme. I wrote him somewhat as follows :—

I have been to Jericho, and know all about its surroundings.

Jericho is the *lowest* spot on the earth's surface, geographically, intellectually, and morally.

It is the hottest place, being one thousand three hundred feet below the sea-level, and uninhabitable for white men six months in the year.

The inhabitants number from one hundred to two hundred, and are half-naked, savage Arabs, who make a living by highway robbery and by dancing around the tents of travelers for *bakhshish*.

The inhabitants north of them, in the Jordan valley, are not inferior to them in degradation and thievery, being all predatory Bedouin.

The inhabitants of Moab, on the east, and the swampy plain south of the Dead Sea, even surpass other Bedouin in poverty, robbery, and wretchedness.

As to the proposed doctors supporting themselves from fees from the people, it is not probable that the entire population of Jericho could raise \$5 in cash any month in the year.

It is usual to send missionaries to places where there are men, not to a howling wilderness.

If you and your companions come, I would recommend that you bring pine boards enough to make coffins for all, as you would probably all die within a year, and not a foot of lumber could be found within ten miles of Jericho.

7. Again, as you enter on your work, *begin humbly*. The message you bring is Divine, but the messenger is human. You are stranger in a strange land. You cannot speak a word of the language. The people think that because you do not know their language you do not know anything. They pity you, and perhaps despise you. You will be wise if you gracefully accept the situation and take the attitude of a learner, not only in language, but in social customs, business relations, and even in regard to their religion.

The three years spent in language study will be no loss. If you could plunge into your work on your first arrival, knowing the language, but knowing nothing of the habits, prejudices, customs, courtesies, proprieties, religions, tenets, superstitions, and national tastes of the peoples, you would make more enemies in a month than you could unmake in years. Your blunders would be associated with you in the minds of the people, and they would give you a nickname which you could not shake off. A stranger in any land needs to walk cautiously, especially if he comes as an avowed reformer. Study the national customs while you study the language, and remember what you learn. A few colossal blunders will promote your growth in humility. It would be of more value to you to hear their remarks about *you* than for them to understand your remarks about them. It takes men of different nationalities a long time to understand each others' tastes, customs, and virtues.

8. Let us perfect ourselves in the *native languages*, and not trust to an interpreter in preaching. Dr. Wolff traveled in the East some eighty years ago, and on reaching Tripoli, in Syria, he employed one Abdullah Yanni to act as interpreter. One morning he said : "Abdullah, I am going to the bazaars to preach to the Moslems." Abdullah said : "I beg you not to go, for they will mob us." But the doctor insisted, and Abdullah himself told me of the incident in 1858. He said :

"We walked around to the bazaars, and Dr. Wolff mounted a stone platform and said : 'My friends, I have come to preach to you the gospel of Christ. He that believeth shall be saved, and he that believeth not shall be condemned.' I translated as follows : 'The Khowaia says that he loves you very much, and that the English and the Moslems are *jowa sowa*' (all alike). Whereupon the Moslems applauded, and Wolff thought he had made a deep impression."

I said to Abdullah : "How could you deceive a good man in that way?" He replied : "What could I do? Had I translated literally we should have been killed; and Wolff may have been prepared to die, but I was not."

In learning the language, aim to read, speak, and write it. I have known many missionaries who read the language and preach in it, but who could not write a letter in the vernacular, and had always to employ a scribe to write their Arabic letters. This is a bondage and an embarrassment which you should avoid. Be sure to master the language, or it will master you.

9. *Identify yourself with the people* as far as possible. You cannot well imitate the dress of African savages, or eat the food of Bedouin Arabs, but you can become one of them in the higher and nobler features of sympathy and service, of helpfulness and brotherly counsel. Avoid disparaging remarks about them as contrasted with your own people and country. In matters of morals and sanitary rules be firm, but in things unimportant be charitable and kind.

10. *Avoid partiality* and favoritism in dealing with people, whether in the parish, the church, or the school. Treat all alike with uniform kindness and courtesy. Some are more lovable and attractive than others, but do not please yourself, for even Christ pleased not Himself. In teaching the young you will be sorely tempted to show partiality to the bright, docile, and studious. But keep your head level. You belong to them all, and they all alike have a right to your love and care.

11. *Music is a power for good.* If you are fond of vocal or instrumental music, you have a gift which ought to be used with great effect. If the people find it difficult to learn our Western music, then learn their tunes and adapt them to Christian hymns. I heard a missionary say in 1856 that "The stately Arabic could not be brought down to the level of a Sunday-school hymn." But it has been brought down and yet is still pure Arabic, and thousands of children are singing children's hymns in Arabic all over the land.

#### PHYSICAL HEALTH.

12. *Care for your bodily health.* You would be surprised to read a catalogue of the missionaries who have broken down prematurely through want of care or ignorance of the laws of health. It has been said that "the best thing for the inside of a man is the outside of a horse." You must take proper and

regular exercise. It is your duty to live as long as you can. Your years of preparation, outfit, and initiation into the field have been expensive to you and to the church. Care, then, for your bodily health, and avail yourself of such personal comforts as really contribute to your welfare and the success of your work. I have known men come to Syria determined to "endure hardness" by walking unprotected in the sun; but the hardness was of their own making, and they succumbed to it and died. Such a death is suicide, not martyrdom.

Vary your employments. If you have a mechanical bent, get carpenter's tools and use them. If you are fond of botany, geology, entomology, or zoology, develop this Heaven-implanted taste. You will see new plants and flowers, strange birds and animals, curious land snails, and grotesque and brilliant colored fishes. The study and collection of these will refresh your mind, give pure and wholesome recreation, and help you in directing the apathetic minds of the people to habits of observation and of admiration of the wonderful wisdom of God. This will also enable you to devote the spare intervals of travel and monotonous itinerating to profitable, wide-awake, and inspiring, and yet restful, mental exercise. Of course it goes without saying that such recreations should not become exacting or engross too much of one's attention.

Canon Ball, of Calcutta, in a recent address to new missionaries, gave some excellent advice: "A young man should not be nervous about his health. Some are constantly resorting to their medicine-chests and frequently taking their temperature." Dr. Bethune, in an address before Yale Phi Beta Kappa, in 1849, on the premature death of literary men, said: "The world says, 'Died of too much study'; but the truth is, died of too much meat and too little exercise." Prevention is better than cure. Adapt your diet to the climate. Beer and beef have covered India with British graves.

13. As we value our usefulness, let us *keep out of politics*. Some men are born statesmen or politicians, and are tempted to meddle with political affairs. This is not our business. We may live under a despotism, as Paul lived under Nero, but our business is spiritual—Christ's Kingdom is not of this world. It is neither wise nor safe for a missionary to meddle with the local politics of the land he has adopted. You may enter an orchard and overturn the beehives—this would be easy—but I could guarantee that you would not do it a second time.

Missionaries who rush into politics generally rush out again, and stay out. He enjoys the protection of his own flag, and at times, when he sees natives oppressed and unable to secure justice, he is tempted to interfere in their behalf. But it is not wise. It was the bane of the missionary work in Syria, in the early years of the mission, that the Syrians thought that becoming Protestants would secure them English or American consular protection. Many "false brethren" in this way professed Protestantism, expecting the missionary or foreign consul to defend their law cases, right or wrong. This misconception is now passing away. It should never have existed. Let the local civil authorities understand that Protestant Christians are as amenable to the laws of their own land as are others, and that no missionary will ever even speak in behalf of a convert unless he is sure the convert is right, that justice has miscarried, and that he needs sympathy and help. Above all, do not attempt to browbeat the officials or carry a case by foreign influence. The Jesuits interfere in courts, and intrigue to get foreign influence for their converts, right or wrong.

Always pray for the "powers that be." Teach the people loyalty to their sovereign. Teach them to speak the truth, and avoid litigation if possible. Local officials often stand in terror of foreigners, and will pervert justice to please them; but never use your influence or prestige simply to gain power. Let the officials know that you are a man of peace and of inflexible integrity, and that you have respect for law. If Christians are so persecuted or defrauded that you are obliged to interfere, do it by private interviews with the local officials and in the most respectful manner, showing confidence in his sense of justice and right. But never use threats of a foreign flag or battleship. Christ lived under Cæsar and Paul under Nero, and yet both taught obedience to Cæsar. Your converts can hardly have as cruel a ruler as Nero. Let them be patient and loyal, and you should be their example.

14. *Remember the devil.* Satan will gladly assure you that a missionary is all right. Perhaps he has stirred up your admiring friends and relatives to flatter you because of your great piety and devotion in going abroad. Doctor Post, of the Beirut College, asked a stone-mason if in taking a contract for erecting a stone building he would agree to lay up the walls for so much a square yard, and furnish labor, stone, sand, and lime? He replied: "All but the lime; you must furnish that, or the

full quantity may not get into the mortar." The doctor asked : " Why, are you not honest." " Yes," said he, " I'm honest ; but, then, *Sabhan Allah, es Sheitan moujood*" (Praise to God, there is a devil). It will not do to imagine that this "roaring lion" has lost either his teeth, his claws, or his brains !

#### SPIRITUAL LIFE.

15. *As to Bible study and your own spiritual life.* The two go together. You must know the Bible, digest it, and assimilate it. Study it to use in preaching, but study it more to use in practising in your own life and experience. You will have to study the Scriptures in a new language, and this will be a great advantage. Old truths will appear in new lights. Familiar texts will have new meaning when rendered in the idioms of another tongue.

Your Bible study must be done systematically. During the summer season in Syria, when teaching theology every forenoon in a Lebanon village half an hour distant, I have risen with the sun every morning, and spent two hours in Bible study and classroom preparation before the family breakfast. How sweet and refreshing these quiet morning hours, when one can commune with God before the active duties of the day begin ! Saturate your mind and thoughts with the Bible. Commit to memory all the choice gospel texts and passages in the language of the people, and thus arm yourself with the panoply of God's truth at the very outset. Remember that your office and work will not sanctify you. They may blind your eyes, and even hinder your spiritual growth by leading you to neglect Bible study and prayer. Those who compare themselves with others are "not wise." Compare yourselves with Christ, our only model, and this will keep you humble.

16. It is well to *keep in touch with the home churches.* Write down your first impressions and send them to your pastor and church at home. While you are studying the language, and not yet able to do much, you can write of what others have done and what needs to be done. You can describe scenery, manners, customs, products, and the occupations of the people. Some one has said that every educated man must sooner or later write a book. Alas ! that it should be so. But if you do write a book, wait until you have been at least ten or fifteen years in the service, and then be sure that you have something to say that is worth saying, and that you know how to say it.

17. *Hold on.* Doctor Van Dyck was once asked : "What is the most important qualification of a missionary?" He said : "Do one thing and stick to it." Regard your work as a life-work. The successful men are those who begin right and persevere. You may have offers from home churches, or professors' chairs, or diplomatic office, or lucrative commercial posts, but "set your face steadfastly" forward. Let it be understood that nothing but the hand of God can separate you from the work. It is a life enlistment. Trials and bereavements may come ; they will come. But let them fit you the better for more sanctified and holier service, and not frighten you away from your post. I know of a missionary who was invited to a theological professorship at home after being less than two years in the field. They said to him : "We want a man of a genuine missionary spirit in this seminary." He replied : "I could not open my mouth on missions if I took this post ; for when I would say to the students, 'You ought to go abroad,' they would say, 'Why didn't *you* go?' I would reply, 'I did go.' 'Then why did you return?' 'To take this professorship.' 'Very well, we'll stay and take professorships without all that expense to the churches!'" No man should leave the missionary work unless driven out of it by the clear indications of God's Providence.

When your mind is fixed you will be happier. Now you can say : This is to be my country and my people ; here will I live and die, and all I am and have shall be devoted to their interests.

18. Let us *love the people* as we have never done before, not shrinking from the lowly and degraded. The unevangelized nations are not all besotted and repulsive in their habits, but there are tribes of half-naked, filthy, and imbruted children of Nature from whom a civilized man involuntarily shrinks. Yet they are men for whom Christ died. Can you go and live among such men and women? Do you say, I am not called to such a degradation ; this is too great a sacrifice, too exacting a condescension? Think what Christ has done for you!

In the year 1854, when a theological student in New York, I attended the ordination of a young missionary just setting out for Africa. The charge was given by Rev. Dr. William Goodell, of Constantinople, who said : "When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a

demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to *abide* in your vile, sinful heart!"

19. Let us preach the "old, old story." No better can ever be devised.

20. Finally, let us *have strong faith in God*. In the lonely hours when, without society, surrounded by the surging mass of heathen, despised, misunderstood, hated, deceived, imposed upon, then hold on to Christ. Think of His patience, His toils, His prayers, His faith, and His quenchless love!

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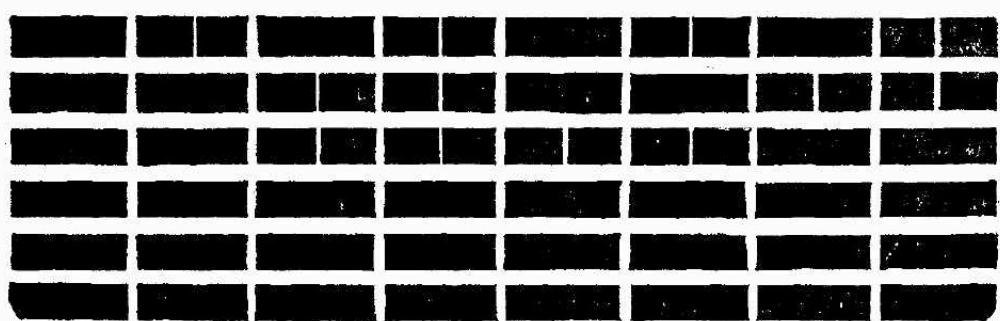
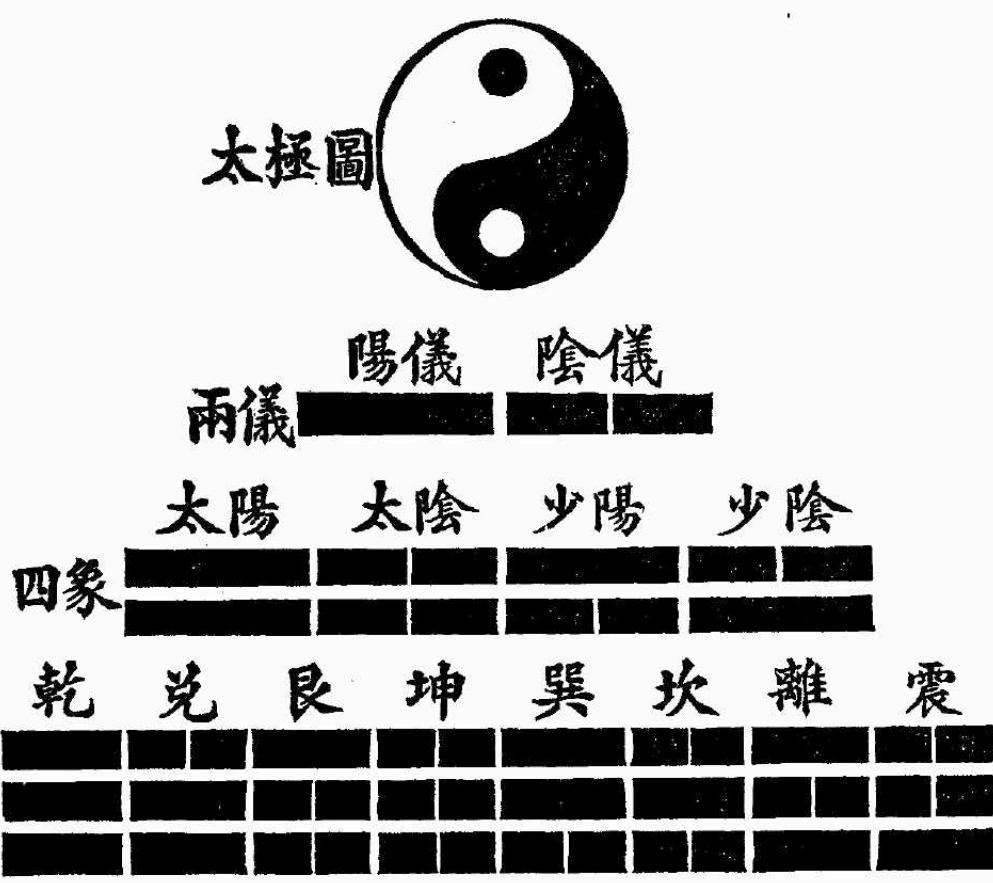
## The Eight Diagrams of Fuh Hsi.

BY REV. J. H. JUDSON.

DURING the spring term a course of popular lectures was delivered in connection with the Hangchow Presbyterian College. One of the lectures was given by the native head teacher on the Pah Kwa (八卦). Thinking it may be interesting to the readers of the RECORDER to see in what high estimation this mysterious figure is held by a native Christian scholar, I herewith send an epitome of his lecture, accompanied with drawings.

The Pah Kwa is the very oldest thing that has been preserved from ancient times, being coeval with China's earliest history. It is universally believed to have been made by Fuh Hsi (伏羲), who is considered the most intelligent man of antiquity. There is only one book which treats exclusively of the Pah Kwa, namely, the Yih King (易經). According to this book, in discussing the method of building up the Pah Kwa, one must begin with the diagram of the T'ai Kih (太極). T'ai Kih was generated from Wu Kih (無極), which is entirely without form, as heaven and earth were before their separation. T'ai Kih then is the starting point of all things, which in the diagram is represented by a dot.

Later on, from the T'ai Kih was generated the two I (儀), which are distinguished from each other by calling them Yin (陰) and Yang (陽). The Yang I (陽儀) is represented by a long horizontal line, while the Yin I (陰儀) is represented by a long line divided into equal parts. Again, from the two I are generated the four Siang (像), which are called the T'ai-yang (太陽),



T'ai-yin (太陰), Shao-yang (少陽) and Shao-yin (少陰). These are formed by combining the two, placing each one over itself and also over the other I.

Still again, from the four Siang are generated the eight diagrams, to which are given names as follows :—

Ch'ien (乾) heaven, Kun (坤) earth, Kan (坎) water, Li (離) fire, Tui (兌) moisture, Sun (巽) wind, Chen (震) thunder, Ken (艮) hill. These are formed by combinations of the four Siang in a manner similar to the formation of the four Dzhang from the two I. To these eight diagrams have also been applied the eight cardinal points of the compass and thus their locations are fixed in forming the final and complete diagram.

During the Chou (周) dynasty Wen Wang (文王) and Chou Kung (周公) took the eight original diagrams, and by a similar method of combination, formed sixty-four diagrams. We give drawings of only eight of them, which are formed from the Kun (坤) diagram. In the Yih King different combinations are taken, their principles sought out, and exhortations founded upon them, persuading men to cultivate virtue and teaching them to follow good and flee from evil fortune.

Confucius also made research into the principles of these diagrams. The sad part is that they all speak of it as discussing principles, and yet they constantly speak of destiny, which is an innovation upon the original idea of the Pah Kwa, where principles are emphasized, and little is said about destiny. The Pah Kwa, though it has been by men of latter times carried over into the realm of destiny, was at the time of its origin only a small clever thing, and the ancients thus regarding it, obtained its proper uses. It has two uses : one mathematical and one chirographical. According to tradition, in Hwang Ti's (黃帝) time, Li Sheu (隸首) was commissioned to invent a system of calculation. He seeing the plan of the Pah Kwa, thereupon constructed his system of numbers. The system of construction from the Pah Kwa was in general by taking odd and even numbers and building them up. Li Sheu did not consider one to be the beginning of numbers. He took two to be the first of even numbers, and three the first of the odd, because one added to one gives the even number two, and one taken from one is nothing.

One multiplied by or divided by one in each case gives one. Hence from two and three he developed a system of numbers. The abacus, the principles of the right angle triangle, and also

the methods of involution and evolution, all originated in the Pah Kwa. In algebra there is a quick method of involution and evolution, which is claimed by Western scholars to have been invented by Newton. But the ancients evolved it from the Pah Kwa long before, though it does not equal Newton's for clearness. Furthermore, the method of fixing the intercalary month had its origin in the numbers of the Pah Kwa.

The ancients also made use of it for astronomical measurements, and were able to draw the constellation of the Big Dipper.

To sum up it may be said that the Pah Kwa is the father of mathematics.

Moreover, the Pah Kwa is also the father of writing. Look at the forms of Chinese characters, and certainly they resemble the Pah Kwa, which is made up of one long and two short straight lines. In writing Chinese characters, they also are composed of long and short horizontal strokes. In early antiquity, before writing existed, there was the method of joining strings, that is, taking several long and short strings and placing them either vertically, horizontally or obliquely, upon each other to form all sorts of figures. This method being too laborious, and mistakes easily made, could not be permanently used. Hence, during the reign of Hwang Ti (黃帝) Ts'ang Kih (蒼頡) originated writing from the forms of the Pah Kwa. The three long and the three divided lines of the figure, some say, were the ancient characters for heaven and earth. If one will look at the two diagrams K'an (坎) and Li (離), the signs for water and fire, a resemblance will be recognized. Moreover, the principle of character-making is evolved from the Pah Kwa. If one will investigate closely these diagrams, there are at the most only three horizontal strokes. Write the characters for one, two and three. The character for three has three horizontal strokes, but the character for four has not four such strokes, not because it would be too large, or ugly looking, but because of the principle of the Pah Kwa, which has at most three horizontal lines. No matter what character one may take, divide it up into parts corresponding to letters and no one letter will be composed of more than three horizontal lines. One cannot be found having four lines used as a single letter. This goes to show that the characters of the present time, originated in, and were made from the style of writing the Pah Kwa. We have said that the Pah Kwa was made by Fuh Hsi. Chinese scholars hold firmly

this belief, but it is also held by some that it did not come from China, but has been handed down from Noah. After our first ancestors sinned, all men became evil. God destroyed the world, but spared Noah's family of eight in the ark. Consequently the whole human race came from his descendants. Hence the Chinese character for boat is made up of the three characters for eight, mouth and boat. Fearing that it would be forgotten, Noah purposely made this figure of the Pah Kwa to inform the later generations. Noah's family of eight persons consisted of four males and four females—Noah and his wife, three sons and their wives. The resemblance which they bear to the Pah Kwa is shown by the following quotation from the Yih King. Ch'ien (乾) is father and Kun (坤) is mother; Chen (震) is the first male, and is called the eldest son; Sun (巽) is the first female, and is called the eldest daughter; K'an (坎) is the second male, and is called the second son; Li (離) is the second female, and is called the second daughter; Ken (艮) is the third male, and is called the youngest son; Tui (兌) is the third female, and is called the youngest daughter.

The flood of Noah's time was about 4600 years ago. The names of his three sons were Shem, Ham, and Japhet. The Chinese are the descendants of Shem. Moving to the east they crossed the K'un Lun (崑崙) mountains and spread over Tibet and along the course of the Yellow River. Hence Western scholars all believe that the Chinese came from the West. It is known that in Fu-hsi's time a large mass of people came from that direction and lived in Tibet and north-west China. Consequently the diagram of Fu-hsi may have been obtained from Noah's descendants.

Again, three hundred or four hundred years after the flood large nations sprung up. Conspicuous among them were Egypt, Assyria and Babylon.

Besides the hieroglyphics of Egypt, there was the cuneiform writing of Assyria and Babylon which bears a similarity to the forms of the Pah Kwa. Therefore considering the forms of the characters of each nation, whether they are like the picture writing of China, or like the eight diagrams, it may be known that the different races of mankind had their beginning in a common origin. Hence it is that China has this Pah Kwa, and it may be that God purposely caused it and also the Yih King to be preserved, that those coming after might know that China and nations foreign to her, each came from one common source.

## Morrison, Milne and Medhurst.

*Three Pioneers of Protestant Missions to China.*

BY REV. E. BOX.

**I**N a short paper like this I can only draw the outlines and give briefly the main features of these three great and good men and the work they accomplished. I want also, from a study of these beginnings of Protestant missionary efforts in China, to discover what were the chief motives that impelled these pioneers to enter upon this great work and the main principles that guided them in the prosecution of it.

Let us first briefly glance at the condition of the country that was awaiting their labours, especially in its relation to the propagation of Christian truth.

As early as A.D. 505 Christianity in its Nestorian form appears to have penetrated China from the West. In 1280, when the Mongol princes ascended the throne of China, they afforded toleration to all religions, and the Nestorians were enabled to establish a flourishing church in North China. They continued to exist till the beginning of the fifteenth century, but soon after seem to have gradually disappeared. The Latin form of Christianity was first introduced to China by John of Corvino in 1292, who travelled overland from India in a caravan, and being well received by Kublai Khan, the first Emperor of the Mongol dynasty, commenced to build up a church. Medhurst says: "Both the Nestorian and the Latin Christians had a fine opportunity of propagating their religion in Eastern Asia, but quarreling among themselves, they hindered each other's success, and towards the close of the fourteenth century the Mahomedans, gaining the ascendancy, drove the Christians from those regions." Next comes Xavier on the scene, from India, nearly two centuries later, following in the wake of the Portuguese, who had made their way to the Far East by the Cape of Good Hope.

A great change had by this time taken place in the attitude of the Chinese government to the settlement of foreigners in their country. They had heard of the conquests of the Spanish and Portuguese and were exceedingly suspicious of strangers coming to their land. Laws were passed, threatening the severest punishment on any aiding foreigners to enter the country, or helping them to acquire the language. Hitherto

a natural wall of desert, mountain, and sea had protected them from encroachment; now that one of these—the sea—had been penetrated, they attempted by rigorously enforced laws to create a new wall of protection by fostering the spirit of hostility to all foreigners.

Here surely we have the key to much of the strife and ill-will of later years. The hostility to “strangers from afar” has been, I believe, all along alien to the Chinese nature, something artificial and superimposed, and not a survival of the natural savage instinct. Its parallel may be found in the exclusion legislation of Australia, the United States, and Canada, in that it has its origin, not in the hearts of the people but in the minds of the diplomatists. Thus then when Xavier endeavoured to recommence missionary work in China in 1552 he found the door closed against him and over it the words “Death to all who enter here.” Though Xavier knew it was courting imprisonment or death to enter the country, and though his own countrymen were bitterly opposed to his actions, he fearlessly landed one night on the Island of St. John’s, thirty miles S. W. of Macao. Worn out, however, by his labours, and the difficulties he had had to contend with, he was not permitted to do more than land and die on the shore where his tomb still remains with the inscription:—

“Ascended to Glory A.D. 1553.”

Following this incident come the thirty tedious years of waiting of *Valignani* at Macao who, casting “many a longing look toward the Celestial Empire, would cry out in the fervency of his desire, “Oh, rock ! rock ! when wilt thou open ?”

In 1582 *Matteo Ricci*, the real founder of Roman Catholic missions in China, began his work. He too found that there was no open door, but unlike *Valignani*, he was not the man to sit down waiting for the closed door to open. He discovered that there were two keys that fitted the lock. One was the desire for gain leading the Chinese to seek for commercial intercourse with the strangers they feared, the other was the desire of the scholar and official class for knowledge.

Using the first key Ricci and his colleague made themselves acquainted with the language and became the recognised interpreters between the Chinese and Portuguese, and in this capacity were allowed to settle in Canton.

Using the second, Ricci won a place of respect for himself in official circles, and, first in the provincial capitals of Kwan-

tung and Kiangsu, and then in the court of the Emperor himself in Peking, he gained a respectful hearing as a wise philosopher who by his stores of knowledge could be of service to them.

Reaching the capital in 1601 *Ricci*, as we have seen, secured a place at court and made many converts from both high and low.

During the seventeenth century, under the last kings of the Mings and the first of the Tsings, the Catholics made great headway, and there appeared every chance of their successfully winning China to the Roman Catholic faith.

The disputes, however, between the Jesuits on one side and the Dominican and Franciscans on the other (i.) as to the right term for "God," the former using 上帝 and the latter 天, and (ii.) as to whether the ceremonies performed at the tombs of ancestors and in honour of Confucius were civil or religious rites : these disputes practically wrecked the prospects of the mission, as the will of the Emperor and that of the Pope came into conflict. Much of the numerical success of the Catholics up to this time was due to the position Ricci and the Jesuits took in regard to the observance of certain native rites and ceremonies. There seems to be no question that Ricci and his colleagues were far too lax in this direction. One of his co-religionists has written of him as follows : "Being more of a politician than a theologian, he discovered the secret of remaining in China. The kings found in him a man full of complaisance, the pagans a minister who accommodated himself to their superstitions."

He even allowed Christians to assist in the rites connected with the worship of idols, provided they mentally worshipped a cross previously secreted in some part of the temple. He also withheld the Bible from his converts. Now that the Imperial patronage was removed, the native converts and foreign priests suffered much persecution for the next hundred years, 1700-1800, a great many converts recanting. In 1706 and 1720, by edicts of the Emperor, it was determined that "as the papal decrees were contrary to the usages of the empire the Christian religion could not subsist there."

Some of the priests remained secretly hidden and others made their way in by stealth, but from time to time they were caught and put to the torture, banished, and in some cases put to death. Hundreds of churches were destroyed, property confiscated and the native Christians subjected to severe persecution.

It was at this period when, after nearly twelve centuries of endeavour on the part of the Nestorians and Roman Catholics to

convert China to the Christian faith and their earnest and persistent efforts seemed to have ended in defeat, that a mighty stirring of the missionary spirit in Protestant countries was taking place, a movement the far reaching effects of which were soon to extend to the shores of China and ultimately to penetrate to every corner of the land. Not only was the Church of Christ being prepared, through its newly found missionary organizations, for this work, but the men also—Carey and Marshman for India, Morrison and Bridgman for China.

*Robert Morrison*, the pioneer of Protestant missionary work in China, was born at Morpeth in the county of Northumberland, January 5th, 1782; his parents removing soon after to Newcastle, where Robert spent the early years of his life. He was the youngest of eight children; his father being Scotch and his mother English. He had the blessing of being brought up in a godly home. Both parents were earnest Christians, who trained up their children in the fear of God. At an early age he was apprenticed to his father and learnt the trade of a last and boot-tree maker; his industry in his business being very commendable. At the age of sixteen he became the subject of that great change which the Saviour describes as the new birth and pronounces essential to admission into the kingdom of heaven.

Let us hear his own account of his conversion: “At this time I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it unless it was that at that time I grew somewhat loose and profane, and more than once being drawn aside by wicked company (even at that early time of life) I became intoxicated. Reflection upon my condition became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The fear of death compassed me about, and I was led to cry mightily to God that He would pardon my sin, that He would grant me an interest in my Saviour and that He would renew me in the spirit of my mind. Sin became a burden. It was then I experienced a change of life, and I trust a change of heart too. I broke off from my former careless companions and gave myself to reading and meditation and to prayer.”

Thus did God prepare Morrison for his life’s work by the great change called conversion, so that like the Apostle Paul, he was able to say from personal experience: “I am not ashamed of the gospel of Christ, for it is the power of God unto

salvation to everyone who believeth." And this conversion was a conversion of the whole man. As his widow quaintly puts it in her record of his life: "From the time when his mind was seriously occupied with the great truths of the Bible, he began to intermeddle with all knowledge, commencing those habits of study which by the blessing of God he maintained with ever increasing effect to the end of his life."

He worked at his business from twelve to fourteen hours every day, and had therefore little leisure for study. He would, however, have a book open on his bench before him whilst at work, so eager was he to acquire knowledge. He took the lead in a praying society every Monday evening in his father's work shop. His Saturday evenings he spent as a member of the Friendless Poor and Sick Society, seeking out people in distress and ministering to their needs. He became a member of the Presbyterian Church in Newcastle, where his parents had been accustomed to worship. Before long he felt called to be a preacher of the gospel. In order to be better qualified he began to study Latin, Hebrew, and Greek under an experienced teacher, paying the fees out of his scanty earnings, and, as his biographer says, "redeeming from sleep the time that was necessary for carrying on his studies."

Already his mind was working in the direction of the foreign field and his interest was quickened by reading an Edinburgh missionary magazine which he borrowed every month from a friend.

From his "Reflections," written about this time, I extract the following: "Have I tasted and seen that God is good? What cords of infinite love have caught and held my heart? What oracles of heaven have I found and treasured up? What have I seen or handled of the good word of life respecting which I can say 'that declare I unto you'? Say then, my conscience, as thou shalt answer at the judgment seat of God, am I taking the 'honour' to myself or am I called of God as was Aaron? Is Christ sending me and laying a necessity upon me to preach the gospel? Is He breathing on my soul and causing me to receive the Holy Spirit? Is He enduing me with deep compassion for the souls of men? Have I the love of God burning in my heart and constraining me cheerfully and willingly to suffer poverty, contempt and the hatred of all men for Christ's sake, willing, if possible, to risk my own salvation in winning others to Christ? Willing rather to be ruined with

Christ than to reign with emperors?" I have quoted somewhat fully from these "Reflections" because they give us an insight into the heart of the man whom God was preparing for so great and arduous a work as the pioneer of Protestant missions in China.

On making his application to be received as a student at Hoxton Acadamy (later Highbury College), an institution established by evangelical dissenters, he closes his letter with the words : "I resign myself to the direction of my Heavenly Father. He knows best and will choose and use what instruments He seeth meet. His will be done." At Hoxton he was noted for the intense and continued application he gave to his studies. Here too the call to missionary work became stronger, and early in 1804 he resolved to offer himself to the Directors of the London Missionary Society. He writes : "Jesus, I have given myself up to Thy service. The question with me is *where* shall I serve Thee? I consider 'the world' as the 'field' where Thy servants must labour." "Recollecting moreover the command of Jesus to 'go into all the world and preach the gospel to every creature,' I conceive it my duty to go where labourers are most needed. Leaning on His love I have made up my mind to forsake all and follow Him." Appearing before the Directors of the London Missionary Society he was accepted for service abroad and sent for special training to the Missionary Academy at Gosport under the venerable Dr. Bogue.

About this time the attention of both the London Missionary Society and the British and Foreign Bible Society had been directed towards the needs of the great empire of China. There was a manuscript version of the New Testament in the Chinese language in the British museum, and this the British and Foreign Bible Society was anxious to print. The prohibitive price of £2,500 for 1,000 copies caused them for a time to abandon the project. At the same time the Directors of the London Missionary Society decided to send a mission to China, the immediate object of which was to acquire the Chinese language and translate the Sacred Scriptures. At that time there was but one British subject—Sir George Staunton—who could claim to know the Chinese language.

The Society, under divine guidance, selected Robert Morrison for this great work. The time, the agency, and the agent, by God's overruling, were made to fit in to each other in a marvellous way :—

"God moves in a mysterious way  
His wonders to perform" . . .  
"Deep in unfathomable mines  
Of never failing skill  
He treasures up His deep designs  
And works His sovereign will."

The call of the London Missionary Society found Morrison prepared, for God's call had preceded it. It was his own deliberate conviction that it was God who was sending him to China, and from this time until the day of his death he had but one ruling object—the conversion of China to the faith of Jesus.

He returned to London in August, 1805, to obtain some knowledge of medicine and astronomy and to acquire, if possible, some knowledge of the Chinese language. He studied at St. Bartholomew's Hospital and Greenwich Observatory. Through the influence of a clergyman of the Church of England, Dr. Moseley, who by a pamphlet had first drawn the attention of the Christian public in England to the needs and claims of China, Morrison was introduced to a Chinese named Tong Sam-tak. From him he took his first lessons in the Chinese language, and as soon as he had acquired some skill in deciphering and writing the characters with infinite patience and diligence he transcribed in the course of a few months the whole of the Chinese manuscript in the British museum (containing most of the New Testament) as well as a manuscript Latin and Chinese Dictionary lent him by the Royal Society. Morrison was ordained on January 8th, 1807, and embarked on board the *Remittance* for New York on the 31st. At this time strong prejudices existed in England and in all parts of India where the British influence extended against missionary exertions. Permission to settle could not be obtained, and it became necessary to go by an indirect course, it being doubtful even then if he would be allowed on arrival to remain.

After a most stormy and dangerous voyage of seventy-nine days the vessel arrived safely at New York. Here three weeks passed waiting for a ship going to China. A very happy time was spent among Christian friends in New York and Philadelphia, whose interest in foreign missions formed a strong link between them and Morrison. I must not pass over two incidents connected with the short stay in America. Arriving at his hosts' unexpectedly he was given their own bedroom. By the side of his bed stood a crib in which their little girl was sleeping. On awaking in the morning the little mite was alarmed at finding a

stranger in the place of her parents. Fixing her eyes on him she enquired, "Man, do you pray to God?" "Oh yes, my dear," was the answer, "every day. God is my best friend." The little child, re-assured, put her head contentedly on the pillow again and was soon fast asleep. The second is the following :— Before embarking Morrison called on the shipowner to settle business matters. At the end of the interview the merchant, with a sardonic smile, said : "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese empire." "No, Sir," replied Morrison, "but I expect God will."

After another long and dangerous voyage of 119 days Morrison arrived in Canton on September 7th, 1807, 218 days or more than seven months since setting sail from London. Here new difficulties had to be faced : First, there was the Chinese opposition to the residence of foreigners and the prohibition against the Chinese teaching them their language, and that under penalty of death; secondly, there was the jealousy and opposition of the Roman Catholic priests in Macao; and thirdly the regulations against the residence of missionaries and others, strictly enforced by the East India Company. The last of these difficulties was avoided by Morrison's taking up his residence with American merchants, to whom he had been given letters of introduction from New York. Practically he had to pass as an American. In order to draw the attention of the foreigners as well as of Chinese to himself as little as possible he lived a very retired life in some rooms in a godown, taking his exercise generally at the close of the day. He adopted the Chinese costume, let his nails grow long, cultivated a queue and lived almost entirely on Chinese food. So great was his labour and, so sparing his diet, that in the course of a few months he seriously injured his health. His mind too at this period was painfully exercised by the unavoidably heavy expenses attendant on his residence at Canton. This anxiety, together with his unremitting application to study, without sufficient air and exercise, and the enervating influence of the climate, reduced him to such a state of debility that he was unable to walk across his room.

All his life too he was subject to severe attacks of headache which quite unfitted him for work and left him prostrate. In all this excess of zeal he meant well, but when convinced that it hindered rather than helped him in the attainment of his great

object he very wisely modified his manner of living, resuming foreign dress and food and seeking recreation in society.

By the help of Sir George Staunton he secured some Chinese Roman Catholic teachers, one for Pekinese mandarin, one for the Cantonese dialect and one for Wēn-li. He writes : "The work is great ; it requires patience, it requires labour. I have considered that the acquisition of the language for the purpose of aiding in the translation of the Scriptures is my highest duty, and to this object I have devoted the whole of my time and strength." Wylie in his article, "The Bible in China," says : "Up to the commencement of the present century no version of the Scriptures had been published in Chinese so far as our information goes, and if translations existed they were confined to private hands and not available for the people at large." About the time of Morrison's arrival in China, Dr. Marshman, of the Baptist Mission, Serampore, superintended the translation of the Scriptures into Chinese by the aid of an Armenian Christian. This was printed in 1822 and is the first known entire printed version of the Scriptures in Chinese. Morrison continued single-handed at his work till the summer of 1813, when he was joined by the Rev. W. Milne. Each taking separate books the work was completed in 1822 and printed in 1823, the year after Marshman's ; the latter taking sixteen years to complete and Morrison and Milne's seventeen years. The chief part of the financial burden of Morrison's version was borne by the British and Foreign Bible Society, which nobly supported Morrison in his arduous work.

At first, on his settlement in Canton, with the exception of a few friends, most of the foreign merchants and officials looked askance at the missionary, fearing he might, by propagating his faith, create difficulties in the way of trade. Before long, however, his sterling character, wise caution, and his high intellectual attainments won for him the respect of all.

The year 1809 was an important one for Morrison. On the 20th February his loneliness was relieved by his union in marriage with Miss Morton, the daughter of an English merchant. On the very same day he received an offer from the East India Company, making him Chinese translator of the Factory at a salary of £500 per annum. This was in many ways most timely and providential. The difficulties in the way of his continuing to reside either in Canton or Macao had become so great that he had practically decided on giving up

the struggle and retiring to Penang. The financial difficulty was also removed, and in his capacity as translator he could give his whole time to Chinese studies without fear of arousing the opposition of the foreign merchants, the Roman Catholic priests and Portuguese officials of Macao, or the Chinese authorities, ever ready to harass the foreigner. Morrison on leaving England wrote in his diary : "I do not go to the East to make my fortune. My fortune is already made. God has made me His heir, joint-heir with Christ." Now that a measure of wealth had come to him unsought, Morrison devoted it to the work he loved ; first relieving the Society from the burden of his support, and then devoting the surplus to philanthropic work, especially, as we shall see, in the direction of Christian education for the Chinese.

From this time until his death, a period of twenty-five years, he maintained the integrity of his Christian character and his whole-hearted devotion to the great missionary enterprise to which he had been called ; and in his dual capacity as a missionary and a public official, first of the East India Company and then for a short time of the British Government, he won the respect and commendation of the world, without forfeiting that of the church.

In 1812 an edict was issued by the Emperor making it a capital crime for Europeans and Chinese to print books on the Christian religion.

Morrison, undaunted, writes : "I must, however, go forward trusting in the Lord. We will scrupulously obey governments as far as their decrees do not oppose what is required by the Almighty." "We must obey God rather than men." Beside his private study of the language, which he sedulously maintained until his death, Morrison, in addition to his official duties, was working hard at his translation of the Scriptures and at his other great work—a Grammar and Dictionary of the Chinese Language. The Dictionary was, when completed, printed and published at a cost of £15,000 by the East India Company, which brought out a printer and an English press, the first to be used in China, especially for this work. Morrison also compiled a Dictionary of the Cantonese Dialect. He also translated numerous tracts and the assembly's Shorter Catechism. Though not a member of the Church of England, Morrison was the first to translate the Book of Common Prayer into Chinese, believing it would be useful in guiding the devotions of the native Christians.

In this connection Morrison wrote : "We are of no party, we recognize but two divisions of our fellow-creatures—the righteous and the wicked—those who fear God, and those who do not."

*(To be concluded.)*

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

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### T'ai-chow Romanized.

BY REV. W. D. RUDLAND, C. I. MISSION.

THE Romanized system was introduced into T'ai-chow with the first entrance of the gospel. When the station was opened in July, 1867, the missionaries brought down native helpers from Ningpo, who naturally brought their Romanized books with them. These were used for some time, but when T'ai-chow men began to learn and to read the New Testament, they found many words which, while alike in Romanized, had a widely different meaning here. Some of the most common words in Ningpo are the most vile forms of cursing here.

When we came here in 1870 we tried hard to use the Ningpo, as they had the complete New Testament as well as other useful books, but were compelled to give it up. This being the case, we took the Ningpo Primer and put it into the best T'ai-chow we could. It has since been revised, and we now have the third edition in use. It was not printed till 1880. In the meantime considerable progress had been made with the New Testament, which was completed in 1881. The second edition, revised, which we are now using, was completed in 1897. The first was done single-handed ; in the second we had the assistance of two foreign helpers, viz., Mr. Urry and Mr. Thomson, also four native teachers or evangelists. All the rest of the books have been done by one pair of hands, with the help of my wife and daughters.

As to the number of readers, I am unable to give any definite account. But the books sold will give some idea. First edition of Primer, 400 ; second edition, 1,000 ; third

edition, 2,000 ; about half the latter now sold. First edition New Testament, 500 ; second edition, 1,500 ; about half the latter gone. Other books in proportion. Peep of Day, 500 copies, is nearly out of print ; it has been revised, and we are now reprinting it.

T'ai-chow being an illiterate place, the native Christians have taken up the Romanized very warmly ; many of them (even old women) have learned to write and correspond freely with us, and also with one another.

Our edition of the Psalms, 500 copies, is nearly out of print, and we are preparing references for a new edition.

Our system of orthography is the Ningpo adapted to the T'ai-chow dialect. No changes have been made where it could be avoided, so that a Ningpo man can take up our books and read them, but would fail to understand much of them. Not only have many of the words an entirely different meaning, but the idiom changes considerably. Then it is very concise. The "ts" used so much in the Mandarin, and also in the Ningpo, is always dropped. We have tried to retain it in some places in the New Testament, but the natives frequently drop it in reading and almost invariably in speaking. Then there is nothing to replace it. The plural and possessive are only used where absolutely required. This, while it has its advantages, makes the learning of the dialect more difficult.

As to tones no doubt there are four, and in using single words they keep pretty much to them, but in speaking or preaching, the tone has to give way, and is changed according to the emphasis the speakers wish to lay upon the sentence ; and they will often vary the tone of the same word in repeating the sentence so as to lay the emphasis on another part of it. We have no definite tone marks.

Doubtless we owe much to the Romanized for the success we have had here ; so many being able to read the Word of God for themselves. May it soon spread to every mission station in the empire. Those who give it a fair trial are not likely to give it up.

We have worked at it here a good deal, and are satisfied that it has been a success. Many are to-day reading the Word of God for themselves as well as to others who otherwise never would have been able to do so. We are doing our best to get every member to read and as many of the enquirers as possible. May the Lord open the eyes of some of those who look on the

Romanized with suspicion and help them to make good use of it. Where it has not been a success, the cause has probably been because it has been too *bookish* in style, not the pure dialect of the people. This can be done without being *vulgar*.

#### LIST OF T'AI-CHOW ROMANIZED BOOKS.

Three editions of a Primer, from Ningpo Primer.

Two editions of New Testament: first of 500 copies, second of 1,500.

Old Testament—Psalms, Daniel, Jonah.

Peep of Day.

Line Upon Line, four volumes; another in Press.

Hymn Book, two editions; the last containing 163 hymns. (An edition of the same has been printed in colloquial character, the only book in that style.).

Introduction to each book of New Testament, from "R. T. S. Paragraph Bible," with a series of questions; no answers. It also contains a few subjects for Bible readings.

A selection of Bible readings from various sources and Scripture subjects; Harmony of the Gospels, Miracles of Our Lord, Parables of Our Lord. These from the Oxford Teachers' Bible.

Outline of Theology, from a book published by the late C. H. Spurgeon. Now out of print.

A book on Keeping the Sabbath.

Scripture Catechism.

A small edition of a few smaller books, but not of permanent value. We are now working on Genesis, and hope to go on with the Old Testament as time and strength permit. We hope to form a committee for that work.

#### Notes.

THE Commercial Press is showing commendable enterprise in the publication of new school books, and many of them will no doubt be found suitable for mission schools. Last month we noticed the Geography and Atlas issued by this firm. We have received also a new translation of Steel's Chemistry (eighty cents), well printed and illustrated. The translator is a teacher in the Anglo-Chinese College at Shanghai. A work on Physics is priced at fifty cents; and a Chinese Grammar and Rhetoric, two volumes, sixty cents; European History

(two volumes), fifty cents. We note also the following translations from the Japanese : Geology, twenty cents ; Mineralogy, twenty cents ; Chinese History (Catechism), thirty cents ; Chinese History (two volumes), \$1.00. All these books were published during the year 1903, and will be sold at a discount to schools connected with the Educational Association.

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The Anglo-Chinese First Reader, edited by Mr. John C. Ferguson and published by the Presbyterian Mission Press for MacMillan & Co., Ltd., is another useful book prepared for Chinese students of English, and the price (thirty cents) places it in the reach of pupils with limited means. There are definitions in both English and Chinese, exercises of different kinds, and a vocabulary and Chinese translations at the end of the book. It is a decided advance on many of the books now in use.

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The Directory of the Educational Association has been sent out to members of the Association. Any member failing to receive it will please notify the editor of this department.

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We hope that those who receive the Association's Directory will make a note of any schools which have been omitted and will send us a list of such schools and their teachers. We would like to have all the teachers in mission schools join our Association. Protestant Christian teachers in other than mission schools are also cordially welcomed to our membership. Three dollars should be sent with application for membership—\$2 for entrance fee and \$1.00 for first annual membership fee.

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## Correspondence.

"ST. JOHN THE AGED"  
To the Editor of  
"THE CHINESE RECORDER."

DEAR SIR : The Poem "St. John the Aged," beginning "I'm growing very old. This weary head that hath so often leaned on Jesus' breast," is one credited to *Frances Eastwood*, and is in a little volume of "Select Poems," a

number of "The Colportage Library." I noticed a quotation from the exquisite poem in a recent number of "THE CHINESE RECORDER," and mention was made that the author's name was unknown. Having found it, I thought it might possibly be of interest to make note of it.

Sincerely,

E. L. SHIELDS.

PROFESSOR J. LEGGE'S CHANGE  
OF VIEWS CONCERNING  
CONFUCIUS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : The following lines may be of some interest to many readers of the RECORDER. In his *first* edition of the Confucian *Analects* (published 1861) Professor Legge wrote (Proleg., p. 113) :

"But I must leave the sage. I hope I have *not* done him injustice; but after long study of his character and opinions, *I am unable to regard him as a great man*. He was *not* before his age, though he was above the mass of the officers and scholars of his time. He threw no new light on any of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away."

In the second edition (1893) he changed these lines thus : "But I must now leave the sage. I hope I have not done him injustice; *the more I have studied* his character and opinions, *the more highly have I come to regard him*. He was *a very great man*, and his influence has been on the whole a great benefit to the Chinese, while his teachings suggest important lessons to ourselves, who profess to belong to the school of Christ."

This remarkable change of views should always be kept in mind in studying Dr. Legge's books. In the RECORDER of 1879, p. 94, Dr. Faber wrote : "We may yet go a step farther in our assertions. Confucianism ought to become *a most valuable*

*ally to Christianity . . . Confucianism is a noble human power fit to keep multitudes from submersion in the mud of materialism . . . Though the Pharisees derived their perverse peculiarity from the law, it was not the law that made them perverse, but its abuse. It is much the same with Confucianism in its original form and its present adherents. The elements of higher truth have been neglected, and those elements pleasing to the tendencies of the Chinese mind have been developed. We ought to prove this to the Chinese, to prove it without injury to truth and without nourishing Chinese pride. This may be called the *pedagogic way* of administering the gospel in this country ; it is to become a Chinese to the Chinese . . . Confucianism is *idealistic morality*, and its principles of statesmanship are altogether on the basis of such morality. Confucianism is therefore *our natural ally* against all kinds of materialism and especially against its form of morality, brute or refined *sensualism*. Confucianism can be regarded as a *detached sort of Christianity*. The idealistic form of morality must first be demolished before the higher ground of the Christian fortress, its tenets of eternal life and happiness can be attacked. We have to make the Chinese conscious of this state of things. To prove to a heathen the truth of the metaphysical doctrines of Christianity *contra* materialistic attacks will be scarcely of any effect. The other will be the better *strategy*, to shift all such questions from the metaphysical (or dogmatical) to the *moral* grounds into the very precincts of Confucianism."*

Dr. John Ross also writes (RECORDER, 1887, p. 6) : "There appears to be no substantial rea-

son against the use of Confucianism as an *ally* in our work . . . Confucianism is much more allied to Christian morality than the friendly Soudanese resembled British troops . . . Is the Christian soldier a wise man who of a possible ally makes a powerful foe? . . . As a good steward of the mysteries of God the missionary should give diligence to make Confucianism the *handmaid of Christianity*. Confucianism shall be *yoked to the plough of Christianity* and shall assist and *must* assist in breaking up the stubborn soil. Its teachings will be made to *convince* those who revere them that *no man is sinless*, and will have to *aid* in bring-

ing the Chinese mind to acknowledge the necessity of repentance towards God and of faith towards the Lord Jesus Christ." (cf. Dr. Ross' *Mission Methods in Manchuria*, p. 66 and pp. 244-251, very important!)

Confucius may be used as a *tutor* of the Chinese to bring them to Christ (cf. *Galatians* iii. 24, *Acts* xiii. 39). This principle I have endeavoured to carry out in my Chinese tract 孔子基督爲友論, and I am now trying to apply it to a *Mandarin* rendering of the *Lunyü* with some Christian annotations.

Yours sincerely,

P. KRANZ.

## Our Book Table.

The S. D. K. have just issued a very convenient new catalogue, in which the books are first arranged according to subjects, following which is a list arranged alphabetically; the whole making a pamphlet of thirty pages. Free on application.

Testament having been finished several years ago. They are supplying a great need. The range of literature of the Society is constantly widening, and they are in need of an increased pecuniary subsidy.

The Twenty-fifth Report of the Chinese Tract Society, 1903, containing the sermon preached for the annual meeting by Dr. H. Corbett, together with the catalogue of Chinese and English books, presents a very creditable appearance, and consists of some 56 pages. On page 13 we are told, "We have printed 581,500 copies of book and tracts. Reckoned in 12mo. pages they would make 15,453,650 pages." Prominent among the works of the Society are the series of commentaries on the Bible, which is now well advanced in the Old Testament; that on the New

*The Gist of the Lesson for Sunday School Teachers*, edited by R. A. Torrey, appears for a fifth year. Each year shows a growing interest in this suggestive little volume. Remarkably compact, practical, and withal spiritual, it has proved a boon to busy Sunday School teachers. Dr. Torrey's Around the World Evangelistic tour has created a large demand in Australia, New Zealand and Japan, besides more than doubling the circulation of the British reprint edition. To many this "vest pocket edition" has become well-nigh indispensable. It is surprising how much can be compressed into such a

small space. The full text of each lesson is given and the explanatory thoughts are packed into the smallest possible space; all being comprised within an attractive leather-covered booklet, easily carried in the vest pocket, and costing but twenty-five cents.

—  
Directory of Protestant Missionaries in China, Japan and Korea, for the year 1904. Published at the *Daily Press* Office, Hongkong. For sale at the Presbyterian Mission Press, Shanghai. Price, sixty cents.

This is a pamphlet of eighty-five pages, and contains, first, a list of all the Missions in these three countries, arranged alphabetically, followed by a list of the missionaries, also arranged alphabetically. Indispensable to every missionary in China, Japan and Korea.

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眼科譜始. A Treatise on Diseases of the Eye, by J. Boyd Neal, M.D. American Presbyterian Mission Press. Price \$0.50.

The last edition of Dr. Neal's well known work being exhausted another one has just been published. In the present transition period in medical terminology in Chinese it has evidently been thought best to retain the old terms, and the present is merely a reprint of the former edition, but with several improvements in the get up. It is always gratifying to an author when subsequent editions of his works are called for, and it is a pleasing testimony to the increase in the number of students in the various missionary medical schools and hospitals that there is so great a demand for medical treatises. To the value of this book the writer of this notice can testify, having used it in teaching ever since it was first published.

P. B. C.

If you don't want a book to do your thinking but to supply new material in the shape of facts, you can't do better than to order a copy of the Statistician and Economist. It will give you in a single octavo volume of 644 pages an amount of information not surpassed by the contents of a voluminous encyclopædia, with this in favor of the smaller work, that it is fresh and new, posted up to date.

Started in 1876 by P. Z. McCarty, of San Francisco, as an annual, it is now issued as a biennial; and from that day to this it has grown in bulk and popularity. An index of twenty-eight pages makes it easy to turn up the object of your search—covering almost every imaginable topic—religion, philosophy, science, as well as commerce and politics. The editor betrays no bias, giving a fair account of all nations; but naturally devoting special attention to his own country.

To Americans therefore I recommend the volume; and particularly to American missionaries as an economical investment of \$3.50 gold, saving at once money and time.

I reproach myself that I did not long ago give this advice to the public.

W. A. P. MARTIN.

P. S.—Address Statistician and Economist, 929 O'Farrell St., San Francisco, Cal.

It would save expense for two or three to combine and send their orders through Messrs. Kelly & Walsh.

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Anglo-Chinese Lessons, by Miss Lawrence, Ningpo.

Anything from the hand of so devoted and distinguished a student of the Chinese language as Miss Lawrence, is sure to com-

mend itself to popular notice, and the small volume lately produced under the above title is certainly deserving of a wide circulation amongst students and teachers of elementary English and Chinese.

The book is primarily intended for Chinese pupils, but will be found to be equally useful to English beginners in their first essays in Chinese.

The exercises are based upon a system which has been tested by long experience and are original and interesting; they are arranged alternately in English and Chinese, each lesson being distinct, though dealing with similar topics and progressing by easy gradations. There are sixty lessons in all and an exercise in English and Chinese based on each, making a total of 120 exercises. A key to the English exercises is in preparation and will soon be on sale at ten cents per copy. The book under review is to be had at the S. D. K. Dépôt in Honan Road, No. 380c, at the moderate price of twenty-five cents.

In these days when the market is being flooded with so-called "Primers," produced, in the majority of cases, by utterly unqualified plagiarists—"blind leaders of the blind"—it is refreshing to find something which is at the same time original and reliable.

It is to be hoped that this careful and intelligent effort to assist young students in their early difficulties will run into several editions.

Elementary Chemistry, based on the latest edition of Steele's Popular Chemistry. By Chung-hsi I-hsi. Printed and published by the Commercial Press. Colored cloth cover. White paper. Well illustrated. Price \$0.80.

This is another work published by the Commercial Press that is a

credit to both publishers and translators. The translation, though very literal, is exact and readable. It follows in the main the new system of terminology adopted after so long a time by the Educational Association of China, which makes it very acceptable to those who have to teach the subject. The typography of the book is a great improvement over the usual Chinese text-books on chemistry, and is a real help to the understanding of the subject. The topics and sub-topics are printed in large, black type and the notes are in smaller type than the text. The questions at the end of each subject and at the end of the whole book will be found very suggestive and a great help in quickening the interest of the student. The illustrations, though not quite on a par with those in the original work, are nevertheless very good and quite distinct.

It would have been an advantage to both teacher and student if the directions for experiments had been added. It is to be hoped that this feature will be included in an early edition. An English glossary and the introduction of a few more English technical terms in the text would have been a valuable addition in a work of this kind.

Of course there are the usual unavoidable errors in letters, numbers, etc. In the table of elements E is given as the symbol for fluorine instead of F; on page 24 妙 is written instead of 索; and on page 78 we have 19.6 in place of 1.96. Doubtless each teacher will discover readily such errors and correct them for his classes. It is to be hoped that the advice given in the Preface to read other works on chemistry, a list of which is given, will be heeded.

We congratulate the Commercial Press and Chung-hsi I-hsi on their success in providing so attractive a book on so important a subject. It is a real contribution to the necessary textbooks of the new learning in China.

E. L. M.

**Review of the Sixteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese.**

The Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese for the year ending September 30th, 1903, is in our hands.

The report is full of interest, not only as it records the work of the Society during the year, but also in the suggestive and valuable notes and comments on many of the conditions and facts which are in order to the making of the China of the future. The report opens with references to some of the changes going on in China, changes in the personnel of the ministers of China, in the means of travel throughout the empire, in matters political, religious, and educational, which seem to point to the conclusion that China is waking at last.

Another very significant sign of the times, the Report points out, is the fact that Chinese of high rank, princes and gentry, are going abroad in much larger numbers than before. This is a fact well worthy of notice, the introduction of a factor which will have no little effect upon the working out of the great problems which lie before this empire for solution. May this new custom grow into a fixed custom for the leaders of this people,—much may they see and hear,

"Cities of men,  
And manners, climates, councils, governments."

Perhaps the most interesting paragraph of all in the report is that which gives samples of questions given at the recent examination of the Chu Jên Degree. In Kiangsu and Anhuei the candidates are asked, "How do foreigners regulate the press, post office, railways, banks, etc., etc., and *how do they get faithful men?*" Like a wasp the sting of that question is in its tail. The examiners seem to have diagnosed China's disease with unerring skill. Another question in Hupeh is, "State briefly the geological ages of the earth and the bronze and iron ages," and again, "Trace the origin of Egyptian, Babylonian, and Chinese writings." That these and similar questions are being put into these examinations is in itself a fact that is worth considering.

The Report draws attention to the great growth of Japanese influence in China. Much of the Western knowledge which the Chinese are receiving comes through Japanese channels, and is secularized. The report points out that while this inpouring of Western ideas is a matter of thankfulness as far as mere knowledge is concerned, the necessity of distinctly Christian education is ever increasing, and that merely secular knowledge to whatever height it may attain, "without Christian principle, is insufficient, ineffectual, and incapable of producing the best results."

Space forbids more than a mention of the changes in Hunan, where ten years ago it was the boast that no foreigner was within its borders. The report tells us how now there are fifty missionaries there, and that the governor himself has opened foreign

schools and colleges in the capital.

Before the fly leaf of the report is a map showing the extent of the Imperial Chinese Post Office system. As the introduction of printing into Europe made possible the spread of the Reformation ideas, so the extension of the post office is making possible in China the diffusion of the Western literature and knowledge.

Passing now to the report of the publications of the Society during the year we are glad to see a very large increase on the figures of 1902. In new books the number of pages published in 1902 was 8,549,500; in 1903, 11,434,600, an increase of about thirty-three per cent.

In reprints, in 1902, 5,362,156 pages; in 1903, 14,919,280, an increase of about 180 per cent.

The grand total of reprints and new books for 1902 was 13,911,656 pages; for 1903, 25,353,880, an increase of about 117 per cent.

We are glad to be able to congratulate the Society on the opening of a new agency in Western China, under the management of Mr. Davey, and also on the addition of Mr. Cornaby to the staff in Shanghai.

We earnestly recommend paragraph 24, on the Pressing Need of China, to the careful consideration not only of all missionaries, but also of all missionary societies. We think the suggestions in this paragraph are wise as well as weighty, and worthy of earnest attention.

The report closes with a statement of the finances of the Society.

In closing this review we have much pleasure in referring to the portraits of Ting Chin-to, Wu Ting-ping, Rev. Griffith John, and Rev. William Ashmore. They add not a little to the in-

terest and completeness of this Report, which we are glad to recommend to all missionaries and others who have not yet read it.

H. L. W. B.

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REVIEWS BY A. H. SMITH.

*The Life of Joseph Parker, Pastor of the City Temple, London.* By Rev. William Adamson, D.D., author of the "Life of Principal Morrison," "Knowledge and Faith," etc. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh, 8vo., pp. 387. \$1.75 net gold.

This volume contains all that is necessary to be told of the unique career of the late Dr. Parker, who was for a third of a century one of the most prominent figures in the religious life of non-conformist Britain. His career, like the man himself in some important particulars, was unparalleled, particularly in his ministration to a vast congregation gathered around a core of a 'church' in the busiest part of the metropolis of the world; in his conduct of a Thursday noon sermon addressed to 'all people that on earth do dwell,' and his singular success in getting them to come to hear him; but perhaps most of all is his ability to preach to such an audience from the whole Bible through from Genesis to Revelation, holding the attention and the interest of all classes. Merely as an intellectual feat, without reference to its spiritual aspects, such an achievement is, without question, unlike anything that had ever been done before, and evidenced physical, intellectual, and spiritual equipment of a very uncommon order.

While he lived Dr. Parker was not merely a phenomenon, but to many an insoluble riddle. His colossal egoism was wholly natural in one with such a history, reminding one in many respects

of the late Joseph Cook, with whom he shared many traits, but whom in staying power he greatly excelled. Dr. Parker's published works make of themselves a library, and it is much to say of them, as Dr. Watson (Ian Maclaren) has done, that he could not afford to read most of them, because if he did, unless Dr. Parker's thoughts were reproduced, he would be likely to be always prevented from using the texts and themes there presented, as if one were barred out of a hillside by a wire fence !

It is a curious circumstance that the book of Rev. Sidney L. Gulick, D.D., reviewed in these columns a few months ago, was barred out of Japan by the authorities, not as might perhaps have been inferred because Mr. Gulick had said some things which offended the delicate susceptibilities of the Japanese, but because the innocent artist who made the cover had decorated it with a Japanese flag copied from one represented in a dictionary. In the center of this flag was a chrysanthemum with sixteen petals. Now it turns out that there is an old law in Japan that the chrysanthemum in its sixteen petalled variety is the Japanese Imperial crest. Therefore when the bookseller exposed the books for sale a policeman promptly confiscated the whole stock. But in view of the bookseller's ignorance of the law, the volumes were subsequently returned, and on a promise that they should not be sold, the fine was remitted ! The publishers (the F. H. Revell Co.) have been notified that if they will either reduce their chrysanthemum to fourteen leaves or expand it to twenty, the ban will be removed from the book. Whenever the many bookmakers

in China strike a time when Chinese policemen confiscate the stock of a new work on China because some ancient fragment of Chinese legislation has been infringed, it will be a bad day for authors on China and a good day for the glory of the most ancient of empires !

Dr. Josiah Strong has the rare talent for compelling people to read what he has to say, even though it is not presented in the form of a popular novel. The earliest of his numerous books, "Our Country : Its Present Crisis and Its Possible Future," though issued much less than twenty years ago, is still widely read, and has been circulated to the extent of 174,000 copies ! The next popular and stirring book was "The New Era," which has reached its forty-ninth thousand, while "Expansion," a sane and thoughtful review of the situation of the United States as confronted with new conditions, has met with a sale of 10,000.

His most recent work "The Next Great Awakening" (The Baker and Taylor Publishing Company, New York, seventy-five cents), is already in its eighth thousand, and will have a steady sale for a long time to come.

Its seven chapters deal with the Need of the World, the Law of Spiritual Quickening, the Nature of the Kingdom of God, the Social Laws of Jesus ; and later chapters show how these laws and teachings have never been applied, but how if they were applied they would heal the growing troubles of the race. The discussion is as relevant to China as to any other land, and the topics ought to be brought to the attention of the Chinese, not by a mere translation, but by transfusion.

## Editorial Comment.

WE would call attention to the outlined Programme of the Missionary Conference which is to be held in Seoul, Korea, during the week September 18th to 25th, 1904. The work in Korea is one of the miracles of modern missions. It is but some twenty years since mission work was begun in that land and now the converts are numbered by the many thousands, and the work from the beginning has been characterized by a measure of "self-support" that is simply marvellous. We would advise all who can to make their arrangements to visit Seoul during September next and mingle with the missionaries who have charge of this remarkable work. We are sure they will be made welcome.

\*       \*       \*

THE Church Missionary Society seems to have come to a crisis in its history. For some sixteen years, beginning with 1887, it has been proceeding on what has been called the "Policy of Faith," and with some remarkable results. In the first seven years it doubled its number of missionaries and the financial condition steadily improved. All went well until 1902-3, when they were called to meet a deficit. This was removed, however, by a special appeal. During this current year, ending with April next, they are threatened with an-

other and much larger deficit, and the question has arisen whether they should reverse the "Policy of Faith" and cease sending out new missionaries and otherwise curtail the work until the funds were forthcoming. The bold decision, however, has been to ask for 500 more missionaries and an income of £400,000 at once, and of £500,000 in a few years hence. God bless the C. M. S. for such holy boldness and grant that even according to their faith, so may it be done unto them. We shall watch with eager interest to see what April next has in store for them.

\*       \*       \*

THE British and Foreign Bible Society have sent us a copy of the Union Version, Wén-li New Testament. This is a tentative edition only, and is the first completed New Testament,—the first-fruits of the 1890 Conference Resolution. These matters work out more slowly than was anticipated, but it seems to be unavoidable. The men who are best fitted for the work are the men who have their hands the fullest of other work. We have still to wait for the complete results of the Mandarin Committee and the High Wén-li. "This Tentative Edition is published at the request of the Easy Wén-li Company, in order that missionaries, native pastors and

other native workers may have an opportunity of examining the work as a whole." We would suggest that criticisms and proposed improvements should be sent direct to the Committee or to the Bible Society and not published.

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IT is quite probable that the number of educated Chinese is generally overestimated. While it is true that as a nation, literature, of a certain sort, has always held a high place among them, yet from the manner in which the educated classes come to the fore, it is possible that a wrong idea prevails as to the number of the common people who can actually intelligently read. A missionary in Ningpo recently took pains to collect statistics of the total number of schools and the scholars in them in that city. So far as ascertainable it was judged that there were some fifty thousand children of school age, or, say, from seven to fourteen. There were found sixty-six schools, of which five were charity schools, in which some one thousand children were being taught, giving but one in fifty. This did not include those privately tutored, of which it would be difficult to obtain statistics. After making all due allowance for inadequate information and statistics, it nevertheless looks as if the frequently claimed literacy of the people of China were a misnomer. We should be very glad if others in other

parts of China would make similar efforts to obtain the number of children attending school in a given city and report the same to the RECORDER. The only way to obtain such statistics would be to send a reliable man or men throughout the city and make a canvass of all the schools, no such thing as proper government statistics being obtainable.

\* \* \*

IN our December issue we drew the attention of our readers to the completion, on 7th March, of the first hundred years of the existence of the British and Foreign Bible Society, and mentioned the proposal to keep the 6th of March as Bible Sunday, with services commemorating and emphasizing the mission of the Bible in all lands. As many of our readers live and work at long distances from Shanghai the commemoration will have taken place before our next issue has been seen by all. Accordingly we would now recall the wish of the British and Foreign Bible Society Parent Committee in London that the occasion be seized as a favorable opportunity of stimulating the prayerful interest of Christian people all over the world in the great work of translating and distributing the Bible.

\* \* \*

WE have already recorded our sense of the obligation the missionary societies all over the world are under to the British and Foreign Bible Society for

what it has done in helping on their work ; but in view of the centenary celebration it is only right and seemly to remind ourselves of how the Bible Societies have acted as the indispensable partners and untiring allies of foreign missions. They provide the missionaries with the editions of Scripture they ask for at practically no cost to themselves. We believe it can safely be recorded that no missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue has ever been refused. How the Society, which so soon celebrates its centenary, has helped in the matter of Bible revision in China, is a matter of gratitude, not only to the committees of revision, but to the whole missionary body in China.

\* \* \*

WE heartily congratulate the literary department of the Parent Committee on the literature it has been able to prepare and circulate in connection with the approaching centenary. Conspicuous among these publications is a beautifully printed and illustrated account of what the British and Foreign Bible Society is and has done in the world. In it we have history, geography and ethnology. The miraculous vitality of the Bible has vivid recognition in its pages. There are some lessons from criticism, and Principal Rainy is happily quoted from with reference to the manner in which Christianity and the Christian revelation is now-

adays taken to pieces. "But when your operation is done," he says, "the living whole draws itself together again, looks you in the face, refuses to be conceived in that manner, reclaims its scattered members from the other centuries to the first, and re-asserts itself to be a great burst of coherent life and light centering in Christ. Just as you might take to pieces a living tissue and say there is here only so much nitrogen, carbon, lime, and so forth ; but the energetic peculiarities of life going on before your eyes would refute you by the palpable presence of a mystery unaccounted for."

\* \* \*

AMONG the Centenary pamphlets is "The Bible in China," by Rev. G. H. Bondfield, whose return from furlough will be gladly noted by the many who are interested in the matters of Bible revision and distribution, to both of which Mr. Bondfield has devoted much thought, labor and journeying. In this pamphlet will be found an interesting résumé of the versions of the Bible prepared by Dr. Marshman, Dr. Morrison, the Delegates of 1850-1853, Drs. Bridgman and Culbertson, Dr. Griffith John, Bishop Burdon and Dr. Blodget, Bishop Schereschewsky, and the present "Union" Committees. With Bibles of our own, through which God has spoken to our heart, and with a growing consciousness of the duty of handing on the universal message to those who do not yet possess it, we echo the closing

sentences of Mr. Bondfield's paper: "When China is a Christian country there should arise a Chinese Bible Society—and may God hasten the time. Meanwhile the burden continues to rest on those Christian churches which realize that they bring the gospel nearer to themselves by sending it to those who are afar off."

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IN our last issue, in referring to the S. D. K. annual report, we promised to give a full notice in this number. The notice will be found in the Book Table Department. Our reviewer refers to the "Pressing Need" of China, as indicated in paragraph 24 of the report. In case some of our readers who have not seen the report may be curious about the recommenda-

tions referred to, we may mention that the present need is said to be not so much an indiscriminate increase, but (1) a new class of evangelists who, in addition to ordinary theological qualifications, shall all be well trained in comparative religion, as we have all religions here; (2) qualified Christian educators ("the missionary societies should, without delay, furnish models, especially in the higher branches of education—say one model Christian university or college in every province—so as to provide men capable of taking a leading position in every department of the kingdom of God"); (3) expert literary missionaries to translate the standard Christian works of Christendom into Chinese, and to become trained editors to guide public opinion.

## Missionary News.

### Presbyterian Church of England.

#### STATISTICS OF THE FORMOSA MISSION FOR THE YEAR 1902-03.

Communicants on Roll  
at 31st October, 1902 ... 2,314

*Additions:—*

Adults baptized ...	... 268
Baptized in infancy, received to communion...	37
Restored from suspension	23
Come from elsewhere ...	1
<hr/>	
Total Additions ...	329

*Deductions:—*

Deaths ...	... 73
Suspensions ...	... 17
Gone elsewhere ...	... 0
<hr/>	
Total Deductions...	90

Net increase in number of Communicants ...	239
Communicants on Roll at 31st October, 1903 ...	2,553
Members under Suspension	163
Baptized Children ( <i>Baptized during the year,</i> 169) ... ...	1,956
<hr/>	
Total Church Membership	4,672

THOMAS BARCLAY,  
Tainan.

The Rev. L. J. Davies writes as follows in regard to the *Christian Intelligencer*:—

The paper is giving great satisfaction. Several of our subscribers have spoken directly to

me about it and many others indirectly. The Bible questions arouse wide interest, and I have several times heard the paper quoted in sermons and addresses. With best wishes for the continued and increasing success of the *Tung Wen Pao*, Yours, etc.

### Union Church for Mandarin-speaking Chinese in Shanghai.

#### TREASURER'S REPORT.

Balance January 1st, 1903	... ...	\$815.28
Received January to December 1904, Union Church,	... \$92.85	
Received January to December 1904, Friends	... 245.02	
Received January to December 1904, Ladies' Auxiliary	109.50	
Received January to December 1904, Interest	... 6.72	
		<hr/>
		454.09
		<hr/>
Paid away January to December General Expenses	... \$318.00	
Paid away February 9th Chartered Bank Fixed Deposit	... 600.00	
		<hr/>
		918.00
		<hr/>
		\$351.37

#### Current Account.

Cash in hand January 1st, 1904, at Hongkong and Shanghai Bank	... \$351.37
On Fixed Deposit February 9th, 1903, \$600.00 at 5%.	

EDWARD S. LITTLE,  
Treasurer Union Church for Mandarin-speaking Chinese in Shanghai.

Shanghai, 13th January, 1904.

I hereby certify that I have compared the vouchers, etc., of Union Church for Mandarin-speaking Chinese in Shanghai with the books and find same to be correct.

(Signed) G. H. BONDFIELD,  
*Hon. Auditor.*

### Memorial Sunday.

The Martyr Memorial Committee suggests (see Circular No. 2) that on the 21st February, the first Sunday of the Chinese New Year, a Martyr Memorial Sermon be preached in Chinese in all mission stations of the empire, and that PRAYER be offered and a collection be taken from the

Native Christians in behalf of the Memorial (probable name in Chinese: 基督徒殉道記念堂). Will all who read these lines please tell it to all their co-labourers. Thus all the Chinese Christians may be reached and have a share in this enterprise.

Shanghai, 24a Nanking Road.

P. KRAZ,  
*Acting Secretary*

### Agricultural College at Wuchang.

Yesterday I visited this institution to return a call of Mr. Yoshida, one of the professors.

That gentleman, a Japanese who speaks good English, has just returned from a tour of two months, during which he inspected nineteen districts of this province with a view to improvement in their husbandry. In one place he was received with showers of mud and stones; and in another his ears were assailed with cries of 'kill the foreigner.' In the remaining seventeen he was fairly well treated; the people taking him for a sort of missionary and speaking freely about the missions in their vicinity. They all spoke well of the *Fuyin-dong* (福音堂) Protestant Missions; but complained of the Roman Catholics for interfering in lawsuits.

Aside from this tour of inspection the College gives but few signs of life. It is not surrounded by experimental gardens, and the students, a mere handful, are expected to learn their noble art from books. The officials who look after its interests are very numerous. Still as a progressive feature we wish it well and hope it will develop in a new locality, to which it is soon to be removed.

W. A. P. M.

### Riot at Woo-ee, Ch'u- cheo, Anhuei.

It was Christmas eve, and the stars were shining brightly while the crescent moon sailed high and peacefully over China's walled and sealed cities. The Christians in all the out-stations were gladly enjoying a preparation service for the blessed Natal day. At Chu-cheo we had a most enjoyable service, made usual gifts to helpers, and around the festive lanterns exchanged mutual congratulations, and retired while the good angels of our childhood's vision ascended and descended upon us.

*'The house and chapel at Woo-ee is wrecked, and Woo Li-kwan injured. The whole town is in uproar. Come down and meet the head policeman, who is here!'* This was my Christmas carol! It was two hours past midnight, with a sharp frost on the ground, as I hurried out of bed, slipped on my emergency suit, snatched up my storm lantern, and arming myself with determination, assured my wife and children that all would be well, and faced the belated looking crowd that met me in the guest room of the front chapel. There was the "ti-pao" (constable), soldiers, messengers and some native Christians. Coming in the night they had armed themselves with swords and staves. The scene was not at all picturesque. It looked uncanny.

Woo-ee was rioted by the coolies accompanying the survey party on their traverse through the country, preparatory to the laying of the new line between Nanking and Shantung. These men are mostly roughs and disturb the peace and scare the villagers by declaring that the railroad men have unlimited

power and are not amenable to Chinese law. A crowd of these drunken men had entered the chapel as the service was proceeding and smashed up things terribly, breaking into the native evangelist's room and stealing his silver and brass cash to the extent of twenty-four dollars, besides violently assaulting him. Woo Li-kwan ordered the people out of the house, as he feared for them, or there would have been serious and perhaps fatal results. Had not the people on the streets beat the gongs and called aid, which was freely put out in behalf of Woo, he might have been killed.

Both the local officials as well as the Consulate authorities have petitioned H. E. the Viceroy to properly adjust this matter and to see to it that a duly authorised official accompanies the coolie rabble that attend to the transport of the railroad commissioners. Above the dim darkness has arisen a gleam of light! Had any other place been wrecked it would have been, perhaps, ignored. "Now," said one of the elders, "we shall have peace." It was so with the Christ, while His carol was "goodwill to men." It had to share the pain and discords of sin.

W. REMFRY HUNT.

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### Conference of Missionaries in Korea.

As the work of Protestant Missions in Korea dates back to the time when in 1884 Dr. H. N. Allen entered the land from China and by his medical skill made a way for the foreign teacher of the new doctrine, it seems fitting that the vicennial of that date should be duly observed. To that end a beginning was made in the Fall of 1901 and a General Committee was formed composed of members from the Missions of the following Churches: the Methodist Episcopal,

[February,

the Methodist Episcopal, South, the American Presbyterian, North and South, the Canadian Presbyterian, and the Australian Presbyterian. All these Missions have heartily supported the project of a Conference in 1904 and are to be represented on its program.

The General Committee is now actively engaged in pushing forward the plans for a gathering that shall be helpful both to Korea and to the wide world of Missions. Its Executive Committee and various sub-committees on Program, Finance, Hospitality, Press, Exhibit, Question Box, Local Arrangements, and Transportation are forming plans and gathering material and the work is rapidly approaching a state of assured success.

The conference looks to a gathering not only of all the mission force in Korea and many from near-by lands, but notable speakers and workers from abroad have been invited to attend and take part. Historical papers are to be presented showing the growth of God's Kingdom in Korea and questions of practical import are to be discussed. The study of God's Word and the culture of the Spiritual life are also to receive large attention. Among those who have already promised attendance are John R. Mott, Dr. J. Ross Stevenson, Dr. Hunter Corbett, Dr. Sheffield of Peking, and Albertus Pieters of Japan.

Both before and after the session of the Conference a treat is in store for all who may be able to attend, for during the week preceding, the Presbyterian Council is to be in session, and the week following the Conference the various Missions will hold their Annual Meetings.

The Program as outlined at present covers one week, September 18 to 25, 1904, and is so full of meat that no abridgment does it justice—therefore it is here presented in full.

*Monday, September 19, 1904.*

A.M. Bible Study.

Papers on Evangelistic Work.

Musical Recess.

History of the Canadian Presbyterian Mission.

History of the Australian Presbyterian Mission.

P.M. Papers on Korea's Ideals, Native or Foreign.

Question Box.

Statistics.

Song Service.

Evening Service.

*Tuesday, September 20.*

A.M. Bible Study.

Character, Methods, and Means of Educational Work in Korea.

Musical Recess.

History of the Southern Presbyterian Mission.

History of the Southern Methodist Mission.

P.M. Papers on the Native Church, Indigenous or Exotic.

Question Box.

Song Service.

Paper on Source of Power.

*Wednesday, September 21.*

A.M. Bible Study.

Papers on Medical Work in Korea.

Special Paper on the Model Hospital for Korea.

Musical Recess.

History of the Society for Propagation of the Gospel.

P.M. Papers on Native Pastors, Church Officers, and Training of Helpers.

Question Box.

Special Paper on the Religions and Superstitions of Korea.

Song Service.

*Thursday, September 22.*

A.M. Bible Study.

Papers on Work by Women.

Special Paper on the Training of Bible Women.

Musical Recess.

History of the Methodist Episcopal Mission.

P.M. Papers on Bible Study Class Work, Country and Station.

Question Box.

Special Paper on Missionary Work for the Blind.

Song Service.

Evening Service.

*Friday, September 23.*

A.M. Bible Study.

Special Papers on

Vernacular Literature.

Bible Society Work.

Korean Religious Tract Society.

Press Work.

Chinese Literature for Korea.

Musical Recess.

History of the Northern Presbyterian Mission.

- P.M. Papers on Church Government and Discipline.  
 Special Papers on Y. M. C. A. Work in Korea.  
 Question Box.  
 Special Paper on Native Customs and Superstitions.  
 Song Service.  
 Evening Service.

*Saturday, September 24.*

- A.M. Bible Study.  
 Papers on the Relation of Missionaries to Matters Political.  
 Musical Recess.  
 Papers on How Best to Develop the Native Consciousness of Sin.  
 P.M. General Reception.  
 Song Service.  
 Evening Address.

Arrangements have been made to issue the proceedings of the Conference in book form, and any correspondence in regard to this or in any way relating to the Conference may be addressed to the General Secretary, Dr. C. C. VINTON, Seoul, Korea.

### C. E. Notes.

Germany is the leading country of continental Europe in Christian Endeavor. The society has recently received legal standing there, and is constantly reaching out into new territory. In addition to the two secretaries which the German Endeavorers support, they propose to support a German missionary under the care of the American Board in the German islands of the South Sea. It is only a few years since Christian Endeavor work was begun in Germany. In the *Deutsche Evangelische Kirchenzeitung*, August 10th, 1895, Pastor Kranz, of Shanghai, issued an appeal to German Christians, which did much to promote the organization of the movement.

The World's Christian Endeavor Union have issued a souvenir almanac for 1904, which is a

striking reminder of the extent to which the Endeavor work has been established in all lands. There is a review of the worldwide work by Dr. Clark, some testimonies to the good results of the movement, beginning with one by President Roosevelt, a memorial of the indefatigable Secretary Eberman, whose work is to be perpetuated by a fund for the extension of Christian Endeavor in mission lands, and striking pictures of Endeavor groups from Alaska to Australia. The statistics at the end are very encouraging — 64,000 societies, three and a half million members. During twenty-three years there has been a total enrollment of fourteen millions, and fifteen million copies of the Constitution and thirty million copies of the Pledge have been issued. Three million associate members have been brought into evangelical churches and ten million dollars gold given by societies to the work and expenses of the churches with which they were connected. Societies have now been established in sixty-two countries and fifty Christian Endeavor papers are published in twenty-five different languages. The World's Union assists in supporting work for Christian Endeavor extension under the direction of the evangelical churches in fifteen countries not yet able to maintain their own general secretaries, and yet asks only fifteen thousand dollars a year from Christians at home for so greatly aiding the mission work in these lands.

Mr. H. S. Conway, of the China Inland Mission at She-k'i-tien, Honan province, has issued a prospectus for the Christian Endeavor Society which he has started at that place, containing

several interesting adaptations of Christian Endeavor committee work to the needs of Chinese societies. In addition to the "Heavenly Foot" (天足) Committee, which has been added in a great many societies, there is also a "Heavenly Union" (天合) Committee, whose members seek to influence their Christian friends against betrothals or marriages with the heathen, and a "Pure Body" (清身) Committee, the field of which is much

wider than that of the usual Temperance Committee, working for purity of speech and reading, as well as purity and temperance in the exercise of the bodily appetites. The duties of the various committees are set forth clearly in a poster which is put up where all the members can see it. Rev. D. E. Hoste, director of the China Inland Mission, has seen the workings of this Society, and states that it is a most useful branch of the work.

## Missionary Journal.

### **BIRTHS.**

- At Chi-ning-chow, December 2nd, the wife of Rev. H. G. ROMIG, A. P. M., of a son (Charles Gutelins).  
At Hwai-yuen, January 19th, the wife of Rev. JAS. B. COCHRAN, A. P. M., of a son (Williams).

### **DEATH.**

- At Chefoo, January 28th, Miss F. N. Norris, of the C. I. M.

### **ARRIVALS.**

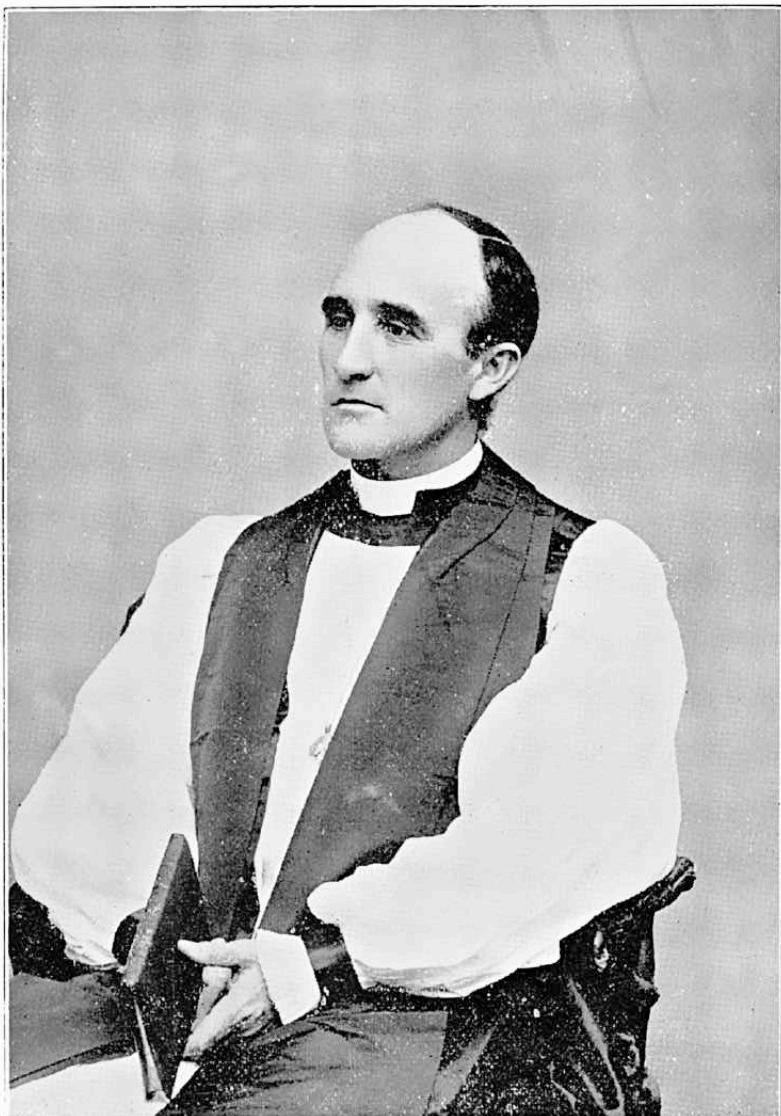
#### AT SHANGHAI:

- December 6th, Rev. W. M. CRAWFORD, for M. E. M., West China.  
December 15th, Rev. H. S. NICHOLS and wife, C. and M. A.  
December 29th, Mr. and Mrs. W. A. MAW, for F. F. M. A., West China; O. S. BEHRENTS, M.D., for Ru-ning-fu, and Miss ANNA FJORNSAAS, for Sin-yang, both of Am. Norw. Mission.

### **DEPARTURES.**

#### FROM SHANGHAI:

- December 18th, Miss MARY FUNK, C. and M. A., Wuhu, for U. S. A.  
January 1st, Mrs. M. P. McCORMICK, Soochow, Dr. L. L. MOORE, wife and daughter, Hsü-chow-fu, Mrs. A. A. BEAR and children, Chinkiang, all of A. P. M. (South) for U. S. A.; Rev. J. S. HENDRY, wife and children, M. E. C. S. M., Hu-chow, for U. S. A.  
January 8th, Miss J. BLAKELEY, C. I. M., for New Zealand.  
January 10th, Dr. E. F. WILLS, M.B., C.M., L. M. S., Tsao-hsii, for England.  
January 13th, Miss EFFIE D. KELLAR, F. C. M. A., Nanking, for U. S. A.  
January 16th, Mr. ROBT. STEPHEN, wife and three daughters, for England.  
January 23rd, Rev. W. M. HAYES, wife and two sons, A. P. M., Chi-nan; Miss HARTWELL, daughter of Rev. J. B. Hartwell, S. B. C., Tengchow, all for U. S.



THE LATE RT. REV. JAMES ADDISON INGLE

[See page 126]

# THE CHINESE RECORDER

## AND MISSIONARY JOURNAL.

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MARCH, 1904.

NO. 3.

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### Unoccupied Territory.

BY REV. WM. DEANS,

*Church of Scotland Mission, Ichang.*

IN connection with the "Appeal" to the home churches for an increase of missionaries, formulated at Kuling and described in the RECORDER, it might not seem unwise if attention were drawn to many districts in China which might be called "unoccupied territory."

We feel if such an 'appeal' be in any measure answered that it would not be for the great advancement of the work to concentrate the new missionaries entirely in present occupied territory. Why not push out into new regions—some practically untouched, some very inadequately wrought?

It has seemed to us sometimes that the settling of missionaries in a district can be overdone. For example, when a few years ago Hunan was opened to missionary work, the cry was "To Hunan." Existing missionary societies sent men into the province, new societies determined to occupy the place too. Not that we condemn the enthusiasm thus to enter in and occupy the new land, but we felt then and feel now that many as important places were being neglected and Hunan possibly overdone.

We would in this paper draw attention to three districts radiating from Ichang—south-west, north-west and north-east. These three districts are unoccupied by any resident missionary and are very partially reached by any native evangelistic agency.

First. The South-west District.—A glance at the map of Hupeh will show a triangular stretch of country with the Yangtse

as base and Si-nan-fu as apex, with Szechuan and Hunan boundaries as lines of the triangle.

This triangular district is unoccupied by any missionary society, and to a large extent has no evangelising agency. Protestant missions are only touching the borders of the district. In some parts of it the Roman Catholics are strong. The district is mountainous and not very densely populated. Passing through it is a very important trade route between Szechuan and Hunan and Shasi. This route touches the city of Si-nan but does not come near Ichang. The Imperial road from Ichang to Wan-hsien and the west is through this part of the country.

A missionary settlement in Si-nan would reach a hitherto unoccupied and unworked country and would be well worth the consideration of societies seeking a new field. We feel it to be a sad fact that this part of Hupeh should lie so long fallow.

The following are the principal places in the district, with stages from Ichang :—

Si-nan-fu, nine days from Ichang and seven days to Wan-hsien, a large town on the Yangtse in Szechuan. We understand Wan-hsien is to be opened as a treaty port at an early date, so either it or Ichang could be made the head-quarters and line of communication for the district.

Li-chuan, twelve days from Ichang and three days from Si-nan.

The following hsien are under jurisdiction of Si-nan :—

En-shih, incorporated in Si-nan-fu.

Kien-shih, 120 *li*, Han-feng, 240 *li* from Si-nan.

Hsien-en, 90 *li*, Lai-feng, 360 *li* from Si-nan.

Besides these places there are Chang-yang, two days distant by road from Ichang. It can be reached in one day, going partly by water and partly by road. Chang-lo, another town, is distant two days south from Chang-yang and Ho-feng five days from Chang-lo.

It will be seen the district is of large extent with abundant opportunities for work of all kinds. It is really virgin soil for any missionary society that cares to enter in.

Supplies could be had from Ichang. The letter carriers from Ichang to Chungking pass within sight of the walls of Si-nan.

Second. The North-east District.—This district stretches from the Yangtse to the Han River. The northerly part is hilly, the easterly a plain with many villages highly cultivated.

In this district considerable evangelistic work is done by the Church of Scotland Mission and the Swedish Mission.

A very extensive district with abundant opportunities stretches from Shasi on the Yangtse through a vast plain to the hills near the Han. There are large villages and towns in this part, such as Ho-yung, Tan-yang, Yuan-an, Kin-men, Yü-ki-ho, Kwan-ying-shih. Ideal places for residences and more permanent work under foreigners would be Tan-yang or Kin-men. Tan-yang is forty-five miles from Ichang, and can be reached by road in two days. It has also water communication with Shasi. Kin-men is two days further on and only one day from the Han River.

Kin-men is a beautiful spot. It is surrounded by hills and has a supply of the finest spring water.

The telegraph passes through Kin-men en route for Hsiang-yang and the north. We understand the Imperial Post is soon to be established in the district.

The Swedish Mission occupy with native agents Ho-yung, Tan-yang, Yuan-an. The Church of Scotland Mission crosses the line of Swedish stations and works a district by Yu-ki-ho, which connects with the Wesleyan Mission's out-stations around Kin-men and towards An-lo-fu.

In our opinion this large, well populated district should have some resident foreign missionary, and if none of these societies intend settling foreigners it is an opportunity for some new society to enter in and develop the field. Beyond Yuan-an and stretching northwards to Hsiang-yang on the Han is a district literally unoccupied and untouched.

Third. The North-west District.—From Ichang to Kw'ui-fu in Szchuan is a stretch of the Yangtse reckoned about 200 miles, with towns and villages on the banks. This part is almost direct west from Ichang. No evangelistic work is being done over this area. Beyond the river to the north-west is an inland district mountainous and sparsely populated, unvisited by any missionary. The China Inland Mission occupy Kwui-fu and Wan-hsien and work the surrounding places, but from Ichang to Kwui-fu is a field open to any new agency.

As usual the Roman Catholics are progressive and Protestant converts are few.

A station could be opened at Pa-tung or Kwui-chow, both in Hupeh, and from these centres a good work could be done up and down the river and inland from the river. With the

opening of new treaty ports beyond Ichang and a possible steamer traffic the population in the river towns and villages will increase. It seems a pity that such a stretch of river is unworked by any mission. Present missions in Ichang cannot undertake further extension for lack of workers.

We have drawn up this statement in the hope that other missionaries in other parts might prepare something of the same relative to any territory around them unworked. It would be well if new societies hoping to send workers to China could have attention drawn to vacant unoccupied districts and thus, instead of overpopulating *one* district and consequently overlapping in work, with a production of friction, an unrestricted field could be occupied.

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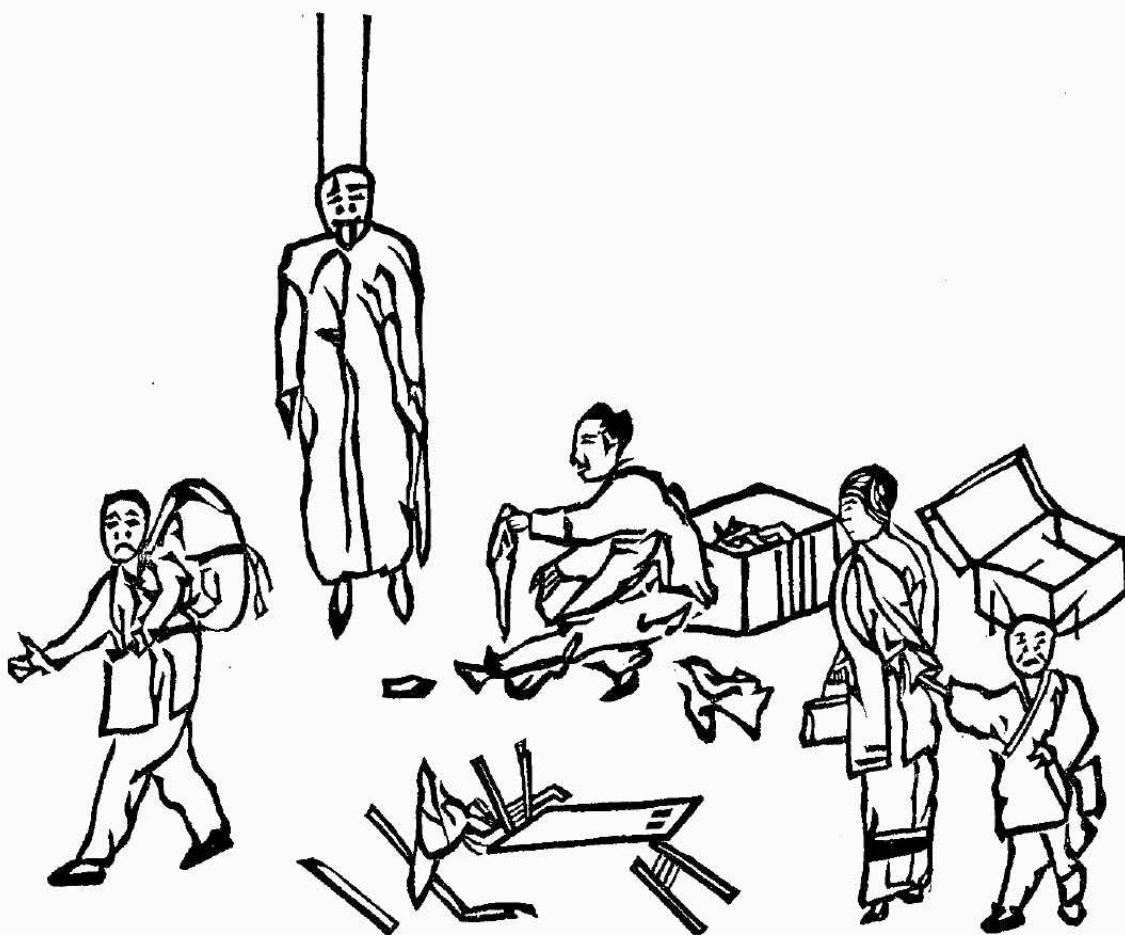
### Dangerous Journalism.

BY REV. S. ISETT WOODBRIDGE,

*Editor of the "Chinese Christian Intelligencer."*

**I**N the motley crowd of suspicious witnesses to a change in China for better or worse, there has recently appeared a daily illustrated newspaper in Chinese called 僥事警聞 or *The Russophobist*. It is a small sheet, written in very easy style and displays considerable literary ability. Its plain purpose is to inflame the Chinese people against the Russians. To secure this result, every device which native ingenuity can suggest or invent is brought into requisition. Appeals are made to fear, patriotism and ancestral pride; and the powerful influence of a ready pen is reinforced by pictures which stamp on the imagination through the eye the bitter and rabid hatred of foreigners expressed in written words.

It is the duty of the Christian missionary to preach the Gospel and let politics severely alone. If Christianity is dragged into popular uprisings by irresponsible persons, we should at least be guiltless. It is true everywhere that the moral influence of Christians is always sought when any doubtful movement is inaugurated. The world has found out that the company of Christians is very desirable at certain times. The church is becoming a factor in China now, and the people have already perceived the advantages that may be gained by a coalition. Several months ago a Chinese, who professed to be



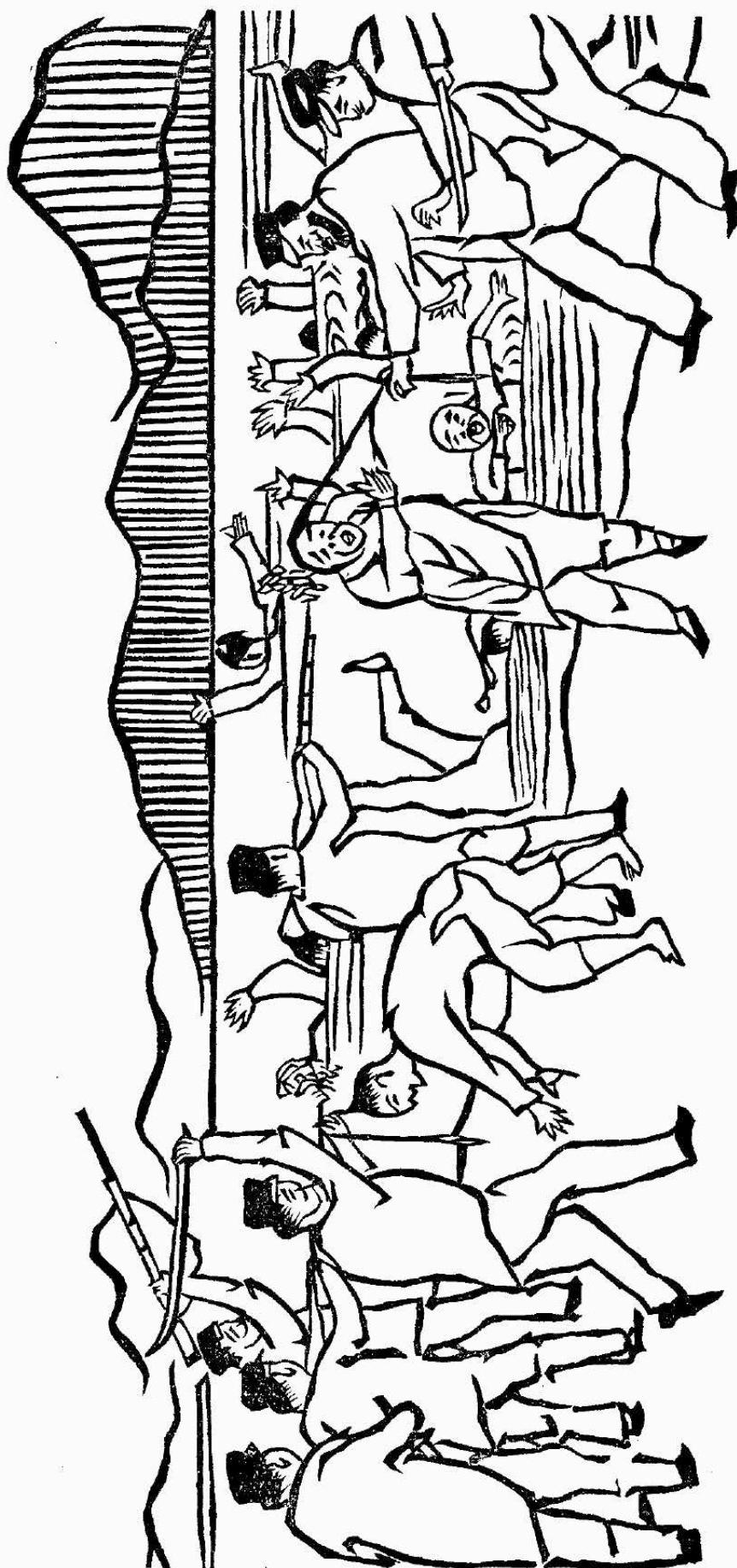
"EFFECT OF A RUSSIAN RAID." FROM *The Russophobist*.

a church member, secured the name of another native and issued a joint appeal to the Chinese Christians to rise against the Russians! Not long after, this man was arrested and thrown into jail in close connection with the *Supao* case.

It is not surprising, then, to find in *The Russophobist* an appeal to Chinese Christians. The inaccuracies of its statements are so mischievous and its logic begets so many false conclusions that missionaries generally should know of its existence. A free translation will discover more than a mere description.

#### *"An Appeal to Christians!"*

"I now inform the Christians of our country about the condition to which China has been reduced. Russia has already taken Manchuria by force, and all the other countries are preparing to follow her example and divide China among themselves. A map of this division has already been printed, and it is settled which countries shall hold certain parts of the Eighteen Provinces. In a few months our China will be no more, and our four hundred millions of the same blood—men, women,



"MASSACRE OF CHINESE BY THE RUSSIANS." FROM *The Russophobe*.

old, young, rich and poor, high and low—will become the slaves of foreigners from every country. Consider! Is this painful or not? Brothers, the greater part of you are dreaming. You do not realize the bitterness of the destruction just imminent. You think all is well and the foreigners dare not come! You are stupid and muddled, and yet I cannot blame you! But there is another kind of Christian among you. I refer to you who believe Shangti and Jesus, who have studied in foreign schools and who know something about foreign newspapers and matters abroad. This class for the most part take no interest in their country and have no patriotism whatever. There are many others who enter the church and become foreignized and who do not care whether China perishes or not. They learn their A, B, C, D, and a few verses of 'Jesus Loves Me.' Their victuals and drink are guaranteed. When China is divided up they are safe, for they can speak the foreign tongue and do not mind becoming the slaves of the foreigner forever.

"There is still another class who have a little patriotism left. Listen! I have seen the map of the partitioned China and know that Russia has already seized Manchuria and that our four hundred millions will in a few days undergo the miseries of slavery. You say there is nothing to do but pray continually and sing 'Jesus Loves Me' and then you have done your duty. I tell you, gentlemen, this business is no use. When did foreigners merely pray and then think they had done their whole duty towards protecting their country? Never! On the contrary they all exerted their utmost strength to do the work. If you do not believe, I refer you to Napoleon. He was a believer in religion, was he not? And Washington was a believer too, was he not? To save their countries did these men pray and sing, or fight? I have heard that Washington gained a victory on the Sabbath Day from the English who were resting and hence were taken unawares; and afterwards he defeated the English completely and saved America. At the present time America is the most valiant country on the globe! And all because of Washington!

"Napoleon led his troops across the Alps in person and conquered the Italians, and this accounts for the prowess of France. Are there no Washingtons and Napoleons among the Chinese Christians? Are not your bodies, legs and arms just like theirs? I think you could imitate their example. If the

100,000 Christians of China would only unite to save the mother country in the spirit of these heroes it would be an easy matter. Alas! Your love of country is very faint and the men of nerve very few; all think of learning a few words of English to qualify for cooks and compradores and thus be slaves to the foreigners forever! Ah me!

"But let me appeal to you with tears. When China is divided up you will be slaves. Do not say that you will trust the foreigner. You can remedy the matter now. After partition it will be too late. We will be exterminated. You can see, then, that if we all put our shoulders to the wheel we can arrange some plan of action to save our China. So I appeal to you Christians, because you are conversant with foreign languages and foreign affairs. Come with us! It is a glorious opportunity! The times demand the most urgent haste! Please consider how fierce the Russian troops are and how miserable the people of Manchuria!"

"If we do not plan something soon, I fear the Eighteen Provinces will become like Manchuria. Think about it all! How painful, how painful! Are you willing to become the slaves of foreigners, or will you be the people of China? If the latter—what you do, do quickly!"

Most of the material in *The Russophobist* is highly inflammatory, and the advertisements exhibit a rather dangerous compound. On the front page of one number is the notice of an Anti-Russian League. Near this is the advertisement of a book called "The Aim of Anarchy," while just below is a work of Darwin among a lot of others on America, France and Italy. These countries, we suppose, represent to the very unripe contributors to this paper the outcome, example and embodiment of an easy Republican Evolution. We can hope that the Chinese Christians will view *The Russophobist* from the unevolute monkey standpoint, but we fear the contrary unless they secure the help of wise and salutary counsel.

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## Morrison, Milne and Medhurst.

*Three Pioneers of Protestant Missions to China.*

BY REV. E. BOX.

(Concluded from p. 89, February number).

ON July 4th, 1813, to Morrison's great joy, his long expected and greatly desired colleague arrived—WILLIAM MILNE. Milne was born in the parish of Kennethmont in Aberdeenshire in 1785. His father dying when he was six years old, his mother could not afford to give him much of an education. He seems to have been a wild sort of a boy. "The natural depravity of my heart," he says, "began very soon to discover itself. In profane swearing and other sins of a like nature I far exceeded most of my equals. I thought that to invent new oaths would make me like the great ones of the earth." When he was sixteen, and working as a hired servant on a farm, the great change took place, and the wild herdboy became converted, and was henceforth a devoted servant and follower of Jesus Christ. "It was the spark of Sunday school zeal which kindled in him the flame of missionary enterprize." He joined the church at Huntly under Mr. Cowie, and here in this "Missionary Kirk," as it was called, the missionary spirit found much to nourish it. He himself was soon nick-named "Misshinir" by his companions.

On applying to the London Missionary Society offering himself for service abroad he gives the following as one among others of his reasons: "As the Society wants missionaries, and as my earnest desire is to serve the interests of the Church of God, I offer my services to them to go forth to the ends of the earth and to employ such talents as I possess or may acquire for the propagation of the gospel."

Like Morrison he received his special training for the mission field at Gosport under Dr. Bogue. "His aptness for study, especially language, and his spiritual fervour marked him out to Bogue's discriminating judgment as a true and fit colleague for the lonely Chinese missionary."

Alas! though Morrison and he met, they had soon to part again. Landing at Macao, Milne was ordered, at the instigation of the Romish clergy, to quit the settlement in eight days. This was afterwards extended to thirteen, when Milne was

escorted by a Portuguese soldier to a boat and sent off to Canton, leaving his wife behind with the Morrisons. Milne was joined soon after by Morrison and managed by extreme caution to remain in Canton for a few months learning the language. As it was found impossible for Milne to remain in Canton, owing to the refusal of the Chinese and foreign authorities to grant permission, he made an itinerating journey through the Malay archipelago, distributing copies of the recently printed New Testament and Christian tracts. The following year he took up his permanent residence at Malacca and commenced a mission there.

Before leaving China, Morrison and he drew up a plan of operations for what they called "The Ultra-Ganges Mission." This was conceived on broad lines. As it was practically impossible at the time to carry on missionary operations in China it was thought best to seek a suitable centre near China, under European Protestant government, which should become the chief seat of the London Missionary Society China Mission until the door into China was effectually open. In addition to evangelistic work amongst the Chinese settlers it was decided to establish a printing press and an Anglo-Chinese college, also to start a magazine in Chinese and one in English, and other useful agencies. In the course of a few years most of these were successfully inaugurated. Missionary operations were commenced in Malacca with a printing press and an Anglo-Chinese college, for the founding of which Morrison gave £1,000. Another press was established at Batavia in Java, an Anglo-Chinese and a Malay college at Singapore and general mission work was begun in these places and Penang. The first magazine in Chinese was also started about this time by Morrison and Milne ; the latter being editor. It was called the *Chinese Repository*, and was published monthly at Malacca. Milne also edited a quarterly magazine in English, called the *Indo-Chinese Gleaner*, which gained considerable celebrity among the literati of Europe. Several new recruits came out to strengthen the mission ; the one who became the most noted being Medhurst. At this time Milne was all alone in Malacca struggling with a load of labours and cares far too heavy for an enfeebled constitution, and he hailed with unspeakable pleasure the arrival of a colleague.

Walter Henry Medhurst was born in London, April 29th, 1796. He received a classical education at St. Paul's school

founded by the celebrated Dean Colet, and his theological training at Hackney College. He was appointed by the London Missionary Society to Malacca in the special capacity of superintendent of the printing work of the Society there (he was a practical printer), arriving at his station in 1817. Thus for a time the three men—Morrison, Milne and Medhurst—were associated together in the work.

Milne's health, however, was rapidly failing. The labour of studying the language, helping in the translation of the Scriptures, superintending the Anglo-Chinese college and the printing press, editing the two newspapers, in addition to pastoral and evangelistic work, was proving far too great a tax for one always in a somewhat feeble condition of health. In his study of Chinese he often worked until past midnight, never sparing himself. By these efforts he made rapid progress in the language—a language to acquire which, as he put it, needs “men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah.”

The effects of this nervous overstrain are seen in the difficulties he seems to have had with some of his colleagues. In his diary occurs the following: “Sad disunion of late, which restrains the influence of God's grace; when we cannot find in our hearts to bear with and forgive each other, God will not bless us;” and in a letter to Morrison: “*Two more brethren are on their way out. The Lord in mercy to us and His cause, grant they may be men of peace.*” Again in his diary: “Things to be guarded against: 1. My besetting sins and all temptations and inlets to them. 2. Passion and fretfulness of temper. 3. All appearance of contempt or slight in treating my brethren. Leave me not, O God, for a single moment without the influences of Thy Spirit. Pardon my sins. My soul and body, my children and all my concerns I commit to Thy merciful guardianship during this year, and whenever and wherever my earthly career may terminate, then, O then, receive this soul to Thy glory.” The call came a few months later. He died of consumption at Malacca June, 1822, at the early age of 37. Morrison in his memoir on Milne, writes: “Dr. Milne possessed a very ardent, impetuous, determined mind. He was convinced that the cause of missions was the cause of heaven, and neither fire nor water could impede his onward course. He served with courage and fidelity ten years, and then worn out by useful

toils and hard service, died at his post." Ten years of service only and thirty-seven years of age! yet he translated a great part of the Bible into Chinese and left behind him that classic of tracts—"The Two Friends." Not in vain did he live.

We must return to Morrison and sketch the outlines of the remainder of his work and life. In 1816 he accompanied Lord Amherst's embassy to Peking as interpreter, journeying there by sea and returning overland by Chihli, Shantung, Kiangsu, Kiangsi and Kwangtung, arriving at Canton January 1st, 1817. He left for England in 1823, after seventeen years' absence from the home land; Mr. and Mrs. Milne and his own wife all having died on the field. His fame as a scholar and a hero had gone before him. He was welcomed everywhere by the Christian church, honoured by learned men and societies of the learned, and received at Court by the King. Through it all he maintained the same spirit of humility and devotion to his life's work as had marked the long years of isolation when he stood a lonely sentinel at the forefront of the army of Christ. As an American friend of his pithily put it: "Morrison's mind stood firm, erect, self-determined; he was not like some whose piety is still in the green shoot; *his piety had the bark on.*"

After a two years' stay in England he returned to his post. The voyage, one of four and a half months, was sufficiently dangerous and exciting—storms, fire, and a mutiny. In reference to the latter the following occurs in his diary: "I went, with the captain's permission, to the forecastle among the mutineers to reason with them; and I succeeded in persuading them to obey orders and work the ship." The true hero is seen here, one ready to serve, always forgetful of self and humble in spirit.

Back again in Canton, Morrison resumed his manifold labours with that same quiet strength that knows what task to attempt, and does not relax until it is accomplished. "It was easy to be a sinologue in those days," we sometimes say, "there were no distractions then." Listen to the following extract from his life: "Dr. Morrison's regular pursuits were greatly interrupted by the arrival of passengers, by the answering of letters and the reception of visitors. His time, too, was a good deal taken up in transacting business in no way connected with his own department. Canton being the great emporium for that part of the East, friends in India, especially in Penang, Malacca and Singapore, sent commissions for a variety of domestic articles, such as furniture, wearing apparel, plate, jewellery, etc., which

Dr. Morrison's disposition to oblige and serve, made him willing to execute, though, as he used to remark, 'he had no great *tact* in such matters, but did the best he could.''" And from his diary, "A visit from Chung-qua, the security or hong merchant, who is a great talker, has increased my headache." "I have been interrupted again by another of the merchants." 19th.—"My head aches and my mind was anxious in getting off the Malacca commissions." "I sat down to study a sermon, but I have been so much occupied and hindered that I have not written a line."

At the same place in his diary occurs the following : "As the Company (East India) is without a chaplain, I have written to the President of the Select Committee offering to read prayers and preach without pecuniary fee until the chaplain arrives." The following reply was received : "I have mentioned to my colleagues the purport of your note, and they coincide in opinion with me that we are not authorized to accept your kind offer, which I am well assured was only made from the best motives and wishes for our welfare." Morrison comments : "It is a lamentable state of religious or irreligious feeling that under no circumstances (except reading prayers over the dead) will they have communion with any one who will not bow down to absolute authority and yield an implicit uniformity. If such persons believe, they don't act upon the article in the Creed, 'I believe in the communion of saints.'" "This morning my mind could not be at rest without making an effort to speak to others of the Lord Christ. I did not like to stay away from public worship, and I did not like the idea of a minister being a hearer, whilst worship was led by a secular man."

The same narrow spirit of exclusiveness led to an attempt on the part of the Roman Catholic priests and Portuguese government at Macao to close his printing press and prevent his publication of Christian literature. "As the use of a printing press is prohibited in the Portuguese territories, His Excellency requests you may be directed to discontinue the employment of your press in this city." Morrison boldly protested in the *Canton Register*. Quoting from the French charter the sentence, "All Frenchmen have the right to publish and print their own opinions ; the censorship is for ever abolished," he fearlessly maintained that as thought and speech were God's gift to man, no human law could make the free use of them void.

"It is plain that the law of God must be obeyed, although the law of man in any Church or State be against it. We therefore conclude that laws against speaking and writing and printing may be disobeyed with a good conscience. Tyrants may punish, but God will approve."

In his capacity, too, as translator for the East India Company he had to make a bold stand against the Chinese officials. The following testimony is given by Sir James Urmston : "Morrison's extensive and indeed extraordinary knowledge of the Chinese language, both written and colloquial, and of the system, character and disposition of the Chinese government, enabled him clearly and fully to comprehend its sentiments, views and meanings, as well as to detect the sophistry, duplicity and even falsity which too frequently marked their official documents, and to resist their arrogant language and pretensions and the unjust demands of the Viceroy of Canton and his colleagues.". Morrison himself laid down the true method of meeting this spirit of the Chinese, viz., by "*gradually entrenching on the Chinese plea of vast superiority*. This would be to lay the axe to the root of the evil."

Morrison was unwearied in seeking to win the Chinese to Christ. Being forbidden to preach amongst them, he invited them to his own home, where he had frequent services.

The first Chinese Protestant convert, Tsae A-ko, was baptized by Morrison at Macao on July 16th, 1814, nearly seven years after commencing work in Canton. Seven long years of seed-sowing. We read in his diary: "At a spring of water issuing from the foot of a lofty hill by the sea-side, away from human observation, I baptized Tsae A-ko. Oh that the Lord may cleanse him from all sin in the blood of Jesus and purify his heart by the influence of the Holy Spirit. May he be the first-fruits of a great harvest ; one of millions who shall believe and be saved from the wrath to come."

In 1830 Morrison was cheered by the arrival of Bridgman, who was sent out by the A. B. C. F. M. from America to carry on missionary work in Canton. After twenty-five years of work Morrison could point to only ten persons as having been baptized, but he is able calmly to survey his life's work. "This is but the day of small things. We boast not of great doings ; yet we are devoutly thankful to God that the work has not ceased but amidst many deaths and disasters, has still gathered strength from year to year." His strength rapidly failed during the next two

years, and on August 1st, 1834, after much suffering, he passed away at Canton into the fuller service of heaven. He was buried in Macao ; and these words are appropriately inscribed on his tomb : "Blessed are the dead that die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them."

Not long after Morrison's death events took place which led to the Treaty of 1842, by which Canton, Amoy, Foochow, Ningpo, and Shanghai were opened for trade and residence. We must briefly note the commencement of missionary work in the last of these places—Shanghai—by Medhurst, the third of our trio of missionary pioneers.

After arriving at Malacca in 1817, Medhurst remained at work there eighteen months, and then left to open work in Penang, where he was ordained, and in 1821 he started another station in Batavia. He spent much time itinerating in the Malay archipelago among the Chinese settlers. He compiled a Fukienese dictionary. In 1835 he went on a tour of observation, distributing Christian literature along the coast of China, especially in the north-east.

It was in the course of this journey, 1835, that he paid his first visit to Shanghai. The people gave him a more auspicious welcome than the officials. Passing up the river by the native city, Medhurst and his companion at first attracted little notice because of the wet, "but suddenly the hue and cry was raised that a foreign boat had arrived, and immediately every window and door was crowded and the sides of the junks lined with spectators. All wore a smiling aspect, and no one seemed alarmed or displeased at our sudden entry." As to the official reception : "The chief magistrate of the city was a middle-aged man, with a smooth face and fair complexion, but he assumed a stern aspect immediately I entered. He ordered me to come near and stand before him. I asked whether I could not be allowed to sit at the conference ? On being told that I could not I bowed and left the room. Many voices called me back, but I paid not the slightest attention to them. The smaller officials followed me trying to persuade me to give way, saying that I ought to stand before their chief magistrate, as he was the greatest Chinese in Shanghai. "Well, then," said I, "*and the individual who now addresses you is the greatest Englishman in Shanghai*, and does not choose to compromise the honour of his country, or risk the success of his enterprise by

submitting to be treated as a barbarian or contemplated as an offender." This ended the conference. Medhurst's comment is, "Neither Christian humility, nor Christian prudence would lead us to submit to Chinese encroachments. After giving up one point after another of ceremony we should find ourselves put in positions still more humiliating."

Soon after the opening of the 'Treaty Ports to foreigners, Medhurst, in company with Dr. Lockhart, commenced work in connection with the London Missionary Society in Shanghai, arriving December 22nd, 1843. We have therefore just completed in Shanghai a cycle of sixty years' missionary work since Medhurst's arrival, and the London Mission here have celebrated the event by erecting an Anglo-Chinese school to be known as the "Medhurst College."

Premises were hired by Medhurst, first of all, outside the East Gate of the native city. Here he erected the first printing press in Shanghai and engaged also in evangelistic work. It was here also that on 13th November, 1845, the first two converts were baptized. Shortly after their arrival Dr. Lockhart opened the first mission hospital in Mid-China in hired premises outside the South Gate. In 1845 the work of the London Missionary Society was transferred to the present compound, in what is now the Shantung Road, though the Chinese officials feared it was too far out in the country to be safe for residences. The same year Medhurst, disguised in Chinese costume and accompanied by a Shanghai merchant, made a journey into Hoochow. Though away forty days, no one seems to have detected his disguise. A curious incident is recorded in this connection: "His queue was so well fastened on that it stood the strain of the journey perfectly without becoming detached, but no sooner had the traveller arrived among friends than, without any apparent reason, the queue came suddenly away and remained in the chair, while the wearer walked away to his room." If this had happened on the journey discovery and trouble would have resulted. Medhurst's great work, in addition to his dictionaries, was of course his share in the translation of the "Delegates' Version" of the Chinese Bible. The need for a revision of Morrison and Milne's version had for a long time been on his mind. Milne in writing to Morrison, speaks rather facetiously of Medhurst's projected "Parlour-table edition." Every one, I expect, agrees that in style it has proved itself far superior to its predecessors. The work occupied five years—from 1847 to 1852.

In 1848 Medhurst, in company with Messrs. Lockhart and Muirhead in one of their "twenty-four hour" itinerations (they were not allowed then by treaty to be absent from a Treaty Port longer than twenty-four hours) had a narrow escape from a mob of tribute-grain boatmen at Tsing-pu, thirty miles from Shanghai. These men, armed with clubs, chains and other weapons, savagely attacked Medhurst and his companions who, sorely bruised, were fortunately rescued by some soldiers and protected by the magistrate of the place. Consul Rutherford Alcock caused the grain junks in Shanghai to be blockaded until redress was obtained.

Medhurst in consequence of failing health was urged by the Directors of the London Missionary Society to leave for a furlough home. He reached England in a very weak condition and died January 24th, 1857, two days after arrival. Dr. Muirhead in his "China and the Gospel" writes thus of Dr. Medhurst: "I take this opportunity of testifying to my esteem and reverence for his memory. His manner and bearing in the mission were of the kindest character, while his devotedness to the work and his manifold labours in connection with it formed a noble example to us who were called to succeed him." Of these colleagues there still remain in the work the two veteran missionaries—Dr. Edkins, who arrived in 1848, and Dr. Griffith John, who arrived in 1855. Dr. Medhurst's life has unfortunately not yet been written. We are hoping, however, that this omission will yet be remedied and that much valuable material bearing on his life and work will yet be given to the public. Amongst other of his good works was the founding of the Union Church, Shanghai, July 4th, 1845; he himself being appointed the first Pastor.

I have linked these three names together—Morrison, Milne, and Medhurst—all members of the London Missionary Society—as pioneers of the Protestant missions in China. They were men of courage, zeal and ability, who by their knowledge of the language were able to give the Chinese the Scriptures in their own tongue and to lay broad and deep the foundations of that mission work which is to-day so full of promise for China.

I rise from a study of the lives of these men and their labours, feeling a new call to missionary work, a call to give myself and all that I have more entirely, more wisely and more zealously to the winning of China to Christ.

I feel also how great was the wisdom they showed in the

methods they adopted for carrying on their work. Broadly it was the *dissemination of truth* by preaching, school-teaching and the printing-press, making the knowledge of the Bible their chief object, but believing that *all truth* is necessary to the fullest development of man's nature and that the highest good of man is to be found in the union of heart and mind with God—conversion, regeneration, education, and *love* that shows itself in the service of humanity.

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### In Memoriam.

THE RT. REV. JAMES ADDISON INGLE,  
*Bishop of Hankow.*

BY REV. ARTHUR M. SHERMAN.

**W**HEN the telegraphic news left Hankow on the 7th of December announcing that Bishop Ingle, fervently praying for all, died peacefully from fever on that day, it carried consternation and grief to many hearts in China and in America. And men and women who had come into contact with the godliness and power of his exalted life and character knew that a mighty soul had passed and that a prince indeed had fallen in Israel. At the early age of thirty-six, after less than two years in his high office, the call came to him to lay down the arms of war to enter into the life which is life indeed.

"The golden evening brightens in the west,  
Soon, soon to faithful warriors cometh rest ;  
Sweet is the calm of Paradise the blest.  
Alleluia."

In the prime of life, enjoying to an unusual degree the love and confidence of his workers, respected and admired by his friends and workers with a respect and admiration which was a rare devotion, in the midst of wide usefulness and a rapidly growing work, a work of which he was the center and the head, exercising a large influence in missionary circles and loved by other missions as well as by his own, in the midst of such a life of wide usefulness and service the call came. And through our tears and in our loneliness the heart asks not why, but trusts and thanks God for such a life as his, and prays that it may live on for us in continual power and inspiration to carry on the work to which for so many years he gave himself so nobly, so

unselfishly and so entirely. It was a rare privilege to know him, a rarer privilege to come into continual contact with him; and at his death many hearts were saddened and stunned throughout the circle of those who had met and known Bishop Ingle. He inspired and impressed men, he encouraged and helped, he warned and counselled and directed, he entered with loving and wise sympathy into the concerns of men. With wonderful natural gifts and with great earnestness and power the purpose of his life sought above all things else the kingdom of God; and the tribute of Dr. Griffith John at the funeral service, that had he lived he would have been one of the greatest missionaries of modern times, was a deserved one. But even though it has pleased God to call him the world is richer for his life, and the power of that devoted life and work will do much to hasten the coming of God's kingdom in China. And even his death, as he himself prayed during those last few days, will be for the glory of God.

James Addison Ingle was born on the 11th of March, 1867, in Frederick, Maryland, U. S. A. His father, Dr. Osborn Ingle, was then and still is the rector of All Saints' parish in that town. His early school days were passed in Frederick, first in a private school and afterward in Frederick Academy. He prepared for college at the Episcopal High School at Alexandria, Va., and in 1884 entered the University of Virginia. While at the University he was elected president of the college Y. M. C. A., and had the distinction of being voted the most popular man of his year. After graduating with high honors from the university he entered the Virginia Theological Seminary and passed through the three years' course with a high standard of scholarship. Some one spoke of him in after years as the St. John of his class.

Mr. Ingle came to China in the autumn of 1891. He had early formed the idea of devoting himself to the cause of furthering Christ's kingdom abroad. He was ordained presbyter in 1891, and now the desire of his life was to be consummated. But when he offered himself to his Board of Missions there were no funds to enable him to be appointed. Upon hearing this Mr. Ingle set to work to raise the money. This he did by presenting the cause of foreign missions so strongly that he succeeded in awakening an interest in himself and in his work, which quickly secured the funds necessary for his appointment and which followed him throughout his life.

Upon coming to China he was stationed for a while in Shanghai, but was soon transferred to Hankow (which was, with Wuchang across the river, the center of the upriver work) to assist the Rev. Mr. Locke. When the latter resigned some few months later Mr. Ingle was left in charge of the large and important work in Hankow. He proved himself equal to the occasion and the many and heavy responsibilities thus thrust upon him. He acquired a splendid knowledge of the Chinese language, becoming a fluent speaker and preacher, and with good literary knowledge of the language. He exercised the latter in translation work. In 1896 he served on the committee engaged in revising the Book of Common Prayer. He also prepared a syllabary of the Hankow dialect, which will increase in value. In addition to his manifold duties he yet found time to minister to the wants of his own race and was in charge of the English Church of St. John the Evangelist in Hankow for some years. He was, in joy and sorrow, in recreation and work, the sympathetic friend, and he moved among the foreign community with a manliness and a quiet thoughtfulness and goodness which won for him the love and confidence so necessary for influence.

In the year 1894, Mr. Ingle went to America to be married. His bride was Miss Charlotte Rhett, of Charleston, S. C., who, after these few years of devoted companionship, survives him, with two children—Addison and Charlotte.

On the 24th of February, 1902, St. Matthias' Day, in the church he had faithfully served for many years, Mr. Ingle was consecrated the first Bishop of Hankow. Bishop Graves presided, assisted by Bishops McKim and Partridge of Japan, and Bishop Corfe the Church of England Bishop of Corea. It was a beautiful and inspiring service. Visitors came from far and near to take part in it and to pray for the one for whom the church had shown her high confidence and respect. So Bishop Ingle entered upon the last and most important phase of his life, the crown of his life and usefulness.

Great progress and advance marked his short bishopric. It was a time of great opportunities. It was especially a time for a wise and courageous leader! We found a worthy successor to Bishop Graves in our new bishop, though it was not an easy place to fill, for our former bishop's hold on the hearts of his workers was a very strong one. But Bishop Ingle proved too that he not only possessed the gifts of wise leadership but also the

power of winning the same strong and personal devotion from his workers that had marked his predecessor. It was a period of great moment in the history of missionary work in China. It was the period succeeding the Boxer movement and the great depression of 1900. Broken down work needed judicious and wise management. New opportunities were opening up in many directions, old prejudices were being overthrown with the revulsion that followed the storm. Western ways were being eagerly sought out, good and bad were flocking to the church for inquiry, for healing and learning. It was a time for farsighted plans to be formed, time for strong foundations to be laid, time for strong faith and courage to grapple with the problems that faced the mission. Bishop Ingle brought these with many other excellent gifts to his new and arduous duties. He brought a broad learning, a ripe experience, a thorough knowledge of the needs of the work, a lofty character and high ideals. With far-seeing wisdom and faith he laid his plans, he mapped out a strong policy for the mission—a policy and system which is one of his choicest legacies. He reinforced the old work, he made plans for continual progress and extension, laying especial stress upon the absolute necessity of giving as efficient training as possible to the native workers. If any one thing can be said to be the dominant note of his policy it was the training of the native workers. He believed firmly in this. His idea was to establish as soon as possible and as strongly as possible the native church, with well-trained clergy, catechists, and teachers. The training school for catechists at Hankow was a work of his inception and he carried it on until he went home for furlough in 1899. He resumed it upon his return in 1900 and kept it until his elevation to the episcopate in 1902, when he again turned it over to the Rev. Mr. Roots. It stood for what we might call his leading idea, a strong Chinese church. And this force of native assistants, which he so largely trained and organized, witnesses to his unusual power and ability. The normal school was a later development of the same idea, and when the Board found that it had not funds to support this new work, with his unfailing courage and faith he at once set about to raise its support in other ways by the special offerings from friends and by the increasing day-school fees. He believed in giving the native clergy all the power possible in the control of their stations, believing that if they were well-trained and spiritual men, they could be the real pastors of the people and

touch them more closely than a foreigner could. And so whenever one of the native clergy after long testing proved himself worthy, he was permitted to take more and more the responsibility, while the foreigner was withdrawn to the work of general oversight and training. The wisdom of this course has been already seen by the steady development, not only of the native church but of the native clergy themselves.

In October, 1903, Bishop Ingle attended his first Conference of the Anglican Bishops of China and Corea. Young and vigorous, with a wisdom and insight beyond his years, he deeply impressed his fellow-bishops with his powerful personality. Returning from this conference, which was held in Shanghai, he stopped to make his autumn visitation in Ngankin, an important center of mission work, and also to visit Tai-hu, a new and promising out-station. He reached Hankow on All Saints' Day, in time to go to both foreign cemeteries for the memorial services of that day. We went first to the old cemetery in the English churchyard, where he took the short service, close by the spot where in a few weeks his own tired body was to be laid to rest. Upon his return to Hankow began the immediate preparations for the conference of native clergy, to which he had looked forward so long and so eagerly and for which he had planned so carefully. During the week following All Saints' Day the clergy began to arrive from their stations. On Saturday, the 7th of November, just one month before his death, the Bishop crossed to Wuchang and consecrated the new and attractive St. Mark's chapel. He seemed that day to be overflowing with a cheering love. The next day the Bishop was far from well, and had already begun to fight the fever. Nevertheless in the afternoon, in the Cathedral, he delivered the stirring charge to the clergy, which opened the conference. After this he gave up and went to bed, and the conference met day by day without its Bishop. It was one of the keenest disappointments of his life. He had looked forward to gaining so much for himself by this close contact with the native priests and deacons whom he loved so much. In order that he might see as much of them as possible he had arranged that they should all come to his home every evening during the conference for the evening meal. They were fourteen in all, including a visiting presbyter from the Shanghai district. The conference ended and the Bishop was still in bed. Another week rolled by; it seemed a long sickness for the Bishop, but he

had had fever more or less since his return from his very busy year in America, and one could not realize that this was going to result so fatally, could not realize that his fine constitution, which had been once so strong and robust, would not be able to fight successfully against its old enemy. But the Bishop grew worse. Dr. Borland was called over from Wuchang to assist Dr. Thomson and to remain as nurse. On Tuesday, December the first, Dr. Hodge was called in for consultation from the Wesleyan Mission. But the cause of the Bishop's continued high fever baffled them. It seemed like typhoid, but did not have all the symptoms. On Thursday morning, the third, the doctors decided that the end might not be far off. After this depression, however, the Bishop rallied, and we again began to hope that he might be spared to us. Dr. Woodward arrived on Friday, the fourth, from Ngankin, whence he had been summoned by telegram. The treatment which the doctors used brought down the fever considerably for a time and also brought the Bishop back to greater clearness of mind. When the Bishop was told of his serious condition and his possibly approaching death, his mind cleared up wonderfully. It was a beautiful and deeply affecting death-bed; one of those present said that he had seen a hundred death-beds, but never one like that, and he never expected to see another such a one. That scene will remain as one of the sweetest even though one of the saddest memories of a lifetime. Twice did the Bishop seem to realize with especial clearness his condition—on the Thursday before, and on the early morning of the Monday he died. The words to his devoted wife and dear children as well as to the father and friends in the homeland were full of love and trust. For his aged father at home he left the comforting words that he was not to be overcome with sadness, that he was but going into the nearer presence of the Heavenly Father. His dying prayers were especially comprehensive and inspiring. In great weakness and extremity he nevertheless poured forth the burdens of his heart with calm, quiet yet earnest faith. He prayed for his own work that God would receive and use it; he prayed for the divine forgiveness; he prayed for his fellow-laborers that they might be united, faithful and never fearful; for the church at home that it might send out more men, men rooted in the love of Christ, to proclaim the gospel and to establish the church in China; he prayed for the Chinese church and Christians that they might be pure and steadfast,

seeking first the kingdom of God. He spoke of his own life and prayed that as he had obeyed the command of Christ and had served the clergy and Christians in Christ's name, so, he prayed, that even his death might be a blessing to them, leading them into the faith and love of Christ. These last messages and prayers, as well as those last few days are sacred ; an unearthly beauty envelopes them ; we cannot draw aside the veil and show all that they revealed of God, or all that they manifested of a dear son's faith in Him. There are some things too sacred for the unprepared eye to see. But there are some things we can understand, and much that we may learn from such a death. It is right for us to think over and record the strength and faith, so steady and strong, that it manifested. God grant that those prayers may speedily be answered, and as they have gone up to the throne of God so they may ring in human hearts and ears to quicken and inspire, to stir up the church at home as well as the church in China to which he gave his life.

When the Bishop had rallied in the night before his soul passed from its earthly habitation, after his messages and parting words were given, he received the Holy Communion, humbly, reverently, joining in the Lord's Prayer which followed. This was about three o'clock in the morning ; it was not until shortly after noon the same day that he laid down the burden and work of life at the Master's call. Quietly and painlessly the messenger came, and another victory had been won, another warfare accomplished. We kneeled around the bedside and thanked God for such a life, we joined his brave wife in her prayer for those who were left behind.

The funeral services were fixed for Thursday, the tenth. The Chinese clergy and Christians who had been waiting so many days in prayerful suspense, able to do so little else, now found a work to occupy their loving hearts and ready hands. The work of decorating the cathedral was undertaken by them, and the result was beautiful and impressive. Choir, nave and transepts were profusely hung with black and white cloth; the latter predominating, draped upon the wall and from pillar to pillar. The Bishop's throne in the choir was draped with black with a crown of white chrysanthemums surmounting it. The body of the Bishop was brought into the church on Tuesday night, where friend and flock might see their devoted leader in his last sleep. Clothed in his robes, with the Word of God

clasped in his hands, he seemed indeed to be at rest after weary yet faithful, loving toil. He himself had written on the margin of his Thomas à Kempis, found after his death, "Rest? why I have all eternity to rest in". To gaze at that dear form was to know that at last rest had come to busy brain and an unceasingly active life. It was a hallowed sight, bringing calm and resignation, bringing peace and strength, taking away the horror and dread of death.

Two funeral services were held; the Chinese service at noon and the English service at three o'clock. At the former service, read by the native clergy, Mr. Roots took to his people the Bishop's last cares and thoughts and prayers for them. At the English service, Bishop Graves, and Dr. Griffith John of the London Missionary Society, made addresses; the former representing the sister jurisdiction of Shanghai and the latter other missionary societies and the community of Hankow. Both services were marked by deep solemnity and feeling. A holy calm was the sincerest manifestation of the great bereavement which had fallen. The music was led by the combined boy choirs of the cathedral and the Boone School. The coffin was placed just below the chancel steps, where so shortly before the Bishop had stood on the day of his consecration. It was covered with a black and white pall, upon which were simply the crossed palm leaves of victory. The many beautiful wreaths and floral tributes placed around and about added to the beauty and dignity of the occasion.

After the service the clergy and choir, preceded by the cross, formed into procession to march to the neighboring St. John's English churchyard, which after many years, by special permission, was again opened for interment. Following the coffin came the greatly bereaved wife and children with the members of the Mission and then the large concourse of friends. The pallbearers were chosen from members of other missions as well as from his own and from the trustees of St. John's Church. The procession moved slowly, with greatly impressed onlookers thronging the way, singing hymns of victory as it moved forward, "Onward Christian Soldiers" and "The Son of God goes forth to War." As the coffin and friends approached the grave the vested choirs sang so sweetly that hymn of trust and faith, "Nearer my God to Thee." Bishop Graves committed to the earth the body of him who had been so long his dear fellow-laborer; first as worker then as fellow-bishop. The hymn, "For all the

Saints who from their Labors rest," brought this service to a close. It will never be forgotten while life shall last.

But it was not Bishop Ingle that we left there that winter's day. We laid his body to rest, but somewhere in God's great universe he is to-day, somewhere God still can reach him with his tender care. And there his life goes on and expands and deepens. But not only so, his life goes on here; his work will follow him. He will live for us in spiritual energy; he yet speaks; "being dead, he yet speaketh," yes and will speak until

"From earth's wide bounds, from ocean's farthest coast,  
Through gates of pearl streams in the countless host,  
Singing to Father, Son, and Holy Ghost.

Alleluia."

## A Brother's Tribute.

BY DR. W. A. P. MARTIN.

I WONDER if besides myself there is any foreigner in China who has a personal recollection of the Rev. S. N. D. Martin and his work at Ningpo! He arrived there along with me in 1850 and had put in eight years of earnest labor when ill-health compelled him to quit the field. In the retrospect of nearly half a century his brief term of missionary activity appears like a shadow. But would it not be better to compare such transient labors with a harrow that covers the grain? In passing over the ground it seems to leave no more impression than a shadow, but the next year a harvest follows in its track.

Up to the spring of 1858 we had been almost as inseparable as the Siamese twins. In boyhood we enjoyed the same sports—hunting, fishing, and swimming—in the forests and streams of Indiana. In youth we attended the same schools and took our first degrees on the same day in the State University in 1846. We then went together to the Theological Seminary at New Albany; and after three years of special study embarked on the same ship for China, November, 1849. There were no steamers in those days; and it took four months and a half from Boston to reach our station, after passing through all the zones, except the frigid.

To my brother fell the care of a boys' school first opened by the Rev. R. Q. Way. One planted and the other watered, and it might be hard to say which had the more important task. Some of his old students, now venerable grey beards in the Christian ministry, no doubt remember Mang Sien Sang with undying affection.

He being my senior, in dividing our patrimony, which consisted in a good name, he took the first syllable and left the second to me. We might, however, have done as well to choose other names, for who would recognize Martin under the distorted form of Mang Ting !

Not limiting himself to the care of the school, my brother did much in the way of preaching, especially in speaking at night to large audiences in a new church that attracted crowds of curious hearers. This was in the summer of 1857. Having to cross a river to reach his house after preaching he was tempted to indulge in his old sport of swimming. But he did it once too often, for on touching shore he was seized with a hemorrhage from the throat, which put an end to his life in China. No amount of medical skill could restore his voice, and after a few months he was ordered home.

He recovered sufficiently to preach an occasional sermon, but during his remaining life of forty-five years he never had charge of a church. On the Sunday preceding his decease, which occurred at Goldendale in the State of Washington on the 7th of October last, he preached in the village church by invitation of the pastor. In three months he would have completed his seventy-ninth and entered on his eightieth year.

It was my cherished hope to join him in his new home on the banks of the Oregon and to forget our years in fishing, hunting, and swimming ; but God has called him to higher joy. If I am permitted to see that "land of pure delight," his will be one of the first faces that I shall look for and we shall knit again the ties that have been sundered by death.

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## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Trained Educators for Mission Work in China.

**I**N response to the Educational Association's Appeal to the Missionary Societies of Great Britain and America, quite a number of replies have been received, and in nearly every case the reception of the Association's Appeal has been cordially received and favorably considered. Replies from American Societies were published in a previous number of the RECORDER. It will be seen that the one great hindrance at present is the lack of means, a condition of things that affects all branches of mission work, and which calls for earnest prayer from all who have at heart the world's conversion. While the letters are not very encouraging in definite promises of assistance, yet it is very gratifying to Christian educationists to know that the desired assistance is not withheld because of any lack of appreciation of the importance of this branch of evangelistic work.

Dr. C. M. Lacy Sites, the Association's General Secretary, has handed us a number of letters, from which we make the following extracts :—

Dr. A. Wardlaw Thompson, of the London Missionary Society, writes :

" Your appeal was submitted by me to our Board of Directors and heard with much interest and sympathy. Probably long before this letter reaches you, you will have an opportunity of meeting the deputation we have sent out to China to visit our Missions, and you will, I am sure, learn from them that the Society recognises very fully the value of educational work, especially at this critical point in the history of China. Unfortunately our difficulty in meeting such appeals is one which cannot be solved by any amount of sympathy with their object. The Society has now and has for some considerable time been spending year by year more money than it can get from its ordinary sources of income. The result is that we find ourselves hampered in the carrying on of our ordinary work, and prevented from doing what we ought to do for the maintenance of our present stations. Any fresh appeal that comes, however urgent, has to be

met with the one reply that we have no funds available for anything additional. Under these circumstances our Directors can only express their sympathy with the object of your appeal and their wish that they could respond by making special provision of the kind you indicate.

"The resolution of our Board was as follows : That the Directors have received with much interest the appeal from the Educational Union of China. They fully recognise the urgency of the present need for well-qualified educationists of high Christian character in connection with Christian missions in China, and they regret that the pressure of present responsibilities makes it impossible for the Society to attempt any immediate extension of this work in China in this direction."

Rev. Alex. Connell, B. D., Convener of the Foreign Missions Committee of the Presbyterian Church of England, writes :

"Your communication of September 30th I have now been able to lay before our Committee. I am instructed by them to say that they are in cordial sympathy with the aim your Association fosters. We have already on our own account taken action, as we have established an Anglo-Chinese College in Amoy and hope shortly to found another in Swatow. These are and are to be in charge of trained men who will keep before themselves the Christian education of the promising youth of China as a great end and one that is bound to affect powerfully the whole future of the Chinese Empire."

Secretary George Tonge, of the Church of England Zenana Missionary Society, writes :

"I beg to acknowledge the receipt of copies of the appeal of the Educational Association in China, which I have brought to the notice of the Committee of our Society. It falls in with what some of our own missionaries in the Fuhkien province have written as to the opportunity which the demand for education in China is giving for increased efforts on the part of the Christian church to supply the demand along with the Gospel of Jesus Christ. As a practical matter I am sure our Committee will bear in mind the importance of having the ladies who are sent out for educational purposes specially trained for the efficient discharge of their duties."

Secretary Chapman, of the United Methodist Free Churches Home and Foreign Missions Society, writes :

"Our Mission Society has changed its policy, or more correctly modified it, in the very point to which your circular refers.

"We have sent to China two Christian scholars—one 'M. Sc.', one 'B. Sc.' in honours. The 'M. Sc.' also holds the Diploma of Education ; he is a trained educationist. Neither of these gentlemen are ordained ; they have been sent for educational work. Mr. T. W. Chapman, M. Sc., is at Wenchow, Principal of our college ; Mr. H. S. Redfern, B. Sc., is at Ningpo, and will have charge of our college there."

Secretary B. Baring Gould, of the Church Missionary Society, writes :

" Be assured that we fully sympathize with you in the desire to meet the present craving of the Chinese for Western civilization. The Church Missionary Society has pledged itself on distinctly Christian lines in this direction on more than one occasion, but I regret to say that lack of men and means cramps us in carrying out our wishes. For the present the Society has done as much in this direction as is within its power."

Secretary F. Marcus Wood, of the China Inland Mission, writes :

" We are bringing this matter before our constituency by referring to it in our monthly organ, *China's Millions*. I hope in this way some of our friends may be led to take an interest in that particular branch of missionary work.

" You are probably aware that our Executive Council for the work in China is in Shanghai, and no doubt you have already brought the matter before Mr. D. E. Hoste, our General Director ; if not, I would advise you to do so, as, if any action is to be taken by this Mission, it must be through him."

## Educational Association of China.

### MEETING OF EXECUTIVE COMMITTEE.

THE Committee met at McTyeire Home, February 12th, 1904, at 5 p.m. Present : Dr. Parker, Chairman, Dr. Sites, Mr. Bitton, Miss Richardson and Mr. Silsby. There were also present, upon invitation, Dr. F. L. Hawks-Pott, Prof. N. Gist Gee and Messrs. Ya and Kyung, representing the Commercial Press.

The meeting was opened with prayer, and minutes of last meeting read and approved.

The following names were presented for membership and approved : Rev. John R. Gillispie, M.A., M.B.C.M., Moukden ; Miss Rebecca Wilson, Sinchang, viâ Kashin ; Miss E. M. Worthley, Foochow.

A communication from the Commercial Press was read, making certain propositions regarding their educational publications, and Dr. Parker, Dr. Pott and Mr. Silsby were appointed a committee to take this matter into consideration and report.

The Treasurer reported that, after sending £120 to Messrs. W. and A. K. Johnston for maps and charts, there remained in bank a balance of \$2,912.28.

Dr. Parker reported that the book sales at the Mission Press for the six months ending December 31st, 1903, amounted to \$2,912.28. He also reported that the Association's property had been insured to the amount of \$10,000 in the British Mercantile Fire Insurance Co.

Prof. Gee's book on "Stories of Insect Life" was accepted and 2,000 copies ordered; the cost being estimated at \$245.00.

Dr. Parker reported that two hand-books on Natural History had been placed in the hands of the Publication Committee.

Dr. Sites moved that a committee of three be appointed to draw up a plan for the next Triennial Meeting and report at the next meeting of the Executive Committee. The following committee was accordingly appointed: Dr. Sites, Miss Richardson and Prof. F. C. Cooper.

Dr. Sites reported that he had received from British Missionary Societies a number of replies to the Association's circular letter regarding the appointment of trained teachers, etc., which he would place in the hands of the Editorial Secretary.

The Committee adjourned.

J. A. SILSBY,

*Secretary.*

## Correspondence.

THE CONQUESTS OF THE BIBLE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: This is the title of the Annual Report of the British and Foreign Bible Society. The book has just come to hand. It is nicely got up, well bound, well illustrated, well divided as to subjects.

We sat down to read this Report of Bible work and were so engrossed with the story that we couldn't lay the book down till we had finished at the last page.

Reports are usually dry reading, given to statistics and matter of fact statements. But this Report of the Bible Society reads like a very enticing story. After perusal we cannot but glory in our

possession of the Bible—God's gift to us men, we cannot but rejoice at the freedom we enjoy in reading and using the Bible, we cannot but thank God for the most excellent work the Bible Society is doing in translating, printing and circulating the Scriptures.

Since reading this book our estimate of the work done by the Bible Society has vastly increased. Such a Report should be read by every missionary, and might very profitably be translated into Chinese for the instruction of the Chinese church.

We wish the British and Foreign Bible Society much increase in funds and usefulness this year of its centenary.

W.M. DEANS.

## WINTER CLASSES, ETC.

*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR : Mr. Webster's paper in your December issue on "How to stimulate Bible Study among our Members," and Mr. Clayton's letter in the January issue suggesting a Chinese "Expositor's Bible," lead me to intrude a few words upon you in the way of recent experience. A new station presents opportunity for new methods; and settled here within the last fifteen months, where foreigners had never lived before, I thought it a good opportunity to put into practise the methods employed by brethren in other missions very successfully. We have therefore been conducting "Winter Classes" for the past two months, small classes it is true, but none the less valuable as a criterion of what might be done later on. The members, for the most part agriculturists, who during the winter time are more or less thrown on their own resources, having no regular employment in the fields, have been living on the Mission premises, providing their own food and reading daily with the writer. In this way we have finished a detailed examination of Professor Lindsay's Commentary on Mark's Gospel, issued in the well known "Handbooks for Bible Students" series, and are now gradually working our way through Mrs. Arnold Foster's "Chiu Yueh Wen Ta." Our method has been a laborious one; the men have been compelled to write out everything they have been told, but it has been well worth the trouble, for they now possess practically a Mandarin translation of the first named book, and by the aid of the

catechism are being familiarised with the principal events in Old Testament history.

I would heartily support Mr. Webster's suggestion as to the publication of a new series of catechisms. He will doubtless be pleased to know that a Methodist, like the present writer, has found the Shorter Catechism, as edited by good old Dr. White, exceedingly useful in the tuition of enquirers this winter, and only wishes some of our Manchurian friends would do for the church in China what Dr. White has done for the church in Scotland. A good catechism dealing with the New Testament and giving chapter and verse as an appendix to each question, is a great desideratum just now. I have added chapter and verse to the questions in Mrs. Foster's Old Testament Catechism.

Will some other brother or sister do for the New Testament what Mrs. Foster has done for the Old Testament ? I feel sure such a catechism would be of very great value to country missionaries who, like myself, have to deal with the very rawest of raw material in our members.

Sincerely yours,

JOHN HEDLEY.

## THE USE OF SHANGTI.

*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR : Referring to the remarks of T. C. in the January RECORDER (p. 42) relating to terms, I beg to observe :

1. There is no occasion to introduce a side issue of licentiousness—more or less—in the worship of the different heathen gods; it is outside the question.

2. It is simply a contrast between the true God and false

gods. "Thus saith God Jehovah, He that created the heavens . . . I am Jehovah; that is my name; and my glory I will not give to another, neither my praise to graven images". "Jehovah of hosts is his name . . . before it came to pass I showed it thee, lest thou shouldest say, 'mine idol hath done them and my graven image . . . hath commanded them' . . . For mine own sake, for mine own sake (emphatic repetition), will I do it, for how should my name be profaned? and my glory will I not give to another." (See Isaiah 42 and 48.)

3. As a matter of fact, how much has the worship of Shangti (heaven) done for the elevation and purification of the Chinese moral and social life? If educated Chinese are authority it has done nothing, not even exerting a restraining influence on their character.

4. Which of the half dozen or more Shangtis is supposed to represent the true God? This question has been asked the writer many times by readers of the Shangti Scriptures. It is a pertinent question.

5. I have talked with many literati, both Christian and non-Christian, and have not met with one who could point to a single passage in Chinese literature where self-existence and creatorship were attributed to any of the Shangtis. These, specially, constitute the non-transferable "glory" mentioned above.

6. God the self-existent One, God the creator, having impressed Himself indelibly on the

Jewish race, and largely on the other then dominant nations through the Jewish Scriptures, the generic term, which included all objects of worship, was of infinitely more importance for marking the difference between the true and the false after the Savior came, than any name, however sacred; and it is significant that the *name* of no other god is even hinted at in the New Testament or the Septuagint translation as admissible.

7. The *name* of an idol, especially where there are several of the same name, is much more difficult to christianize than the all-embracing generic *term* which is differentiated at once by the prefix true or false, until it takes its place ere long as representing the one true God; while the false gods will always be referred to in a way to indicate their nature, as in English of the present time.

8. An old literate, a devoted member of a church which always used Shangti, often said to the writer: "Shangti is so inextricably mixed up in the idolatrous nature-cult that it is impossible to build a stable church or a sound theology with that name as a foundation." Such statements are worthy of careful consideration.

I make these observations simply hoping thereby to incite others to a candid and careful investigation of this important subject, but decline all controversy as not likely to do any good.

C. A. STANLEY.

## Our Book Table.

使徒實蹟誌，“The Records,” based on Burton's “The Records and Letters of the Apostolic Age.” By Rev. H. W. Luce. American Presbyterian Mission Press. Thirty cents.

A few days since I was delighted to find a bundle of these books—which I had ordered in advance—placed upon my desk, and the day following I found myself personally in need of the book. I also found that it readily answered my questions.

This book, which might be named The Acts in Harmony with the Epistles, fills an important gap in Bible study. As the Preface informs us the “book is based on Burton's Records and Letters of the Apostolic Age; the general plan being the same as that of the Harmony of the Gospels for Historical Study.”

It goes without saying that both of these books should be in the library of every preacher and of every student of the Bible. They will also prove to be just the text books needed in colleges, theological seminaries, and Bible classes, wherever the Mandarin Colloquial is used.

The author, in the preparation of “The Records,” has had two principles in mind: (1) that the *Bible* shall be the text-book for all who can read Mandarin, and (2) that study of the Bible must be *historical* to be of enduring and progressive value.

The abbreviations indicating the various Books of the Bible are carefully worked out, and these, with Mr. Luce's method of rapid notation, make it possible for the student to note down in a moment passages from dictation. This feature of the book

has a distinct value for class work.

Nearly one-third of the book, at the end, is taken up with notes, prepared with great care by the author. These notes, as also the text itself, contain a multitude of cross references to passages in the Epistles, and also to the Acts, the whole giving the evangelistic and doctrinal history of the period and making a most useful Harmony of the Acts and Epistles.

The maps illustrating the travels of St. Paul are just what the book ought to contain, and will be specially welcome to the Chinese student. These maps are intended to contain every place mentioned in the Acts and Epistles.

To some it will be of interest that the text is that of the Tentative Revised Version in Mandarin, while the notes are in Easy Wēn-li. The Records, like the Harmony of the Gospels, is an octavo, handsomely printed on good paper by the American Presbyterian Mission Press, Shanghai, and is for sale in paper covers at thirty cents.

We are glad to give the book our benediction as it goes out on its errand of blessing.

CHAUNCEY GOODRICH.

T'ungchow, near Peking,

February 12th, 1904.

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The Fortunate Union, 好運傳. Edited, with notes, by F. W. Baller. Shanghai: Presbyterian Mission Press, 1904. Price \$1.50.

This Chinese novel in eighteen chapters is a tale of social life,

and although lightly esteemed by native scholars, contains many idioms, phrases, etc., that the foreign student of Chinese should know. The book contains the Chinese text printed in clearer type than that of the ordinary copies bought in the native book shops. The English notes are printed below.

*The Fortunate Union* has been translated into several European languages, and it is interesting to know that it was rendered into English with notes and illustrations by John Francis Davis, F.R.S., as far back as 1829. It is the duty of the missionary to acquaint himself with every variety of literature in order to equip and qualify himself for preaching to all kinds of people. A knowledge of Chinese derived mainly from translated Christian literature and foreign phrase books, is very superficial and inadequate. The foreigner is apt to speak in *Chu shens* and periods with a woeful paucity of conjunctions, expletives and other parts of speech which are not absolutely necessary to make sense, but which nevertheless are necessary to make a finished speaker, and this the missionary should strenuously strive to be.

To attain this end we recommend this volume to the student, not as a recreation but as a study with the object in view of polishing his shafts of truth for successful warfare against the powers of evil.

S. ISETT WOODBRIDGE.

#### ACKNOWLEDGMENTS.

Books in Chinese by the Diffusion Society :—

The Indian Penal Code, 1860, amended up to February, 1898. Translated by Rev. James Sadler. 3 Volumes.

Picciola, or the Prison Flower. Translated by Laura N. White. White paper. Illustrated.

The Life of D. L. Moody, by his son. Translated by Wang Yin-chwang. 2 Vols.

Ancient Civilizations. Egypt, Babylonia, Assyria, Phoenicia, Judaea, Media, Persia, and India. From Barnes' General History. Translated into Chinese by Rev. Gilbert Walshe.

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The Chinese Christian. December, 1903. Vol. I, No. IV. Quarterly. Organ of the Chinese Christian Union.

Easy Wēn-li, Union Version of the New Testament. Tentative edition. Published at the request of the Easy Wēn-li Revision Committee. British and Foreign Bible Society.

The Commercial Press have sent us a very neat little Diary for the Chinese, bound in blue cloth, with a half page for each day; the date in Chinese being given at the top of each day and the foreign date by the side. There is also a small space left in each day for things specially to be noted and remarks on the weather. At the end of the book are a number of useful tables, geographical information, places for accounts, etc.

From the same source we have also received Lessons on Chinese History, in two volumes, by Yao Tsu-i, M.A.

## Editorial Comment.

THE smoldering volcano has at last burst forth. Japan, unable longer to endure Russian duplicity and tergiversation, has begun the conflict, and if she has not astonished the world she has doubtless very much astonished her opponent. Probably the sympathies of the greater part of the civilized world are with the little island kingdom, and while it would not be wise to make predictions based on the so far victorious progress of Japan, yet it looks very much as if the great Russian Bear had been hibernating, and that she was about to arouse to a painful and ignominious awakening. She has been too proud of her own prowess to enable her to notice the growing strength and vigor of her adversary. There is, too, this great difference between the two nations. The whole soul of the Japanese is in the war and every fiber of his being thrills as he goes forth to battle, while we fear that with many of the Russian soldiers there is only a half-hearted interest in the result and in many instances hatred of the government which has not treated him as he thinks he deserves. And if Japan succeeds in driving Russia from Manchuria, we do not believe she will ever again be able to regain her prestige there. China herself, now that she realizes that Russia is not invincible, and that even Ja-

pan can defy her, will in a few years be able to throw such an army into Manchuria as will forever debar Russia from again getting a footing.

The world will wait with eager interest the results of the next few months. Japan and progress, or Russia and retrogression—which will it be?

\* \* \*

WE take the following from the recent treaty between Russia and Tibet :—

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet ; *but all other religious doctrines will be absolutely prohibited.* For this purpose the Grand Lama and the superintendent of the Orthodox Peking Mission are bound to proceed amicably and by mutual consent, so as to guarantee the free propagation of both religions and take all necessary measures for avoiding religious disputes.

This shows clearly and unmistakably what Protestant missions would have to expect if Russia gains the ascendancy in Manchuria. Some very good people seem to entertain a fear as to what may be the results if Japan is victorious, and China and Japan form a combination to the mutual advantage of both. We confess to very little apprehension on this score. Certainly nothing that Japan has so far done justifies any such anticipation, and we much prefer to

contemplate the uncertainties that may lie along this road to the certainties which confront us if Manchuria is under Russia. Of course Japan will do her best to utilize victory to the utmost to her own advantage. She would be totally unlike other nations if she did otherwise. But we also believe that she will be wise and progressive, and will not attempt to exclude other nations from a fair share in the results, by giving an open door, to gospel as well as trade, and our hopes are all for the best.

\* \* \*

A FRIEND writes us as follows: "We have lost seventeen students from the College by a rebellion against authority that had literally nothing for an excuse. At last, after patience had been exhausted, they proposed to return and acknowledge fault, making no stipulations. At this point the faculty decided to suspend them from the privileges of the College for the school year, only allowing them to return the coming year on proof of thorough repentance of their wrong. This is an out-cropping of the new Chinaman, a rather trying personality to deal with, but in time he will find his bearings and learn that liberty does not mean the right to trample on constituted authority." If this were a solitary case it would, perhaps, not be worthy of mention. But the like has occurred and is occurring in various institutions of learning, both government and missionary, in different parts of the

land. And the same spirit is pervading many who are not in schools of learning. There seems to be a consciousness of a new want, but the most absurd ideas of how to meet that want. REFORM seems to be writ large before their mind's eye, but they haven't the remotest conception of what true reform consists in. Consequently it is not strange that the Empress Dowager and others are chary of what the new learning seems desirous of inaugurating. It is another instance of where a *little* knowledge is a dangerous thing. We fear it will take long and lead through many dangerous paths before China can come out into the condition of stable government and enlightened rule. If she only had men of such public spirit and enlightened common sense as Japan has had, it would be vastly different.

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THE largest field for the work of the Young Men's Christian Association in Shanghai is among the Chinese, although this feature attracts less attention in the English press. From the annual report for 1903 we note that of the 848 members, 446 were Chinese and seventy-five were Japanese. In the Chinese department 223 different men have been studying in the day and evening classes under eleven foreign and eight native masters. In the foreign and native departments of the Association sixteen religious meetings and fourteen Bible classes are con-

ducted weekly. The last week in January, when no special effort whatever was made, 679 men attended the various religious meetings in the Association. The native Association is greatly crowded in its rented building in Peking Road, and for lack of space has been obliged repeatedly to decline to receive applicants.

We are glad to learn that Mr. Lewis, the General Secretary for Shanghai, has returned from America with more than \$100,000.00 Mexican for the erection of a permanent building for the Chinese department. With him have come as Assistant General Secretaries Mr. Arthur Rugh, B.A., Travelling Secretary of the Student Volunteer Movement, and Mr. W. W. Lockwood, Ph.B., Assistant General Secretary of Omaha, Nebraska. Both will be located in Shanghai.

In this connection we are pleased to refer to the fact that Miss Martha Berniger has been appointed by the World's Committee of the Y. W. C. A. in London as the first Y. W. C. A. Secretary to China, and that before long she hopes to open up a Y. W. C. A. home among the thousands of mill women in Shanghai.

\* \* \*

WE have received the prospectus of the South China Medical College, Canton, which opens up with a frontispiece of a fine three storey building, already partly furnished, but still awaiting further funds with which to completely equip

and prepare for students. \$17,000 have already been spent. The course will be four years and will embrace all the branches pertaining to the regular course of medicine and surgery.

Matriculation fee will be \$10.00 and tuition \$70.00, and it is hoped that the institution will be largely self-supporting. This College is an outgrowth of the Medical Missionary Society's Hospital, Canton, for so many years presided over by the late Dr. Kerr, and latterly by Dr. J. M. Swan. Of their work it is said that during the last ten years alone there have been over 250,000 visits of out-patients to the hospital, and about 20,000 inpatients have been treated, while nearly 30,000 surgical operations have been performed. We trust that the new College may be a success in every sense of the word.

\* \* \*

IT was with great pleasure that we announced in the Book Table department of our January issue that Rev. W. A. Cornaby, of Hanyang, had been appointed to join the regular staff of the Diffusion Society with the special purpose of starting a weekly paper for the general literary public of China. Since then the plans indicated have happily materialised, and as we go to press the first number of the *Chinese Weekly*, or 大同報, comes to hand, the 29th of February being its birthday. It amply justifies our high expectation and shows that there

is a field for this new journal that has not been touched, and could not be adequately worked, by *The Review of the Times*, *The Chinese Christian Intelligencer*, *The Chinese Christian Review* or other journals, all of which have been doing such good service in their own lines.

\* \* \*

THE scope of the new paper can best be indicated by a glance at the contents of the first number. Opening up at the literary section, which is so printed as to readily bind up in Chinese style, we find the editor laying down the principle that the true national standpoint is the one in which we find an adequate recognition of international rights. The Chinese certainly will be greatly the gainers if they can grow out of their parochial form of nationality into the sympathetic and broad-minded view of things in general which is rendered so necessary in these days of increasing national intercourse. The other important article in the literary section is contributed by Dr. Richard. His subject is the "Pacification of China," and we trust the good advice given will have a thoughtful consideration by the rulers of China. The news section is thoroughly up to date and contains a mass of carefully compiled information which

will increase the readers' knowledge of geography, history, political economy and other important subjects. Altogether, from the Christian standpoint from which all is viewed, to the editorial attention to artistic arrangement of letterpress, there is much ground for cordial felicitation of the editor and his Society.

\* \* \*

WE confess to having a special interest in this new departure through perusing an appeal for fifty thousand daily prayers which we see appeared in the organ of the great body to which Mr. Cornaby belongs. Amidst matter of great interest which we wish we had the space for reproduction Mr. Cornaby links together China's needs and the unique opportunities she presents for a general Christian paper, with those spiritual forces which can only be grasped by those in touch with God and applied to the special purpose of bringing the world into touch with God. Mr. Cornaby reminds the readers of the *Methodist Recorder* that the measure of our present Christianity is the measure of our interest in the Kingdom of our Redeemer everywhere. A quarter of the human race, when realised as such, cannot but powerfully affect the hearts of all citizens of "the Kingdom."

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The amended Kuling Appeal which we publish with this number (see page 156) arrived after our pages were already made up, but we have delayed publication a day or so in order to be able to present it to our readers with this issue. We are not able to give the names of those who signed for their Societies, but these will be given in the subsequent publication of the Appeal in folder form for general distribution. In all, so far, there are 38 names representing Societies or Missions totaling 1,326 members.

## Missionary News.

We understand that the Rev. J. Wallace Wilson has been transferred from the Chungking work of the L. M. S. to the new work of the Society in the interesting province of Hunan.

### The New Church at Kuling.

KULING COUNCIL.

EXECUTIVE COMMITTEE.

The Council, in accordance with instructions received at a Special Landrenters' Meeting, herewith present a statement of the need for erecting a new church at Kuling, and issue an appeal for help in the project.

First of all it does not require any consideration of the future growth of Kuling to state that a larger and better building for divine worship is needed. Even for present uses the church, as it stands, is inadequate. This fact was made very evident at the special meeting of Landrenters to consider the subject, held on August 28th last, as well as at an informal meeting on the day previous, when the whole subject was thoroughly discussed.

At the final meeting, when formal action was taken, fifty voters were present (twenty more than required for a quorum), among whom were many of the oldest and best known residents of the Yangtsz Valley, including representatives of the former Estate Trustees and of the outgoing and new Councils. The discussion was full and exhaustive and the enthusiasm marked. At the final ballot, the vote in favour of a new and enlarged

church building, more worthy of the worship of Almighty God, and more adequate to the demands of Kuling, was passed unanimously. The motion was introduced by Mr. E. S. Little, seconded by Dr. John, and was supported by Bishop Ingle, Rev. A. Foster, Dr. C. J. Davenport, Rev. T. J. Arnold, Rev. L. H. Roots, Rev. J. E. Williams, Dr. J. B. Woods, Rev. F. E. Meigs and many others who urged in favour of a new church, among other reasons, the following :—

I. The inadvisability of making additions to the present building, or alterations, because of the way it is placed and because its acoustic properties would be impaired and its appearance ruined. The expertise of putting the old building into condition, to stand new additions would, by no means, be small, and even then the question as to durability would remain. This was shown by the report of a competent committee of five, appointed by the Church Council to examine, and report on, the state of the present edifice. The Committee was strongly in favour of a new church and against any plan for altering the existing one, while stating the immediate necessity of repairs, if the building is to be preserved in good condition.

II. The need for an Auditorium or a Hall, where business meetings, entertainments, concerts and lectures can be held, is strongly felt, and would be met by the retention of the present building for this specific purpose, after the new church is erected, and in this way also the necessity for introducing into the

church, gatherings not always suitable to a house of prayer, would be avoided. Thus not only would an available hall be added to the Estate attractions, but also the desire of many would be made possible which found expression in the motion unanimously carried at the meeting of August 28th, "That the new church be used for religious purposes only; purely secular meetings being held elsewhere." By transferring all worship to a new church edifice provision would be made for many a useful feature of summer recreation, which is not considered advisable, or perhaps reverent in the house of God.

III. The growth of Kuling, involving in the future still greater crowding and discomfort in the present church than now exists. The population is steadily increasing. The report of the Council at the last Annual Landrenters' Meeting, after giving the chief reasons for the success of Kuling as a sanitorium—its climate, water supply and accessibility—stated in proof of the growing recognition of the value of these features, the census of August 5th, 1903, which showed an increase of fifty-nine persons on the Hill over the census of the same day in 1902—the total number being 663, of eleven nationalities. The report adds that "the manager has received intimation that twelve more houses are to be built in the immediate future (the number of those desiring to build has increased to over thirty since this was written). Every house on the Estate (135 in all) has been occupied this season, and the manager has had to refuse more than thirty applications for houses, simply because the supply is so inadequate to the de-

mand. As in past years there have also been many applications for apartments, or for boarding accommodation, for which, at present, there is no provision whatever. Applications for new lots are also constantly coming in. All these facts show the urgent need for securing the extension of the Estate."

The action to build a new church was not taken, however, merely in view of future needs, but more particularly to meet present necessities. Yet, any such action now, if it be wise, must be determined with judicious foresight, which will provide for all future contingencies. The extension of the Estate, we believe, will certainly be effected sooner or later, and in that event a much larger church will be needed than is likely to be built at present. The proposition, as put forth by the meeting of last August, is to secure plans for a large and handsome church so designed that it can be built in sections as need arises. *There is no intention of building more than the first portion, to seat approximately 650 persons, within the next two or three years, so that this appeal is for funds to cover that part only.* It is estimated that the sum of Mex. \$7,000 or \$8,000 will cover the immediate expenses, and that the total cost of the completed church, as finished, years hence it may be, will not exceed ten to twelve thousand dollars. The part to be erected first may be so constructed that in case no addition later is desired, it will still be complete, symmetrical and stately.

The question of site for the new church was purposely left open by the meeting, which voted on motion of Dr. John, supported by Bishop Ingle, that the matter be referred to the Council, which

shall take into consideration the report of the Committee on Sites, appointed by the Church Council, and shall refer the matter to the next Annual Landrenters' Meeting for consideration. This action precludes the possibility of error, or of undue haste, and ensures a decision which will be satisfactory to the majority of the residents.

But while the matters of secondary importance are left to the next annual meeting, the directions to the Council to proceed at once in the preparation of plans, and in soliciting subscriptions, were direct and explicit; and we therefore ask, with good hope of a prompt and enthusiastic reply, a liberal response in gifts and prayers for this worthy object.

C. G. SPARHAM,  
*Chairman of the Council.*

S. H. LITTELL.  
*Honorary Secretary.*

### A Cheap, Easily-made Blackboard.

Take heavy Manila paper, sufficient to cover the surface wished, and paste this on to the walls where the blackboard is desired. Use ordinary Chinese flour paste, to which add a little bichromate of potassium to prevent dampness affecting it. Paint with the following preparation:—ninety-five per cent. alcohol, one quart; shellac, one-fourth ounce; lamp-black, two ounces; pumice stone, one ounce; rotton stone, one ounce; ultramarine one ounce. Dissolve the shellac in the alcohol over night, then add the other ingredients. The friend who furnishes this receipt says: "For my boards (paper) I doubled this receipt. The ultramarine I was not able to get,

so that was left out." The writer saw a blackboard so prepared, extending nearly or quite the side of a school room, and it certainly looked substantial and durable, and the one who used it said it was very satisfactory.

### Bible Work in Japan.

About eight years ago the agent of the American Bible Society was on his way to Korea, and while waiting for a steamer at Nagasaki, made the acquaintance of a young Russian Jew, who had fled from that country on account of the disabilities under which his people lived and the injustice with which they were treated.

This young man had read a little about Protestant Christianity in some works of the German philosophers, and he felt a strong desire to learn if Christ really fulfilled the prophecies recorded in the Old Testament concerning the Messiah. During his short stay in Nagasaki he had been seeking for light upon this subject, and the result was that he became convinced that Christ was the true Son of God and the Savior of the world. At his urgent request he was baptized by the Rev. Mr. Pieters, who had been his teacher and whose name he afterwards adopted.

It was then arranged that Mr. Pieters, the young convert, should go to Korea as a colporteur of the American Bible Society. With unusual rapidity he learned both the English and the Korean languages, so that in the course of three months he was able to begin active work.

At the end of his first year, when the rain and heat made it impossible to travel and the Royal Hospital was filled with cholera patients, he volunteered

to assist the doctor in charge by taking the oversight from six o'clock at night until the following morning, and this was done during the whole period of his summer rest from the work of selling the Scriptures.

The next summer vacation was spent in making a translation in metre of Psalms to be sung in the church services and others for general use. The translation was so well done that fifteen hundred copies were subscribed for and printed with funds supplied by the missionaries.

After four years of faithful and successful work in the circulation of the Scriptures he went to the McCormick Theological Seminary in Chicago and took a complete course in theology. At the end of his course, which he passed with great credit, he obtained a prize scholarship of \$600, which was available for two years of post graduate study of the oriental languages.

Being anxious to enter the mission work as soon as possible he gave up the scholarship and was appointed as a missionary to the Island of Cebu in the Philippines. He was married in August, and with his wife left at once for their field of labor. After some months at Cebu they were transferred to the Silliman Institute at Dumaguete. Although but a short time in the latter place he has already translated and published a small book of hymns in the Vissayan language that will be of much value in the work. Should he continue in the Islands or return to Korea his gifts as a linguist and his capacity for efficient work will make him useful. . . . .

During a number of years the work of Bible distribution in Japan was carried on by three separate agencies, representing

the National Bible Society of Scotland, the British and Foreign Bible Society, and the American Bible Society. The impossibility of conducting such operations without friction and rivalry among the colporteurs and also the waste of money and labor involved, led the three agents to ask for a consolidation of the work under a joint committee representing the three Societies. This was agreed to, and the plan went into operation on the 1st of July, 1900, and has been continued until the first of this year.

Now the work has grown so large, and the difficulties of transportation and proper oversight are such, that it has been arranged to divide the field, and the western portion is allotted to the two British Societies while the eastern part is to be supplied by the American Bible Society.

The past year has been the best yet in the history of the distribution of the Bible in Japan.

The total circulation has been 167,825 volumes. Of this number there were 6,268 Bibles, 56,817 Testaments and 104,740 portions. To this may also be added 5,367 volumes damaged by fire and sold at special reduced prices. The increase in receipts was \$1,207.

A very interesting fact in connection with the circulation of the Word of God in Japan is the sale during the past year of 15,842 English Bibles and Testaments, while the demand is increasing all the time. These books have been purchased very largely by students, in order to learn what the religion of Christ is. From such a large sowing of the Word there must be large results.

H. LOOMIS,

*Agent A. B. S.*

Statistics of Missions whose Head-quarters are at Hangchow  
for the Year 廿卯 ending February 15th, 1904. (See p. 153.)

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.	Actual Com- municants.		Baptized (adults) dur- ing the year.		Applicants (accepted) for baptism.		Contributions (by Chinese only) to (1) Church   Alms, support.   Miss.,etc.	
	M.	F.	M.	F.	M.	F.		
CHURCH MISSION- ARY SOCIETY, C. M. S.	1864, Hangchow	82	64	16	15	26	25	\$232.00   \$224.70
	1876, River Hsiens	31	35	14		12	7	34.66   15.36
	Chu-ki, West	163	67	27	6	80	20	270.00   100.00
	Chu-ki, East	96	43	10	5	30	17	125.00   99.00
	P'u-kyang	5	4		12		6	31.00   ....
	Chi.C.M.S. District.	3	4	6	3	3	1	12.81   2.64
Totals		597		114		227		\$1,147.17
AMERI- CAN PRESBY- TERIAN MISSION, NORTH, A.P.M., N.	1865, Hangchow	85	56	15		15	1	\$233.47   \$982.00
	Sin-2	44	24	17		8	5	76.23   5.00
	Hai-ning	5	5	2		2	1	.....   .....
	Tong-yang	48	38	9		7	5	32.00   1.00
	P'u-kyang	10	2	...		6	1	.....   .....
	Yi-wu and Dzang-loh	5	3	...		...	...	.....   .....
Totals		325		43		51		\$1,329.70
CHINA(2) INLAND MISSION, C. I. M.	1866, Hangchow	28	27	...	...	2		\$68.90   \$15.28
	Siao-san	29	30	11		12	5	28.40   .....
	Chu-ki	35	17	...	...	...	...	22.00   .....
	Sin-dzen	9	5	...	...	...	...	5.00   .....
	Dong-lü	11	4	...	...	...	...	6.30   .....
	Yü-sang	20	10	...	...	...	...	20.80   .....
Totals		28	10	...	...	...	...	20.00   .....
An-kyih		6	3	...	...	1	2	7.45   .....
Totals		272		20		22		\$194.13
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH A.P.M., S.	1868, Hangchow	23	42	2	3	2	16	\$74.75   \$17.82
	Tien-swe- gyao	21	22	8	1	11	3	51.00   8.60
	T'at-bin-gyao	7	8	1	1		5	13.66   2.86
	Tsa-kya-gyao	108	54	26	10	26	14	162.86   46.03
Totals		285		52		77		\$377.58
Presented Annual Totals		Feb. 16, 1904	1,479	229		377		\$3,948.58
" "		Jan. 29, 1903	1,346	201		362		1,972.66
" "		Feb. 8, 1902	1,259	111		356		1,684.36
" "		Jan. 31, 1900	1,113	173		251		1,357.36
" "		Feb. 10, 1899	990	115		322		1,493.30
" "		Jan. 2, 1898	1,009	126		285		1,332.22
" "		Feb. 2, 1897	971	155		192		1,038.44
" "		Feb. 3, 1896	876	131		189		750.01
" "		Feb. 6, 1894	685	79		117		707.14
" "		Feb. 17, 1893	662	165		115		718.24
" "		Jan. 30, 1892	575	93		93		624.00
" "		Feb. 9, 1891	486	82		137		550.90
" "		Jan. 21, 1890	443	53		100		314.67
" "		Jan. 31, 1889	430	32		75		496.13
" "		Feb. 11, 1888	442	30		69		411.80
" "		Jan. 28, 1884	350	36		41		320.00

(1). The last column comprises considerable gifts towards Church-building, some \$1,100 or \$1,200 in all; also fairly large subscription to native missionary enterprise.

(2). The returns from C. I. M. are obviously incomplete; but, the pastor assures me, only in the money columns.

HANGCHOW, February 18th, 1904.

MY DEAR SIR : I am permitted once more to send you our Hang-chow missionary statistics,\* which were presented at a full meeting of our local Christians in the Sin-ih Dang on China New Year's morning. Nearly all the resident missionaries and native clergy were present, representing all the evangelical missions in the city.

In some respects we have real cause for thanksgiving. Churches with an aggregate of 1,479 communicants (compared with 350 in 1884) had subscribed for purely Christian objects \$3,048.58 (compared with \$320 in 1884). Of this total a sum of more than \$1,100 was given towards providing church accommodation in the city or country pastorates. And of this about \$900 was the gift of Chinese Presbyterians towards their fine new church.

In the Anglican communion the contributions by their own parishioners towards the pastor's salary-fund reached a total of \$627, considerably more than enough to pay the moderate stipends of our three pastors. Besides this our Christians had contributed liberally to their own Missionary Society (C. C. M. S.). A comparatively large sum subscribed with a view to establishing a secondary school or college, with English in the *curriculum*, is not included, nor are subscriptions to the C. M. S. hospital.

The progress of Christianity in the city does not keep pace with that in the country districts; the latter standing for sixty-nine per cent. of the whole. And it is a cause for anxiety that, *with one or two exceptions*, the proportion of male to female Christians in the country pastorates and missions is unnaturally large; the men being more than twice as numerous as the women. The large areas of the country pastorates and mission districts, and the inadequate supply of, especially, female teachers, accounts for this in large measure. But a want of sympathy and zeal on the part of nominally Christian husbands and fathers, and in some cases their unspiritual motive in the profession of Christianity, are partly responsible, I fear, for the unnatural proportion.

Once more commanding our united work to the compassion of our common Lord, and the prayerful sympathy of our Christian brethren, I am,

Yours very faithfully,

G. E. MOULE.

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\* See opposite page.

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### Canton Notes.

The series of united evangelistic meetings held in Canton city recently proved successful beyond all expectations. Such large and enthusiastic meetings have never been witnessed before in the South China mission field.

Several of the missions had large additions to their membership as a direct result, while there was probably no Protestant mission at work here which did not in some way share in the blessing. The committee having charge of arrangements and all who gave their strength to the effort unite

in acknowledging that the striking success is due to the gracious energy of the Divine Spirit in answer to earnest united prayer. The result of this mission proves beyond question that the reaping time has come. What a valuable object lesson it must have been to both Christians and heathen to see mission churches of every name sinking out of sight for a while their minor differences that they might magnify more effectually the great truth common to each—salvation for all men through Christ only!

On Wednesday, January 27th, the usual meeting of Missionary Conference was held at Rev. A. A. Ali's house on Fati. Office-bearers were elected for the year; Dr. Noyes being voted to the chair. Dr. Simmonds elected vice-chairman and Rev. C. E. Spore secretary. The essayist was C. C. Selden, M.D., Ph.D., and his subject "A Work for the Chinese Insane and its Results." The hope was expressed that this excellent paper would be published in the columns of the RECORDER. The first Refuge for Insane founded in the empire has well justified its existence. All honour to the memory of its founder—the late Dr. Kerr—and its present self-denying superintendent.

The American Presbyterian Church in Canton has suffered loss in the decease of the faithful pastor of Second Church, Rev. Kwaan Toi. At the funeral service on February 8th there was a large attendance, representing all the missions labouring here, and warm testimony was borne to the late pastor's zeal, wisdom and holy character.

GEO. H. MCNEUR.

CANTON, February 18th, 1904.

## Basis of Union in Educational Work.

With grateful acknowledgment of God's goodness and mercy extended to us in the past, and with prayer for His continued blessing upon our work, we the members of the AMERICAN PRESBYTERIAN MISSION and of the ENGLISH BAPTIST MISSION in Shantung agree to unite in organising three Colleges, namely, an Arts College at Weihsien, a Theological College at Chingchoufu, and a Medical College,—the location and conduct of which shall be determined hereafter,—with the following provisions:—

### ARTICLE I.—AIM AND POLICY.

Section 1.—The aim of the United Colleges shall be first and foremost the furtherance of the cause of Christ in China.

Sec. 2.—The purpose of the Arts College shall be to give a liberal education of a distinctively Christian character to young men chiefly from Christian families, and the work of the College shall be in the Chinese language.

Sec. 3.—The purpose of the Theological College shall be to provide Theological training for Pastors and Evangelists; the instruction given therein shall be in accordance with evangelical truth as commonly believed and taught in the Presbyterian Church of America and the Baptist Churches of Great Britain.

Sec. 4.—In connection with the Theological College there shall be a preparatory course of study for those who need it.

Sec. 5.—Each Mission reserves to itself the right to carry on, at its own institutions, courses for lay preachers and village school-masters.

Sec. 6.—Denominational instruction on the subjects of church government and baptism shall be separately provided for by the respective Missions.

### ARTICLE II.—MANAGEMENT.

The Colleges shall be under the management of one Board of Directors, who shall be elected by the two

Missions, and responsible to them, and who shall be under the ultimate control of the two Missionary Societies.

#### ARTICLE III.—CONSTITUTION OF BOARD OF DIRECTORS.

**Section 1.**—The Board shall consist of six Directors, of whom three shall be appointed by each Mission to serve for three years, one from each Mission to retire annually and his place to be refilled. In the first election of Directors, one shall be chosen for one year, one for two years, and one three years, by each Mission.

**Sec. 2.**—The foreign members of the Teaching Staff shall have the privilege of attending the meetings of the Board for purposes of consultation, but without voting power, except that the President of each College shall have a vote in all matters relating to that institution.

**Sec. 3.**—Whenever a Director is absent on furlough, he shall be considered to have resigned, and his Mission shall at once elect a successor to complete his unexpired term.

#### ARTICLE IV.—MEETINGS AND FUNCTIONS OF BOARD OF DIRECTORS.

**Section 1.**—The Board shall meet for general business at least once a year at one of the Colleges.

**Sec. 2.**—Special meetings of the Board shall be called by the Chairman upon the written request of three members. A month's notice shall be given specifying in writing the business to be considered, and no other business shall be transacted.

**Sec. 3.**—Four Directors shall constitute a quorum for the transaction of business, and no motion shall be declared carried unless four affirmative votes are cast.

**Sec. 4.**—Full minutes of all meetings of the Board, and all reports of work shall be presented without delay to the Societies in London and New York, and to the Secretaries of the Missions in Shantung.

**Sec. 5.**—The Board of Directors shall elect all permanent members of the Teaching Staff, but the election of Presidents shall be endorsed by the Societies in London and New York. The President of each College shall make appointments to the Chinese Teaching Staff of his institution, after collective consultation with his colleagues, subject to the endorsement of the Board of Directors at its next meeting.

**Sec. 6.**—The Board shall consider and decide upon the curriculum of

each College, which shall be submitted by its President on behalf of the Foreign Teaching Staff.

**Sec. 7.**—The Board shall consider and pass upon the estimates of College expenditure, which shall be prepared and presented by the Foreign Teaching Staff of each College, shall determine the share to be borne by each Society, and shall forward the estimates to the Missionary Societies in New York and London.

**Sec. 8.**—All the acts of the Board of Directors shall be subject to the review and control of the Baptist Missionary Society in London and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

#### ARTICLE V.—TEACHING STAFF.

**Section 1.**—The two Missions shall be, as far as possible, equally represented on the Teaching Staff of each College.

**Sec. 2.**—The Foreign Teaching Staff of the Arts College shall consist of at least four men.

**Sec. 3.**—The Foreign Teaching Staff of the Theological College shall consist of at least two men.

#### ARTICLE VI.—OWNERSHIP OF COLLEGE PROPERTY.

**Section 1.**—The College plant at Weihien shall remain the property of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

**Sec. 2.**—The College plant at Chingchoufu shall remain the property of the Baptist Missionary Society in London.

**Sec. 3.**—Any endowment shall be vested in the Board of Foreign Missions raising it, and the income thereof shall be applied to the expenses or equipment, for which that Board is responsible.

#### ARTICLE VII.—FINANCE.

**Section 1.**—The Presbyterian Mission shall provide residences for the Teaching Staff at the Arts College.

**Sec. 2.**—The Baptist Mission shall provide residences for the Teaching Staff at the Theological College.

**Sec. 3.**—If either Mission shall occupy more houses for its teaching staff than it provides, it shall pay rent for that excess.

**Sec. 4.**—All cost of repairs and upkeep of property shall be borne by the owners.

**Sec. 5.**—The salaries of the Foreign Teachers shall be paid by their respective Missions.

**Sec. 6.**—The current expenses of each College shall be shared equally

by the two Missions. Current expenses shall be defined to include travelling expenses of Directors and members of Teaching Staff in attendance on Board meetings, repairs and upkeep of apparatus, salaries of Chinese teachers, heat, light, attendance, and such other items as the Board of Directors may determine.

Sec. 7.—The distribution of items of expense other than those already mentioned in this article shall be determined by the Board of Directors.

Sec. 8.—The two Missions heartily approving the principle of self-support urge the Board of Directors to extend its application so far as practicable.

#### ARTICLE VIII.—AMENDMENTS.

Section 1.—Amendments to this agreement may be made on the initiative of either Mission, or of the Board of Directors, after six months' notice in writing, and shall require for ratification the approval of the two Missions in Shantung, of the Baptist Missionary Society in London, and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Sec. 2.—In the event of either Mission desiring to withdraw from the union, notice of not less than two years shall be given to the other Mission.

Whenever this agreement shall have been ratified by the two Missions in Shantung, and approved by the Missionary Societies in London and New York, the Missions shall forthwith elect the members of the Board of Directors, whose duty it shall be to put into operation as soon as possible the provisions of this agreement.

### An Urgent Appeal.

[See page 147.]

In 1907 the Protestant churches will celebrate the HUNDREDTH ANNIVERSARY of the sending forth of Robert Morrison, which was the commencement of their mission work in China. Following on the lines on which the Church Missionary Society was guided to prepare for the celebration of its centenary year, the missionaries of China desire to bring before the Home churches a

**THREE YEARS' ENTERPRISE**  
in preparation for the right commemoration of the China Missionary Centenary.

The past history, the present circumstances, and the pressing need of

the church in China form an imperative call for thanksgiving, confession and prayer.

#### A. THANKSGIVING.

There is a call to thank God

1. For the *many great and good men* God has sent to follow in Morrison's footsteps. Some of these are with us to this day, others have ceased from their labors, leaving names that will never be forgotten and enriching the annals of the church with stories of the faith that removes mountains, of consecrated devotion, and of the love greater than which hath no man—for many of them laid down their lives for the Chinese.

2. For the *Church in China*, a church which, when called in the last year of the nineteenth century to drink of her Lord's cup and to be baptized with His baptism, furnished hundreds of her sons and daughters who sealed their witness with their blood, and thousands more who bore "Trial of mockings and scourgings, yea moreover of bonds and imprisonment . . . being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and holes of the earth."

3. For the *opening up of the whole of China*. Even Hunan and Honan are no longer closed against us. It is now a fact that there is not one of the nineteen hundred odd counties of China and Manchuria from which we are shut out, and before the hundredth year of our work we can say that if the gospel is not preached to every creature in China, the reason must be sought outside China.

4. For the *opportunities of work*, varied in their kind, vast in their extent.

Never before have men crowded to hear the gospel as they are crowding now in the open air and indoors; in our chapels and in our guest-rooms we have opportunities to preach Christ such as can scarcely be found outside China.

Never before has there been such an eager desire for education as there is now; our schools, both of elementary and of higher grades, are full, and everywhere applicants have to be refused.

Never before has there been such a demand for Christian literature as there is now; our Tract Societies and all engaged in supplying converts and enquirers with reading material are doing their utmost, but are not able

to overtake the demand; and the demand is certain to increase, for it comes from immensely the largest number of people in the world reading one language.

The medical work has from the first found an entrance into hearts that were closed against other forms of work. Its sphere of influence grows ever wider and is practically unlimited.

Unique opportunities of service are afforded us by the large number of blind people, by lepers, and those suffering from incurable diseases; by the deaf and dumb, the insane and other afflicted people.

In China the poor are always with us, and whosoever we will we may do them good.

#### B. CONFESSION.

There is a call to humble ourselves before God.

1. Because of *our own shortcomings and mistakes.*

2. Because that too many of the members of the Chinese Churches are "carnal" and not "spiritual"; "babes in Christ" and not "full grown men"; through lack of use they have not "their senses exercised to discern good and evil."

3. Because the large increase of wealth in the *Home churches* has not resulted in even a proportionate increase in the contributions to the work of God in other lands. Sometimes indeed a larger sum devoted to foreign missions proves to be a smaller contribution per member than was given when the church was smaller and poorer.

#### C. PRAYER.

The pressing needs of China and of the Church in China constrain us to betake ourselves to prayer.

Let us look first at the colonial possessions which occupy a vast area but are thinly populated. They are all included in the Fields Practically Unoccupied, and themselves include Tibet, the one citadel and stronghold of heathenism that still keeps its gates shut and barred against the missionaries of the Cross. We suggest as one definite object of prayer that during the three years Tibet may be opened to the missionaries that are waiting the Lord's good time on its Eastern and Southern and South-Western frontiers. We ask for prayer for these missionaries. We ask for volunteers to join them and their too few fellow-workers who are scattered in far distant centres in Mongolia and

Turkestan. Such volunteers must needs be strong in body and stronger in soul and well able to endure hardness as good soldiers of Jesus Christ.

The Eighteen Provinces are what we mean when we speak of China, the real home of China's millions. It is hard to grasp the area that is covered by those Eighteen Provinces—1,300,000 square miles; it is harder still to grasp the numbers of the men, women and children who live in those provinces—400,000,000.

What is the force which we now have to evangelize these millions, and how is the force disposed over the whole field of China and Manchuria?

From the most recent statistics, as given in Beach's Atlas, we learn that the force is made up of 2,785 missionaries and 112,808 communicants, of whom 6,388 are picked men and women more closely engaged in the work than their hundred odd thousand fellow-workers.

Some of the missionaries and some of the converts are to be found in everyone of the provinces, both of China and Manchuria. But in the 1,900 odd counties into which the provinces are divided, each with one important town and a large part of them with more than one, there are but some 400 odd stations, that is to say, at least four-fifths of the counties of China are almost entirely unprovided with the means of hearing the gospel.

That being so, it is very evident that we need

#### REINFORCEMENTS ALL ALONG THE LINE.

1. REINFORCEMENTS OF THE MEMBERS.—This is at once both the end of our preaching and the start of our reinforcement. We preach that our hearers may believe; when they believe they in turn tell others of the Savior they have found, so that the more believers there are, the stronger is our force for evangelizing China. Here then lies the first object for Prayer; pray for an increased membership.

2. REINFORCEMENT OF CHINESE WORKERS.—We read that before the Savior chose the twelve, He spent the whole night in prayer. This teaches us the close connection there must be between reinforcing workers and prayer. There is a crying need for more Chinese workers; if we act hurriedly because of the need, and select men without waiting to pray, we are in a worse condition than we

should be in without workers. Most earnestly do we ask you to join us in prayer for more Chinese workers. Pray that God will raise up in the Chinese churches those whose whole hearts shall be afame with the desire to preach Christ to their fellow-countrymen. Continue to bear them up when your first prayer is heard. Whenever you remember us in prayer, remember with us our beloved Chinese colleagues, whose ministry is indispensable.

3. REINFORCEMENT OF MISSIONARIES.—As with Chinese workers, so with missionaries, reinforcement must be preceded by, and continued with, much prayer. Otherwise we may get additions but not reinforcements. If men be sent whom God has not sent, they can but hinder God's work.

What manner of men are needed as reinforcements? For the old stations, those who can train others; for the newer, those who can lead others; for the unoccupied parts, pioneers who can seek and save others.

Who is sufficient for those things? Certainly not the man who has failed at home; neither the man who is confident that he is sufficient of himself to succeed abroad. We want men and women strong in faith, strong in hope, and above all strong in love; men and women "filled with the Holy Ghost."

For what kind of work are these missionaries wanted? For every good work that the Spirit of God leads us to enter. Some forms of work which are the outcome of the love that God has poured into the hearts of Christians, and which are often met with in the homelands, are almost unknown in China. There is no home for incurables and only one asylum for the insane, only one school for the deaf and dumb and only a few schools for the blind and a few hospitals for lepers in all China. The need of such institutions is great. With what infinite distress must our Lord see any of His followers possessed of wealth and yet having no sense of responsibility for His suffering poor. What a unique opportunity all these institutions present for displaying before the Chinese the symmetry, the fulness, the perfectness of that life which Christ has bestowed upon us in

revealing to us the secret of the love of God.

Again, in the educational, literary and medical work we want more men and more institutions. There is not only the actual work in these departments that needs men to do it, there is need to train Chinese in all these branches. For such work the church should send us the best teachers and the best scholars, the best doctors and the best nurses. Just as no offering is too great for this work, so no man is too good for it.

But above and before all we need preachers of the gospel of our Lord Jesus Christ: men who will tell the good news in the crowded city and carry it from village to village, men who will preach it in chapels and halls and guest-rooms or in the open air. For Oh! the number of sinners in China and the greatness of their sins. And only Christ can save them from sin. With all prayer and supplication pray in the Spirit that God will send forth men who can say with St. Paul: "Christ sent me to preach the gospel."

Lift up your eyes and look on the fields that lie open before us in China. Behold they are white unto the harvest. They have been sown with the most precious of all seeds—the blood of the martyrs. That blood calls loudly to the whole church of Christ to enter into the labours of those who have passed on before. Here in China the harvest truly is plenteous, the missionary labourers are few. Pray ye therefore the Lord of the harvest that He send forth more labourers.

Lift up your heads and behold our risen and ascended Lord standing at the right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner that we may have boldness to enter in and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whosoever we know not how to pray as we ought.

"And this is the boldness that we have towards Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

## Diary of Events in the Far East.

*February, 1904.*

The following telegrams, culled mainly from the *North-China Daily News*, indicate the most important steps in the troubles between Russia and Japan:—

4th.—The building of barracks at Kai-ping, Hai-cheng, and Liao-yang (all in the north of the Liao-tung peninsula) and at several other places is hastily going on. At Liao-yang over a thousand waggons have been already requisitioned, whereof between 100 and 200 are being daily transported to Feng-huang-cheng (on the road to An-tung), carrying ammunition and supplies. Russian troops are steadily moving towards the Yalu river. The increasing war scare has considerably perturbed Newchwang. Many Chinese are preparing to withdraw.

The commander of the Vladivostock garrison has informed the Japanese commercial agent there that according to previous instructions he will be able to declare at any moment a state of siege. He hoped the Japanese residents would prepare for eventual withdrawal.

It is announced at St. Petersburg that the Russian reply will be delivered on the 6th instant.

Its renewed postponement has caused great exasperation in Japan. Marquis Ito was summoned from his country seat during the night, and a council was subsequently held, lasting seven hours, which was attended by the Premier, the Elder Statesmen, the Ministers of War and the Navy, and three Admirals. Great importance is attached to this event.

7th.—Japan has notified Russia that she is compelled to take independent action.

It is reported that the Japanese Minister at St. Petersburg has been instructed to withdraw his Legation.

The Japanese Consul at Newchwang has been ordered to proceed to Tien-tsin, and also to instruct all Japanese to quit Manchuria and Port Arthur. The European families are leaving Newchwang. The Russians have purchased the entire stock of coal at Newchwang.

8th.—At midnight the Japanese fleet attacked the Russian fleet at Port Arthur. It is reported that the commander and officers of the Russian squadron were enjoying a social function at the time.

9th.—The attack by the Japanese fleet continues with serious loss of ships to the Russians.

Two Russian warships captured by the Japanese off Chemulpo.

10th.—Issue of Imperial Rescript by the Emperor of Japan. Following the preamble we read:—

"It was thus entirely against our expectation that we have unhappily come to open hostilities against Russia. The integrity of Korea is a matter of constant concern to this empire, not only because of our own traditional relations with that country, but because the separate existence of Korea is essential to the safety of our realm. Nevertheless, Russia, in disregard of her solemn treaty pledges to China and her repeated assurances to other Powers, is still in occupation of Manchuria, and has consolidated and strengthened her hold upon those provinces and is bent upon their final annexation. And since the absorption of Manchuria by Russia would render it impossible to maintain the integrity of China, and would in addition compel the abandonment of all hope for peace in the Extreme East, we determined in those circumstances to settle the question by negotiation and to secure thereby permanent peace."

Reference is then made to the frequent conferences, and how Russia never met proposals in a spirit of sincerity, and finally to the necessity for an appeal to arms.

11th.—The merchant vessels *Zensho Maru* and *Nakonoura Maru* on their voyage to Otaru, Hokkaido, were attacked by four Russian men-of-war and the *Nakonoura Maru* sank, while the *Zensho Maru* escaped safely to Fukuyama.

It has since been learned that the crew and passengers of the *Nakonoura Maru* (with the exception of two sailors) were rescued.

13th.—A flotilla of Japanese destroyers left for Port Arthur on Saturday, the 13th instant. Notwithstanding a great snowstorm, and although they got separated *en route*, two of them ultimately reached their destination. Amid the enemy's fire, they hit two Russian men-of-war and set fire to one guardboat. The exact result is unknown.

24th.—Attempt made by the Japanese to block the entrance to Port Arthur by sinking five merchant steamers which were sent in protected by torpedo boats. The bombardment from the forts led to premature sinking.

## Missionary Journal.

### BIRTHS.

AT Sui-fu, December 28th, the wife of Rev. H. OLIN CADY, M. E. M., Chen-tu, Szechuan, of a son.

AT Shanghai, February 21st, the wife of JAMES STARK, C. I. M., of a son.

### DEATHS.

AT Wei-hsien, January 20th, LYDIA S. BURKEY, S. Chihli Mission, of small-pox.

AT Tai-ming-fu, January 23rd, KATHERINE A. BURKEY, S. Chihli Mission, of small-pox.

AT Sah-la-tsi, January 29th, E. JACOBSON, C. I. M.

AT Wei-hai-wei, February 23rd, THEODORE CHARLES, infant son of Dr. J. N. and Mrs. CASE, aged 11 weeks.  
"He doeth all things well."

AT Sin-chang, February 26th, JOHN LEIGHTON, son of Rev. and Mrs. P. F. Price, S. P. M., aged 3 years, 7 months, of scarlet fever.

### ARRIVALS.

#### AT SHANGHAI:

February 9th, H. W. FROST and Dr. HOWARD TAYLOR, from America; Mrs. C. T. FISHE (ret.), from England, C. I. M.

February 14th, WM. H. MCROBERTS, from America, C. I. M.

February 22nd, T. JAMES (ret.), from England; A. H. E. WIESE, from Germany, C. I. M.; Rev. J. WALLACE WILSON (ret.), L. M. S., for Hunan.

### DEPARTURES.

#### FROM SHANGHAI:

January 30th, Dr. J. N. STEVENS, A. C. M., Shanghai, for U. S. A.; WM. GRUNDY, C. I. M., Ping-yang, for England.

#### FROM HONGKONG:

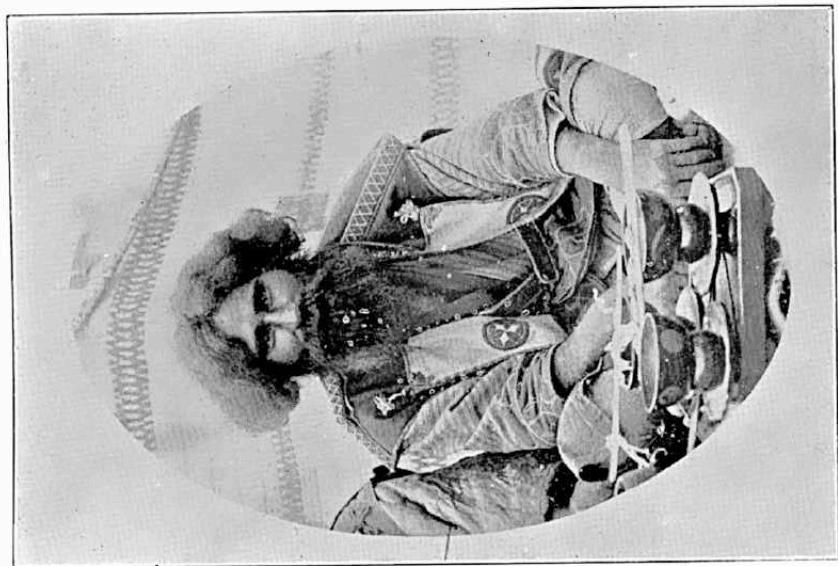
February 13th, O.F. WISNER, Pres., Christian Col. in China, for U. S. A.

#### FROM SHANGHAI:

February 17th, Mrs. J. INGLE and children, Rev. L. H. ROOTS and wife, Hankow, Rev. G. F. MOSHER, wife and child, Wusih, all of A. C. M., for U. S. A.

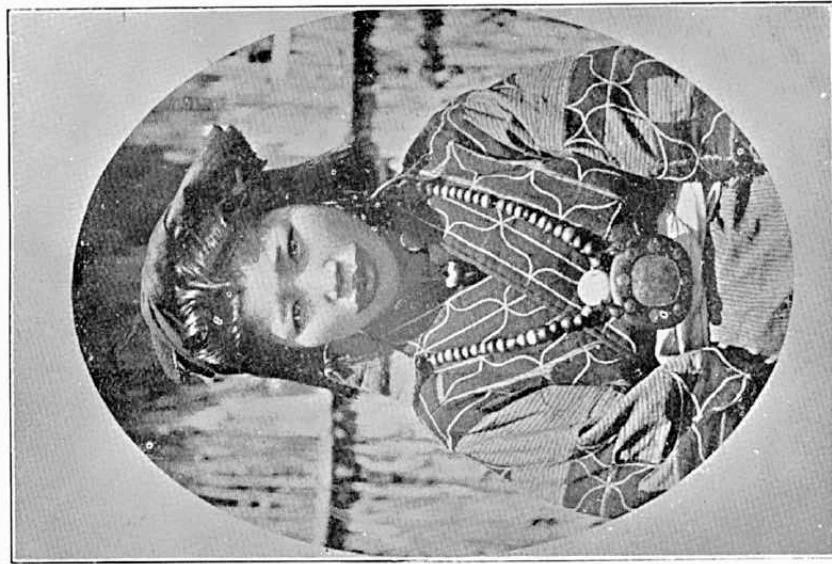
February 22nd, Dr. HOWARD TAYLOR, C. I. M., for England.

February 27th, Mrs. A. P. LOWRIE, Rev. J. WALTER LOWRIE, A. P. M., Pao-ting-fu, for U. S. A.; S. R. HODGE, M.R.C.S., L.R.C.P., and wife, W. M. S., Hankow, for England; Rev. J. F. DRYSDALE, wife and two children, B. and F. B. S., Tientsin, for England; Rev. D. W. NICHOLS, wife and two children, M. E. M., Nanking, for U. S. A.



A TYPICAL AINU.

With saké-stand, drinking-cups, and moustache-lifters,  
with fetich-shavings. Reed-matting in background.



AN AINU GIRL.

Ainu beads with breast-plate. Ainu pattern  
embroidered on garment.

# THE CHINESE RECORDER

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### The Dutch and Dutch Missions in Formosa.\*

BY REV. G. H. BONDFIELD.

M R. CAMPBELL has given us a book as valuable to the student as it is interesting to the general reader who cares for anything beyond a novel. It is a noteworthy contribution to the history of European intercourse with the Chinese.

The story of the Dutch occupation of Formosa has been frequently told; but never before has it been set forth for the English reader with such fulness, for the author has given us not his own version of this stirring bit of Seventeenth Century history, but transcripts of the very letters and reports of the principal actors in it. The frankness and *naiveté* of these documents is most refreshing. The little Dutch settlement of Zeelandia, with its castle and fort, its governor and council, its factors and missionaries—or clergymen, as they were called—reappears once more as we read these pages. The now almost forgotten aboriginal tribes, with their fine physique, their gross superstitions, and their quaint customs, start to life again. Once more we see the triumphant march of the handful of Hollanders, to whom village after village submitted, till a large part of the island passed under their control. The curious mixture of commercial and ecclesiastical authorities, and the endless bickering between them; the alternating periods of prosperity and adversity, and the crowning disaster which swept the conquerors away and

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\* Formosa under the Dutch, described from Contemporary Records. By Rev. Wm. Campbell, F.R.G.S. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1903, and Kelly and Walsh, Shanghai.

blotted out in a few months the work of nearly forty years, are described so vividly that we become onlookers rather than readers.

Of the three parts into which the book is divided, Part I deals with the island of Formosa itself ; its topography, its inhabitants and their customs and religion, and its trade with the Dutch. Part II gives the history of the Dutch efforts to Christianise the natives, and Part III describes how Koxinga thrust out both merchant and missionary, destroyed both their forts and their church and captured Formosa for the Chinese. An Appendix of forty-three pages adds notes on the early Spanish and English trade with the island, as well as geographical and historical annotations to the narrative and two accounts of the island and its inhabitants by Eighteenth Century travellers. An exhaustive bibliography and a copious index complete this unique history.

The Dutch East India Company was established in Holland in 1602, and shortly afterwards there was transferred to these eastern seas the commercial jealousies, the national animosities and the religious intolerance which had already caused so much bloodshed in Europe. The Portuguese and the Spaniards had both preceded the Dutch ; the former being in possession of Macao and the latter of the Philippines, before the Hollanders established themselves in Batavia. One would have supposed that there was room enough for all ; but the Dutch set out with the avowed intention of capturing the trade which their rivals were carrying on with China and Japan. They found the Chinese, however, anything but willing to play into their hands. From competition to conflict was a short step in the Seventeenth Century ; and failing in the commercial struggle, the Dutch, in 1622, made a raid upon Macao ; but there also they failed. Thereupon they "compensated" themselves by seizing one of the Pescadores Islands, on which they erected a fortress. This island, as the Chronicler Valentyn naïvely remarks, was but "108 miles from Macao, and was meant to be very useful for intercepting the trade between the Chinese and the Spaniards."

But once more the Hollanders were disappointed. The Chinese merchants did not flock across the channel to trade with them ; they still preferred to sail their junks down and up with the monsoons and to continue their commercial transactions with the hated papists in Manila or Macao. This was too much for the Dutch, who were determined to gain their end by some means or other. Accordingly they fitted out a fleet of eight

ships and sailed for the coast of China "to see if we could induce the Chinese to trade by force or fear." As a preliminary sixty or seventy junks were seized on the coast of Fukien. For the next twelve months the Company's representatives were filibusters rather than traders. Armed parties were landed, villages were plundered, junks and boats were captured or destroyed, whilst, incredible as it may now seem, hundreds of Chinese were taken prisoners and afterwards sold as slaves. The chronicler above mentioned, records as a mere detail the capture of a junk "with a valuable cargo bound for Manila and having two hundred and fifty souls on board." These prisoners of war were taken to the Pescadores and, the narrative continues, "with others of their fellow-countrymen, were bound two and two and employed in carrying baskets of earth to the new fortress. After this was finished some fourteen or fifteen hundred of them were taken to Bantam, where they were sold into slavery." But neither on sea nor on land were the Dutch uniformly successful. Some of their ships and boats were burnt, some were wrecked, and others, again, were captured by the Chinese. Over two score of their men were likewise lost, either by storms at sea or by falling into the hands of the enemy. The advantage, however, was decidedly with the aggressors. Yet the policy of "force and fear" was not successful. The Chinese officials were still obdurate, and at a conference held at Foochow in 1623, Commander Reyerszon and his colleagues were plainly told that "there was no possibility of trade being begun till they left the Pescadores and went to Formosa." In establishing themselves in the Pescadores the Dutch indeed seem to have been singularly ill-advised ; it needlessly annoyed the Spanish by menacing the long-standing commercial relations between the Chinese and themselves ; it irritated the Portuguese by interfering with their trade with Japan ; whilst to the Chinese it was "an incessant and intolerable grievance." For another twelve months the Dutch pursued their policy of "force and fear" before they came to an understanding with China and removed from the Pescadores to Taiwan in South Formosa. The Chinese authorities on their part undertook to induce their merchants to come over and trade with them.

The Dutch were not long in settling themselves in Formosa. Forts were built, and from their settlement of Zeelandia their jurisdiction was gradually extended with little opposition from the natives, till a large number of villages and the northern

harbours of Tamsui and Keelung were under their control. A Governor and Council were the local governing authorities, but the supreme control remained with the Governor-General and Councillors of the United East India Company, whose headquarters were at Batavia. Japanese traders had settled in Formosa before the Dutch occupation, and in 1626 the Spanish authorities in the Philippines attempted to protect their trade by seizing and fortifying Keelung. But it was not the age of toleration, and the policy of the "open door" was far from the thoughts of these fore-runners of our modern merchants and administrators. A short and characteristic way of dealing with their rivals was propounded by Governor Pieter Nuys in 1629 : "The Spaniards," he wrote, "must be met by open force; whereas the Japanese can be overcome only by a kindly gracious behaviour, without allowing them to know the real object we have in view." Both policies were successful. The Spaniards were easily expelled, and the Japanese were ultimately got rid of by the "kindly gracious behaviour" which, however, made their stay in Formosa unpleasant and unprofitable by means of taxes and duties.

Three years after their settlement in the island we find that the Company's trade with Japan and Holland amounted to 1,181,000 florins; a florin being about equal to the present value of the Mexican dollar. And since a profit of cent per cent was made on the year's transactions it will be seen, to say the least, that the Dutch had made a good beginning. This valuable trade remained in their hands for some thirty years, and then came disaster. The times were 'out of joint'! China was suffering both from civil war and from the Manchu invasion. In 1644 the Manchus had captured Peking, and by the end of the following year they were masters of no less than twelve of the provinces. But other provinces did not yield so readily to the usurpers. In Fukien especially the resistance was prolonged and desperate. To escape the miseries of war over 20,000 families are said to have fled to Formosa. Their industry and enterprise made them valuable colonists; but their numbers made them a source of danger to the Hollanders. Koxinga, the famous patriot as some would term him, or pirate as he is called by others, led the Chinese again and again against the Manchus, and with his formidable fleet held the seas between the mainland and Formosa. After six years of uneasiness and diminishing trade for the Dutch, Koxinga landed in the island

with a force of 25,000 men. The Dutch resistance was brave but ineffectual. Their ships were unable to cope with Koxinga's fleet and their soldiers were hopelessly defeated in their first engagement with Koxinga's troops. Much could be written about the vacillation and neglect of the Council in Batavia, of the discreditable selfishness and jealousies of some of the Dutch officials and of the incapacity of others, but for these details the reader is referred to Mr. Campbell's crowded pages. Governor Coyett's heroic personality stands out prominently ; but being practically abandoned till it was too late, by those who could have helped him, he was obliged to surrender. With his departure early in 1662, the Dutch occupation of Formosa came to an end.

The following description of Koxinga's army is full of interest :—

" Some were armed with bows and arrows hanging down their backs ; others had nothing save a shield on the left arm and a good sword in the right hand ; while many wielded with both hands a formidable battle-sword fixed to a stick half the length of a man. Everyone was protected over the upper part of the body with a coat of iron scales, fitting below one another like the slates of a roof ; the arms and legs being left bare. This afforded complete protection from rifle bullets and yet left ample freedom to move, as those coats only reached down to the knees and were very flexible at all the joints. The archers formed Koxinga's best troops, and much depended on them, for even at a distance they contrived to handle their weapons with so great skill that they very nearly eclipsed the riflemen. The shield bearers were used instead of cavalry. Every tenth man of them is a leader, who takes charge of, and presses his men on, to force themselves into the ranks of the enemy. With bent heads and their bodies hidden behind the shields, they try to break through the opposing ranks with such fury and dauntless courage as if each one had still a spare body left at home. They continually press onwards, notwithstanding many are shot down ; not stopping to consider, but ever rushing forward like mad dogs, not even looking round to see whether they are followed by their comrades or not. Those with the sword-sticks—called soap-knives by the Hollanders—render the same service as our lancers in preventing all breaking through of the enemy, and in this way establishing perfect order in the ranks ; but when the enemy has been thrown into disorder, the sword-bearers follow this up with fearful massacre amongst the fugitives.

"Koxinga was abundantly provided with cannons and ammunition . . He had also two companies of 'Black-boys,' many of whom had been Dutch slaves and had learned the use of the rifle and musket-arms. These caused much harm during the war in Formosa."

The second and larger part of Mr. Campbell's book is devoted to "Notices of Church Work in Formosa," and this section of it will probably be the one of greatest interest to readers of the RECORDER. Here, in translations of contemporary letters and formal decisions of church and civil courts, we have not only the reports of the missionaries, but also the frank and oftentimes sharp criticisms of the Company's officials. Thus there are brought vividly before us the inception, the methods, the successes and the failures of a Christian crusade amongst a heathen people which took place nearly two hundred years before the Protestant church entered upon its present world-wide ministry.

In the thirty-seven years of the Dutch occupation of Formosa we find that thirty-two clergymen were appointed and entered upon their work as missionaries to the natives, and it must be borne in mind from the outset that these missionaries were part of the civil establishment of the United East India Company. For though not a few of them were selected and sent out from Holland by the ecclesiastical court or *classis* of Amsterdam, they nevertheless were under the orders of the Council of Directors in Batavia and their salaries were paid from the Company's funds. They were organized as a local Consistory, after the practice of the Reformed Church, but they were obliged to submit their decisions to the Formosa Civil Council, by whom those decisions were frequently modified or rejected. Moreover, each missionary's particular duties and field of labour were determined by the Council. It will be seen at once that the position was a difficult one for the missionaries, and that a conflict between church and state was sure to arise. There was friction almost from the beginning. The officers of the Company were far too few, and the missionary was made responsible for duties which properly belonged to the factor or the government servant; for they were not only chaplains to the Dutch residents and missionaries to the natives, but also interpreters and magistrates. They were, indeed, the Company's representatives in the districts to which they were appointed. They bought deer skins and other produce for the Company and

they collected taxes and issued licenses. The disadvantages of this equivocal position are apparent from the commencement ; but it must be said to the honour of the Dutch Company that, keen as they were about commercial advantages and trade profits, they recognized their responsibility for civilizing and Christianizing the natives, and that the Directors spent about \$20,000 (Mexican) annually to maintain their clerical or missionary staff. "This they did, on the one hand," says Valentyn, "to show their zeal for the kingdom of God, and on the other, that they might lay a good foundation whereon to rest their hopes for the blessing of God on their trade in those parts, being assured that the Lord does not forsake those who fear His name, and who seek to bring others out of darkness into His glorious light." In striking contrast with this spirit was the indifference and hostility of the wealthier British company to the missionary enterprise of the Christian church when it sought to reach the natives of India.

The religion of the Formosans was little more than a belief in spirits and a mass of superstitions and degrading practices. "The ridiculous part of their religion is that the people find sin in things which are really not sinful. For instance, it is considered an evil thing for anyone to build a house on some so-called forbidden day, or to gather wood for food without taking due notice of the singing of birds, or for any pregnant woman to keep alive her children before the thirty-seventh year of her age—a custom which surely is abominable and in itself deserving of punishment. On the other hand, they see no sin in actions which are extremely sinful ; so much so that crimes like adultery, fornication, murder and theft do not trouble them in the least, but rather cause boastfulness, under the belief that their gods find pleasure in them. The Formosans have several gods whom they worship and to whom they sacrifice in time of need ; two of them especially being regarded as excelling in power and riches. Temples are everywhere to be met with ; there being one for every sixteen houses ; and while all other nations have priests to perform religious ceremonies, this is done here by priestesses call *Inibs*. These *Inibs* sacrifice the heads of pigs and deer, which they are accustomed first to boil somewhat, and then to place before their gods with some rice, strong drink or *brom* and pining. Thereupon two of the priestesses rise and call upon their gods with a horrible shouting and screaming, so furious that their eyes stand out of their heads

as they foam at the mouth, causing them to look as if they were either demon-possessed or suffering from madness. Besides these ceremonies performed by the priestesses, every Formosan has a kind of private religion which he practices in his own house, where each one honours his gods in the way that pleases him best."

It is not surprising to find that the villages which submitted to the Dutch—sometimes after an attempted resistance, but more frequently in anticipation of inevitable defeat—were ready to adopt the religion of their conquerors, especially as the material and present advantages of that religion were by no means kept in the background. The church indeed seems to have presented its militant aspect to the natives without any hesitation. The missionary frequently went with an armed escort to commence his work; and occasionally the governor himself accompanied him on his tours of inspection. In villages over which the Dutch were able to exercise effective authority, young and old alike were expected to attend school to be taught the principal doctrines of Christianity. Absentees were fined. Sabbath observance was also insisted on and wrong-doing severely dealt with. The law rather than the gospel prevailed. The Formosa Council went so far (in 1658) as to make idolatry "in the first degree" punishable by public whipping and banishment. This decree, however, it must be added, was subsequently annulled by the Committee of Seventeen—the Supreme Council of the Company—in Amsterdam. Naturally, under these conditions, rapid progress was made, and it is not to be wondered at that in places the customs and habits of the foreigner were quickly adopted by some of the converts. "The greatest difficulties have been overcome," wrote the Rev. Robert Junius in 1636; "they have abandoned their idolatrous festivals; the Sabbath is solemnly observed . . . our marriage ceremony has now become general . . . many of the converts can pray extemporarily, so well and in so orthodox a way that it is a pleasure to hear them . . . they also regulate their conduct in every respect according to the 'Christian church in Holland.' " In another place we read of the natives actually deciding not only to adopt Dutch names, but to learn the Dutch language and to 'dress on Sundays in the Dutch fashion.'

In their methods the Dutch missionaries appear to have shown little originality. Since the catechism was the principal means of imparting religious instruction in Holland, catechetical teaching was at once adopted for the Formosans. Ques-

tions and answers were learned by heart, and the ability to repeat a sufficient number of them was an essential qualification for baptism. One gospel was translated into the Singkang dialect, but the Scriptures do not appear to have been used to any extent or to have occupied the place they now do in the Protestant missionary's equipment. When the missionary was not present, it was the custom for the catechist or elder to read one of the prepared or 'authorized' sermons issued for this purpose.

The Christianizing of the Formosans went on so rapidly that in 1639—that is, just thirteen years after the arrival of the first missionary—of the inhabitants of five towns or villages, no less than 2,014 were church members; whilst during the thirteen years (1629–41) of his ministry the Rev. Robert Junius is said to have baptized no less than 5,900 adults. The total number of baptized converts is not given, neither is the number of scholars; but both must have been very large, as in all some 293 villages were more or less under the Company's control. Undoubtedly great good was done. The very fact that such a large number of natives came under Christian teaching of any kind and that they put away the grosser forms of idolatry and evil living, meant a good deal; for after every allowance is made for insincerity, here were thousands of savages brought under new and better influences and at any rate given a chance to break away from a degrading ignorance and a corrupting past. The next generation, had the good work continued long enough, would have started from an infinitely higher level, and we have faith enough in the gospel to believe that though it may be presented in an imperfect manner and be for a time confounded with the civilization or even the trade of its exponents, it nevertheless retains its vitalizing power. The preaching of Christ can never be wholly in vain.

But there were critics in Formosa in the Seventeenth Century as there are critics in China to-day, and the weaknesses of the work were exposed with no gentle hand. As early as 1645 in one of the reports of the Council, it is stated that the majority of the converts are "only Christians in mere name;" many had learned by heart the fundamental principles of Christianity, but, it was affirmed, they could give no explanation of the meaning. "In other words, they pronounce the sentences without understanding them, and like magpies, merely try to utter such sounds as have been repeated to them."

This criticism may have been in a measure justified, but

it is only fair to add that there was a good deal of ill-feeling just then between the Council and the clergy. The work of the missionaries was certainly open to criticism. There was too much haste to begin with ; no allowance was made for the natural desire of the aborigines to please their rulers by a nominal acceptance of Christianity. Then, too, the official position of the missionaries must have been a barrier to those close personal relations which mean so much to the natives and give the missionary such an insight into their real life and character. The instruction was good enough as to matter, but the methods of imparting it were superficial and formal. Nor was the number of workers at any time adequate to the work. It was impossible that such large and scattered congregations could be properly looked after by such a feeble staff. Again, sad though it is to make the statement, the character of many of the school teachers and catechists was bad in the extreme, and must have greatly lessened the influence of the efforts that were made to educate and Christianize the villages. But when all is said, the work was full of promise. The good seed had only just sprung up here and there when Koxinga and his hordes fell like a deadly blight upon the land and killed the tender plants. Yet something remained ; for fifty years after the Dutch had been driven from the island, Father de Mailla found that a knowledge of the more prominent facts of Christianity was still retained by some of the Formosans, and that they worshipped no idols. Later still, in 1800, it was found that the art of writing still survived among several of the tribes, showing that at least one fragment of the Dutch teaching had been handed down through four generations.

It is impossible to close this notice of pioneer missionary work without referring to an act of heroism on the part of one of the missionaries which makes him a worthy leader of the noble army who have counted not their lives dear unto themselves. During the conflict with Koxinga, over five hundred of the Dutch were taken prisoners by the enemy. Of these captives a large number were liberated ; some were put to a speedy death, but others were barbarously tortured ; two being actually nailed to wooden crosses, where they lived through three awful days. Women and children shared the same fate as the men, though not a few of the younger women and girls were kept as wives for the Chinese commanders, or given to the common soldiers. Amongst those who thus fell into the hands of Koxinga was the Rev. Antonius Hambroek,

his wife and several of his children. Two of his daughters, however, were with the defenders in the Fort. "Koxinga placed the prisoners," says Valentyn, "in view of Fort Zelandia to see if the Governor and Council would save them by an immediate surrender. He also sent Mr. Hambroek as an ambassador into the fort to bring about this result; but instead of urging his countrymen to surrender, that noble and resolute man used every possible argument to encourage them to remain immovable; although he knew that this advice would prove fatal to himself, his wife, his children, and his fellow-prisoners. Mr. Coyett gave him liberty to remain in the Fort if he wished rather than return to the camp of Koxinga; but he refused even to take the proposal into consideration. It is most touching to read of the appeals by which his two daughters in the Fort sought to move him from his resolution; how with tears in their eyes and with every possible supplication they tried to persuade him to remain with them; how, when all this availed not and he silenced them with his heroic and noble reply, the one, unable to speak for grief, involuntarily fell to the ground, and the other, when she could not answer him any more and he was about to go, fell sobbing on his neck and fainted away with her clasped hands hanging there; and how, with unparalleled heroism he used the opportunity to free himself, lest all these heartrending sights should induce him to waver and act in a way he would ever after regret. . . . And so this noble-minded man tore himself away from those precious pledges that he might give himself up to be slain—as he actually was—rather than act the part of a selfish coward and thus bring everlasting disgrace on himself, his office, and his beloved nation."

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### The Ainu.

BY MISS MARIETTA MELVIN.

**J**APAN is inhabited by two distinct races—the Ainu and the Japanese. The former came first and took possession of the greater part of the country. This fact is confirmed by the Ainu names given to places, by ancient Japanese history, as well as by the shell heaps, flint arrow heads and pottery which are still found.

That they were savages and given to the lowest type of cannibalism, is admitted in Ainu tradition and recorded by their

conquerors. The difficulty of warding off their attacks and quelling their frequent disturbances, was the chief cause for the formation of a military class amongst the Japanese. As early as A.D. 71, one of the duties imposed by the Emperor on the Crown Prince was to chastise and subdue the *Yemishi*, a name composed of Chinese characters, meaning Prawn Barbarians and referring to their long beards which cause their faces to resemble a prawn's head.

The Ainu are treated less respectfully now, for the Japanese call them Ainos, thereby insinuating a descent from a dog. There is no foundation for this myth of Ainu origin. They call themselves *Ainu*—meaning man—their only word for expressing this idea. The singular and plural are the same.

It is very striking that in those early times the Ainu could furnish place-names while the Japanese were using Chinese characters because they had no language of their own.

This fact, in addition to marked differences in the *physique* of the two races, favors the belief that the Ainu belong to a branch of the Aryan race. The construction of their language is Aryan, and differs radically from the Japanese. The average weight of the brain of an adult Ainu is 45.90 oz. avoirdupois, exceeding the mean weight of Asiatic races in general. Undoubtedly they entered the country from the north by way of the Kurile islands and Saghalien.

Centuries of warfare, conquest, harshness and contempt have transformed the Ainu into a peaceable, inoffensive people, who mingle little with their conquerors and do not accept their culture.

They were not really subdued until the eighteenth century.

The rapidly decreasing remnant of the race is found in the finest part of the empire, the northern island, which they named Yezo, meaning "abounding in game," and the Japanese, still using Chinese characters, call Hokkaido, "Northern-sea circuit." It is about the size of Ireland, and the Ainu live in small villages, which are scattered here and there along the banks of rivers, and from a distance present a picturesque appearance. Each village has its chief, whom they obey implicitly even to many details of family life.

The illustration opposite gives a good idea of the exterior of an Ainu hut. Slight variations appear in different localities, but the main features are the same. The Ainu believes that his house has a distinct and separate individual existence in this world,



AN AINU HOUSE.



A FAMILY GROUP,  
Showing a leaning toward Japanese ways and style.

and that it will also live in "the country of God" and he will occupy it there also. In building they begin with the roof. As soon as the frame is finished, poles, five or six feet long, are driven into the earth, and across them smaller pieces of wood are lashed, to which thatch is tied. The walls are now formed and the roof is lifted up bodily and attached to them. Then the thatching begins in good earnest, women as well as men handling the reeds very rapidly. Several days are required to complete it from ridge-pole to the ground, because it must be made very thick, the winters are so severe. When all is finished a prayer is offered to the house. They have a word that expresses *house*, one for *home*, and another for *husband* that very nearly approaches to *house-band*. They are superior to many aborigines in that they have an approach to domestic life.

At the west end a door opens into the porch, where are kept the millet and the implements for pounding it, nets, hunting gear and bundles of reeds. A mat separates the porch from the dwelling-place. Windows are made just beneath the eaves. Reed screens, or shutters, are placed on the outside. The east window is peculiarly sacred, because when the highest deities are worshipped, they are addressed through it. Nothing is heedlessly thrown out of it, and no foreigner can give greater offence than to look through it into the hut. In place of a chimney there is a hole left in the angle of the roof for the escape of smoke.

An Ainu home has but one room. The floor is covered with reed mats. The sleeping places are raised, and a pole runs above the outside edge of each, over which matting is thrown to shut off from the rest of the room. A singular feature in all their homes is a collection of lacquered urns, tea-chests, or seats with legs shod in filagree brass, suits of inlaid armor, sword-blades, scabbards, etc. No matter how poor the people may be, no persuasion will induce them to part with any of these treasures. They call them "Presents from dear friends of long ago," etc. Above this collection hang fetich shavings—merely wood shavings—but the Ainu believe that they have power to protect, help, heal and bless them. Fishing boats are decked with them, and the men also throw them into the water to placate the demons inhabiting it.

The Ainu have a sturdy *physique*, but are not really strong men. Most of them have long, shaggy eyebrows, dark brown eyes deeply set, prominent cheek bones, high foreheads, heads

well covered with hair, which both sexes highly prize ; and fine, bushy beards, generally wavy and giving to the aged a patriarchal and venerable appearance that harmonizes with the dignity and courtesy of their manners.

Both in their homes, as in their faces, the Ainu are more European than their conquerors, as they have doors, windows, central fire-places and raised sleeping places. The Ainu women have fine figures—erect, lithe, well developed—small feet and hands, superb teeth and a ruddy comeliness which is pleasing, in spite of the tattooing around the mouth. The hand is also tattooed and the arm to the elbow. The process begins at the age of five with a single incision on the upper lip. The pattern is deepened and widened until the marriage, when the underlip is also tattooed to match the upperlip. It is an old custom, a part of their religion, and no woman without it can marry.

The children are pretty and attractive. Girls are loved—there are no infanticides—but boys are preferred. They are not named until they reach their fourth or fifth year. Prompt obedience is required from infancy.

In winter the men are clothed in skin-coats with hoods of the same, the number of coats varying with the temperature, and rude moccasins. It is said that at Asahigawa the winters are so severe that a sparrow has been known to freeze during its flight and drop to the ground ; and that rice freezes at the top of the kettle while it is boiling at the bottom ! The loose coat worn by the women reaches half way between the knees and ankles, and is fastened from the bottom to the collar-bone. She will not change a garment for another, except when she is alone or in the dark. Ainu women are modest, chaste and pure. The men are courteous, truthful, honest, straightforward and moral. Their custom allows one wife.

They sleep in the garments worn during the day and are said never to wash them. The women bathe their hands once a day. Twice during the absence of the missionaries from Asahigawa, the Japanese Christians struck out the by-law allowing the Ainu to be received as members in their church. This action was taken solely on the ground of their being too untidy to enter the building. In both instances, however, the Japanese were persuaded to restore the by-law.

Their social customs are very simple. Girls never marry before they are seventeen, nor men before twenty-one years of age. When a man wishes to marry, he decides upon the girl he

would like for a wife and asks the chief's permission to talk with her father. If the suitor is favorably received, he sends to the young lady a Japanese curio, and this constitutes the betrothal. The marriage follows immediately, and is celebrated with carousals. The bride's dowry consists of ear-rings and a highly-ornamented *kimono*. Each couple lives separately, and the husband provides the home, to which he takes his bride.

The ordinary salutation consists in extending the hands and waving them inwards, once or oftener, and stroking the beard.

They have no domestic animals, except large, yellow dogs for hunting.

They have no method of computing time, and they do not know their own age.

Six is the mystic number of the Ainu and eight of the Japanese.

Ainu reckoning of age is very odd: "I am nine plus ten taken from two score;" "forty days and forty nights" is expressed: "day three days two score three days; black, three days two score three days."

They have a musical instrument something like a guitar, with strings made from the sinews of whales cast up on the shore! They have another resembling a Jew's harp in form and discord.

The Ainu dread snakes; even the bravest fly from them.

They have no "medicine men." Dried and pounded bear's liver is their specific.

Old and blind people are supported by their children and reverenced and obeyed until their death. They are afraid of their dead. As soon as the end is come, the corpse is dressed in its best clothing and laid upon a shelf for two or three days. If a woman, her ornaments are buried with her; if a man, his knife, saké-stick and smoking apparatus. The corpse with its belongings is then sewed up in a mat, slung on poles and carried to a solitary grave, where it is laid in a recumbent position, and nothing would ever induce an Ainu to go near it again. The name is never spoken, yea, is as utterly ignored as though it had never been heard.

Their industries are mats and bark-cloth. A woman requires eight days for making one mat, fourteen feet by three feet six inches, of fine reeds. Their garments are made of bark cloth. Some are finer than others and are embroidered.

The young Ainu girl in frontispiece is by no means a beauty, such as really exist with soft liquid brown eyes, and the color

of the cheeks varying with every change of feeling and thought—in brief, a fascinating brunette in embryo !

The food best relished by the Ainu is fitly called “a stew of abominable things”—salt fish, dried fish, seaweed, slugs, wild roots, berries, dried venison and bear, *etc.*, cooked all together in one kettle.

The great festival of the year is the Bear Feast, which occurs in the autumn, but the Ainu themselves are ignorant of its meaning and object, as it dates back to a period beyond their present traditions.

The day before the feast all the friends of the owner of the bear receive the following invitation : “I, ——, am about to sacrifice the dear little divine thing who resides among the mountains. My friends and masters, come ye to the feast. We will unite in the great pleasure of sending the god away. Come.”

All, old and young, appear decked in their gayest attire.

When the guests are assembled, all the gods are worshipped and invited to join with them in the feast. Then the bear is informed that he is about to be sent to his ancestors ; and will he please tell them how kindly he has been treated and that we will sacrifice him again if he will return to us ?

After the killing of the bear and the flesh is sufficiently cooked, every one of the company eats a little ; in doing this, he communes with his dear little divinity, and, at the same time, shows his social and religious fellowship with his totem god and the people. Not to share in this feast is tantamount to confessing himself outside the pale of Ainu fellowship. Then there is a curious dance, in which men alone take part. The bear’s head is placed on a long pole and worshipped as long as it lasts. General intoxication prevails at the end of the feast. They have rude chants in praise of the bear, and their highest eulogy on a man is to compare him to a bear.

The Ainu have no literature, but their folklore is interesting. For example—the Origin of Man. When God made man in the beginning, He formed his body of earth, his hair of chickweed, and his spine of a stick of willow. When, therefore, a person grows old, his back bends in the middle.

The Ainu claim that formerly dogs could speak, and the following is the reason for their not continuing to do so :—

“A dog, long time ago, inveigled his master into the forest to show him some game, and then caused him to be devoured by a bear. The dog went home and told his mistress : ‘My

master was devoured by a bear and he told me to tell you to marry me." The widow saw the lie and threw a handful of dust into his open mouth. Neither he nor any other dog has been able to speak since that day."

The myth concerning the man in the moon is curious, but very characteristic :—

"In ancient times there was a lad who would neither obey his father nor his mother, and who even disliked to fetch water ; so, the gods being angry, put him in the side of the moon as a warning to all people. This is the man in the moon. In this reason let all the world understand that the words of parents, whether they be good or evil, must be obeyed."

Comets are known by the name of "broom star," and the Milky Way is called "the picture of the crooked river."

The ancient Greeks and Latins had their Cupid ; the Ainu have theirs also—the 'water-wagtail—and young Ainu men keep the skins and skeletons of these birds in boxes, as love charms, carefully wrapped up in shavings.

The Ainu idea of the divine government of the world and men is fashioned very much after the model of human governments with their kings and officers.

The Ainu of the present day, like the uncivilised races of olden times, believe that inorganic substances, as well as beasts, birds, fish, trees and plants have life ; and that no existing life can ever cease to be. Immortality is as natural to them as nature itself.

Good people after death go to "the world of God," where they live for ever in a state of supreme happiness, and do not lose their personal identity.

Gehenna, or hell, is "the wet under-ground land," where the wicked are punished, but in what way they are not at all agreed.

The Ainu look upon God as the Creator and Preserver of the world, as the providential Father of mankind, and as the guardian angel of each individual person. They also believe that every man has in his nature a faculty by which he can know God, and commune with Him in prayer.

The strange mixture of totemism, fetichism, serpent, bird, animal and fish cultus, animism and spiritism, contains seeds of truth sufficient for an auspicious beginning of missionary work. In 1874 they probably first heard the gospel from Mr. Dening, of the C. M. Society, and in 1876, Rev. John Batchelor was transferred from Hongkong to Japan to work among them.

What a record is his! Such a knowledge of Ainu characteristics and their language as no other man possesses and universally acknowledged the authority on all matters Ainu. He has reduced the language to writing, prepared a dictionary, grammar, Ainu Bible, tracts, etc.; in short everything needed for educational purposes from the child to the evangelist, as well as helps for deepening the religious life. Meanwhile he was itinerating among the scattered villages, everywhere favorably received from the first, and starting night-schools, when feasible. The boys' school at Hakodate has been greatly blessed; the home for girls at Sapporo was so admirably managed by Mrs. Batchelor that, besides the religious training, they were taught how to be faithful housewives and useful women. Their "Hospital Rest House" for the sick Ainu has been much appreciated and also greatly blessed.

In spite of the beastly sin of excessive drunkenness to which the Ainu are addicted, many converts have been won through preaching, schools, distribution of tracts and medical work. Hundreds are now in the glorified host around the throne and some have left behind imperishable records, whose influence will never die.

The last census reports only 16,000 souls for the Ainu in Japan. There are probably 300 in Saghalien. In a few years there will be none left. The contrast between the industrial work of to-day and that preserved in the interesting Ainu museum at Sapporo, shows an intellectual deterioration.

Four causes can be named likely to have brought about this result:—

1. Ignorance of the laws of hygiene.
2. Excessive and persistent drunkenness.
3. Strife among the clans.
4. Change of diet.

The second cause dates far back when trade was an exchange of commodities and the Japanese made their payments in *saké*, far more injurious than the simple Ainu concoctions.

The fourth results from the Japanese law against hunting and the seizure of their fishing places; thereby the Ainu were compelled to live solely on garden produce.

Nations, like individuals, disappear from the scenes when their divinely appointed work is finished.

[The writer desires to acknowledge her indebtedness to Rev. J. L. Batchelor and his works for many facts mentioned above.]

## Missionary Light on Fasting.

*Is it Practicable and Helpful among the Chinese?*

BY MRS. ARTHUR H. SMITH,

*P'ang-chuang, Shantung.*

IN February of 1903 came the first of a series of women's classes, held in four places in our field, by which the women were kept together for weeks, and protracted meetings made possible. At the first place, the resident preacher called in the help of an evangelist, who goes about helping the whole field. They had been college-mates, remembered a powerful revival at Tungchow, and longed and pled for one in Shantung and in this particular church.

As a sense of sin seemed to be lacking, the evangelist called in Mr. W. and proposed a fast. One of his professors in the seminary had first called his attention to the helpfulness of this rite. Mr. W., the resident preacher, said : "I know nothing about it, but I am willing to try." He did. He felt so near the Lord, and his prayers so much more efficient, that he determined to do without his dinner each day while the meetings lasted, and at that hour he held a fasting prayer-meeting for all his charge, who were similarly minded. One saw him grow in spiritual life. He had a deep tender yearning over his flock. He determined to live most carefully; first that he might get out of debt, second that he might have more to give the Lord. He made a self-denial box, and though hitherto an easy spender, drew the reins of self-denial close. He gave up meat dumplings for the one day each week that he always had them and ate millet cakes instead, putting the money saved in this box. He also denied himself peanuts, of which he was very fond; when the desire asserted itself, the five cash also went into that box. One day he rose from his knees with a new light in his face and told to his profoundly moved flock the vow he had just made, that whether he were kept there one year or twenty, while he remained their shepherd, he would fast for them every Sunday until sundown. He and his wife were drawn together in a harmony so new and sweet, and were so unitedly effective that other women looked wistful, and one asked prayers that "my husband and I may be like Mr. and Mrs. L." To his flock, a new and ignorant one, largely inquirers not yet received to membership, came, first a

new sense of sin, day after day, and willingness to confess in meeting, even timid young girls speaking frankly and fearlessly.

One woman in this parish confided to me that, filled with intense longing for a preacher, several months before she and her son had fasted every Sabbath day all day and implored God to send someone *and his wife*. At the end of two months, knowing nothing of this, Mr. Smith had sent this beloved teacher and his wife there to stay. One woman, intensely bitter against Christianity and persecuting her husband at every step, was made over new. She said : "At New Year I went to his mother's grave, burnt paper, and implored her to strike him dead on his way home from church, for an unfilial wretch." She avowed her purpose to keep Sunday with him, and, if he was willing, to give one-tenth of their grain to God, and is doing so.

One woman was convicted, because, according to the invariable custom among their cloth weavers, she had always left eight inches of fringed ends on her pieces of cloth instead of weaving out to the end.

One young man felt it had been very selfish for him to live on his mother-in-law so much.

One very poor and ignorant inquirer in the class stole some bread, lied about it through day after day, said privately she wouldn't confess such a sin as that if her whole family died for it, and ran away. The class had been very scornful. They prayed and softened, and God sent her back to confess with streaming tears. One woman importuned the Lord because she was so dull, fasting, like Daniel, not for her sins but for her intellect. When she came she learned one line a day with difficulty. After three weeks she easily mastered seven lines. Later many other women were similarly helped, and one mother held on to God for some of the dullest children I have ever seen in decades. Their intellects were roused, and a little son with a bomb shell temper was so helped he has not exploded once since.

One ignorant woman seeing us all in distress over the theft of the bread, *made her child confess he had eaten it*, in order to relieve the situation.

She was wonderfully helped, and quickened, and established in her faith later, has taught her daughter all she learned herself and has given *twenty strings of cash to the Lord this year*, a munificent gift for her circumstances. She rides eight

miles and back on Sundays, and the woman who wanted her husband struck dead, walks six miles to church and gets there before the family have opened the gate in the morning !

In thirty-one years of missionary life I have never known such results except under these conditions. For days there seemed to be a strong atmosphere full of divine ozone. Once a complete stranger and a heathen strayed into a meeting. He listened to the confessions, spell-bound. Then he rose and said : "I want to confess *my* sin. I ought to have sacrificed to the Old Heavenly Grandfather (the heathen name for God) on the 15th of the first moon. I delayed and delayed, and here it is the third moon, and I haven't done it yet. How great is my sin !" He sat down strangely relieved and with streaming eyes, and such a tender prayer was offered for this soul, groping in the dark after forgiveness.

I was taken to see a deaf old white-haired woman who knew almost nothing, being unable to hear, but the son had been praying much for her. Before I had time to make my bow of salutation she burst out eagerly into a confession of her proneness to revile.

One confessed with many tears having smothered a dear sister-in-law when trying to give her a sweat. One pretty bright young teacher just beginning her life as a Bible woman, confessed once keeping back the remnants of bright cretonne left after doing some work for me, and crossing the chapel, put the money into my hand, which she thought would make full restitution. Perhaps no other sin requires such courage to confess. Her example, I think, helped others later to do the same thing on a larger scale, even preachers returning money taken years before when hospital assistants. They had no recollection of how much it was, having taken it in small sums, but returned the amount suggested to the mind after praying about it.

In one place I had longed for many years for the conversion of a capable young widow. We had never had a leader there. Nothing seemed more hopeless. She had a disposition like Mt. Pelee. She has been on probation now about ten years, but we never dared receive her to membership on account of her dynamite temper.

This clay always seemed to be saying to the Potter: "What makest thou of me? A Bible woman? Never! Not if I know it!" But a faithful indomitable American woman

undertook to pray for her, and for years never let go her grip. In the revival meetings we fasted and struggled for her, but could not get her to come to one. At last God laid hold of her brother-in-law, whom she had so hated that she didn't speak to him for eight or nine years. He had three days and nights without much sleep or food. When he came to himself, he went for her and brought her. She listened scornfully to the many confessions of sin ; after meeting was over she said tartly : "Your confessions sound very fine. Which one of you is going to give up the sin ? Of what use are confessions unless you do !" The next day she came again and began to feel strangely uncomfortable herself, and wondered if that was what conviction of sin was like. She ended by *kotowing* to her virago mother-in-law, remembering that she had reviled her, and confessed to her own daughter-in-law the same sin, and to the brother-in-law confessed her hatred toward him. She came to a three weeks' station-class, where the work went still deeper. She gave up her flourishing food shop and determined to give herself to the service of God. A grown up son and his wife were a great perplexity, but hearing about Stephen Merritt and his son, she knelt down and gave hers to God, and was wonderfully kept from worrying afterwards. Later when his little business did not flourish and he took to selling opium, she laid his case before God and begged the Lord to make him lose money until he stopped ! In a large class full of old Christians, under conviction of sin about their bound feet, and resisting the will of God, she last summer led them in a hearty free surrender of her own feet to God, putting on at once the new shoes and stockings.

She seems truly to have received the Spirit of God, though He has still to conquer occasional little flashes of the old self. She goes about teaching and helping in schools, and gives herself with hearty willingness to daily fasts from the mid-day meal whenever class is striving for nearness to God, or when she sees a soul in danger, and sometimes when she feels that she has sinned and ought to punish herself. She is strong, executive, loyal, and an untold comfort and right hand to me in this winter's work. Long years of prayer alone had not won her, but when they were capped by the days of fasting-prayer at the end, the icy fetters on that river were thawed at last, and it flowed away free and praising God to the sea. She is fearless and intrepid and an excellent preacher to the heathen in street meetings.

From all the quickened centres went up a great wave of prayer for the quarterly Easter meeting at P'ang-chuang. It was unlike any meeting that had gone before. A morning six o'clock fasting meeting in the chapel, when we were looking for about twenty, found 170 eager people on hand! The men confessed many sins that day, and the women listened while the Spirit did His work. Next day we were to have one meeting with them about foot-binding, one about marriage customs, and one about giving. The Lord took that programme quite out of our hands and kept them all day long and next morning confessing their sins.

Two preachers and a few church members who seemed helped have been weak, and wavered and sinned and repented since, but a large proportion seem to have stood fast.

To those who went through those blessed days of power and saw God work, one promise will shine out luminous forever, "When ye fast . . . thy Father which seeth in secret Himself shall reward thee openly."

NOTE.—The writer has waited nearly a year to write this, so that there has been time to test results somewhat.

It is a joy to add that the man in whose heart this revival blessing began, and from whom it flowed out into different places, got his uplift in the London Mission Hospital in Tientsin. He said: "I know it wasn't the medicine that cured me, for they had tried the same at home. It was the prayers of Dr. Smith and his assistant that brought healing and a new quickening."

## Charismata, i.e., Spiritual Gifts; their Presence among Native Christians and their Importance to Successful Missionary Work.

BY REV. J. SPEICHER.

MUCH has been said and written about the science of missions during the past few years. There are many of us who hope to be able to deduce principles from the ultimate facts in hand which may help us much towards a successful solution of some of the problems connected with foreign missionary work. But facts and figures obtained from all mission fields can constitute at the best only a small part of the investigation necessary to be complete. We would be the last to disparage the interesting work of the statistician or the profitable work of the investigator of foreign missions. We need, however, to remember that in foreign mission work as in

all other spiritual work there are other factors that must be considered as more important to us than statistics. Foreign mission is much the result of the direct working of the Holy Spirit through the individual, and the results are perhaps often obtained in spite of the methods employed. The Holy Spirit is concerned with the personal equation rather than with methods. Thus we repeat that while every missionary will naturally be in sympathy with a scientific study and investigation of foreign missionary work, yet we, on the other hand, must insist that these studies can teach us nothing except we in addition study also the scriptural plan of foreign missions in order to understand the divine equipment of the spiritual church which alone can make true results possible.

If it is true that the spiritual church is the creation of our Lord Jesus Christ, it necessarily follows that he has supplied her with the proper spiritual equipment to exist and to thrive independently of all outside influences and helps. We read in the fourth chapter of the Epistle to the Ephesians in the eighth verse that when Christ ascended up on high He led captivity captive and gave gifts to men. It has been my conviction for some time that a proper study of the problems connected with foreign mission work, such as self-support, self-sustenance, the native ministry, systematic beneficence, organization of the native churches, and similar subjects, cannot be rightly solved except we include in our study of foreign missions the subject of Charismata, i.e., Spiritual Gifts, and their presence among our native Christians. The question of self-support and self-sustenance is discussed as a matter between the Mission Boards, the missionary, and the native churches ; that is, we discuss the whole subject from the human point of view only, and ignore the divine preparation ready in the Word of God to meet these as well as other problems connected with foreign missionary work. How did the Apostolic churches meet the problems of self-support and self-sustenance ? Is the work of grace and power of the Holy Spirit in the hearts of believers to-day the same as it was during the Apostolic period ?

In the study of the subject of Charismata I have been surprised to find that it has received but meagre attention in the Commentaries and Bible works in the English language. The German theologians have not given it the consideration which this important subject ought to command. The most helpful to me in the study of this subject have been Neander

and Cremer. I am fully convinced that the proper conception of this subject, practically applied, cannot but be very helpful to every missionary. That the following treatment of this subject is incomplete I am only too well aware, but it may still be helpful to some in the study of foreign missionary work.

#### CHARISMATA DEFINED.

It will be necessary first of all to define what is meant by Charismata, i.e., Spiritual Gifts. We state at once that we have no sympathy with Irvingism or with German naturalism. Our guidance to the proper understanding of Charismata can only be the Word of God. In the study of this spiritual subject it will be necessary to compare spiritual things with spiritual.

For centuries Spiritual Gifts were considered as special privileges of the Apostolic church. The Spiritual Gifts were thought to consist in the ability to accomplish miracles. They began with the "gift of tongues" on the day of Pentecost, and the Roman Catholic theologians maintain that they have their continuation to this day in the miraculous deeds of the holy saints of the Roman Catholic church.

This was also the view practically maintained by Edward Irving, the famous Scotch preacher in London, two or three generations ago. He claimed that the Apostolic Charismata, the gift of tongues and other miraculous powers, had been given. To what a sad caricature of our Holy Faith that movement led, is a matter of history.

It is perhaps the prevalent conception among Protestant theologians of to-day that the Charismata were miraculous gifts bestowed upon believers during the first three Christian centuries, and that after this period they ceased to exist within the church.

However, a close study of the Word of God will reveal to us, I think, that in the Charismata of the New Testament we have to do with something deeper, broader and more permanent than with mere power to accomplish miracles. We do not deny that the latter may be, and at times are, included in the Charismata, but it does not exhaust the subject according to scriptural statements by far.

The word *χαρισματα* is translated in our English Bible, Gifts. The word is from the verb *χαριζεσθαι*, deriving its root from *χάρις*. The latter word has a peculiar New Testament meaning containing the idea of kindness which bestows upon one what he has not deserved (Thayer and also Cremer's Gräcität). The

noun *To χάρισμα* is a distinct New Testament word, and denotes a Gift of God bestowed upon the believer in the same sense as *χάρις*.

We find several passages of Scripture in which the word *χαρίσματα* stands for certain Gifts of Grace which the Christian has within him. See I Timothy iv: 14, "Neglect not the Gift *χαρίσματος* that is in thee." Also 2 Timothy i: 6, "Wherefore I put thee in remembrance that thou stir up the Gift (*Tὸ χάρισμα*) of God."

We find the same word used in 1. Corinthians i: 6-7 to denote a condition of victorious spiritual growth of the Christians at Corinth, "So that ye come behind in no gift."

Then again the word as used in Romans xii: 6-9, 1 Cor. 12 and 14 Chapters, I Peter iv: 10, teaches us distinctly that the Christian is induced with certain abilities by reason of the Charisma and which, if made use of, he in a direct way serves the Church of God just as a member of the human body, the hand or foot for instance, may serve the body.

From the above passages of Scripture we have ample proof that the *χαρίσματα* is not a subject that need necessarily be identified with the question of the continuation of miracles. It has in a much larger sense to do with the spiritual equipment of each member of the Body of Christ—the church—to serve the body and the kingdom of God in a small or greater sphere. According to the passages of Scripture just quoted the probability of such an equipment is a fact to every member of the Body of Christ by reason of the genuineness of his regeneration. He has by reason of this spiritual birth become a member of the Body of Christ, and each member of that Body has his specific function.

There are some able German theologians (Baur, Weiss, Pfeiffer and others) who maintain that the Charismata are only the expression of certain natural abilities which each believer brings with him at the time of conversion. These natural abilities or talents, they hold, become Charismata as soon as they are used in the spiritual service of the kingdom of God.

This view, however, is not the biblical one. In this instance we must not forget to compare spiritual things with spiritual. When Christ ascended upon high He led captivity captive and gave gifts to men. That these gifts were not given to men while in an unregenerated state of heart and mind is evident from the following 11th and 12th verses of the same chapter.

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The gifts that Christ gave are distinctly spiritual, and as such are given to men only after they become spiritual men.

It is not to be denied, however, that there is a blending of the supernatural with the human individuality. It is quite true that the Spirit of God will often take the natural ability of a new convert, rectify, quicken and consecrate it in the service of the kingdom of God, but that is only a small fraction of the whole truth concerning the Charismata. To the Apostles Paul and Peter it was the supernatural factor in the Charismata and not the natural substratum that constituted the essential matter. The other view would exclude the addition of any new divine gift at the time of conversion. It practically holds that every gift evolved by the spiritual man was already involved in the natural man, i.e., the unregenerated man. But this contradicts scriptural statements. It is evident that the power necessary for the life of the church, being as it is a supernatural and spiritual organism, cannot have its source in human or natural effort. It must have a supernatural source.

The same grace of God which calls men to salvation also establishes their spiritual position within the church potentially. According to the First Corinthians, the twelfth chapter, each member of the body of Christ is to exercise certain functions by reason of his spiritual gift. These gifts can be manifold, and will be of a high or low order according to the measure of faith of the individual believer.

The function of each member of the Body of Christ is the expression of its peculiar life. The Body of Christ—the church—has varied spiritual duties and needs in her relation to the Triune God, to the world at large and to herself. To fulfill the duties and to meet the needs of the whole organism thus building up (*δικοδουμένην*) the Body of Christ—*this* is the special function of the members. And the Charismata have been given for this end.

Our definition of the New Testament Charismata then is, that they are the powers and abilities wrought in the members of the church of Jesus Christ by the Holy Spirit. On the one hand, these powers and abilities are often imparted to the believer after his regeneration, and on the other, they may have

been natural abilities, wrought over, rectified and consecrated by the Holy Spirit. The Charismata are given for the express service of the church of the Lord Jesus Christ and the kingdom of God.

#### CHARISMATA, TEMPORARY AND PERMANENT.

The Charismata mentioned in the New Testament can be divided into two classes. There seem to be some gifts bestowed in the Apostolic age that evidently were meant to be temporary only. The gift of the Apostles, its office and its powers, was a temporary gift to the church. The gift of tongues and its concomitant, the interpretation of tongues, the power to work miracles, certain gifts of healing and others were undoubtedly gifts of a temporary nature. They ceased at a time when the body of Christ could prosper without them. Others, however, would say that they ceased because of the worldliness of the church.

There are other Charismata, however, that have been permanent with the church throughout all the centuries. Prophets, evangelists, pastors, teachers, men and women of faith to do a great work, are all designated as Charismata of Christ to the church, and all these and others have ever remained her inheritance. Furthermore, it would seem that there has been a gradual adding of these gifts to the church as time passed on. The deaconship, its office and the power to fulfill the duties, is a Charisma. The four daughters of Philip, the evangelist, were endowed with New Testament Charismata. Phebe, the deaconess of the church at Cenchrea, was an additional Charisma. We could continue, were it necessary, to show that the Charismata of the church did not cease with the Apostolic age. They were not, as was once maintained to be, the "peculiare privilegium ecclesiae apostolical et primitive," but are rather in a large measure the constant, the permanent gifts of Christ to his church. And we may add that the gifts have changed in accordance to the spiritual needs of the church at various times.

#### THE CHARISMATA AMONG OUR CHRISTIANS.

According to our definition of Charismata it is evident that there are such among our Chinese Christians. To deny this were to admit that our missionary efforts of the past century have been a failure and that God had not called a spiritual organism into being among the Chinese. The failure of a

congregation of believers of the Lord Jesus Christ to supply for the spiritual needs of each other and for the spiritual needs of the body as a whole would indicate that they were not fulfilling the requirements of a New Testament church. The latest physiology teaches us that the human body has no superfluous members, and so we may say that no person called in Christ Jesus, and thus becoming a member of His spiritual body, is without some spiritual endowment—a Charisma—and by the exercise of which he is to add to the benefit and upbuilding of the whole body. As the failure of a member of the human body to fulfill its function may ultimately result in disordering the whole body, so also is it the case with the spiritual body of Christ. If the members exercise their spiritual gifts then the whole Christian church will be in a robust and healthy condition.

To what extent are the spiritual gifts exercised among our Chinese brethren? I am persuaded that we are able to see the results of the work of the Holy Spirit through our Chinese Christians in a more direct manner than in the average church-member in the home land. It seems to me that the most prevalent Charisma given to the young church in China is that of the New Testament prophecy, that is, the ability to preach the truths of the gospel of Christ. Have we not all of us been often astonished at their boldness of utterance? I know it is often done in a way that we would not do it, but what zeal is constantly shown by our converts in telling the old old story of Jesus and salvation? In and about their homes, on the roads of travel, in the shops, at the markets, the gospel is preached by our Chinese Christians without money and without price. And this Charisma, it would seem, is logically the most urgent one of all at the present time; hence it has been given to so many.

Another Charisma among the Chinese Christians is that of a great child-like faith which at times causes the missionary to self-examination and long for something like it. The organization of such native missionary societies as the "Hing Hua" in the Fokien province and similar societies under the entire control of the Chinese in various parts of China, seems to indicate that the Chinese churches have the Charismata of Administration, of workings and of helps. The native church has already produced a host of able evangelists, pastors and teachers. I think it is a fact that most all of the Charismata

which we designated as permanent have already appeared among the Chinese Christians.

In regard to such Charismata which are designated as temporary it is more difficult to say, to any degree of certainty, whether there are such among the young churches. The faith of the native brethren in such miraculous powers as casting out evil-spirits and the healing of the sick by prayer, is so sublime that it seems quite wrong to doubt ; nevertheless it is our duty to be very circumspect in such matters. Should there be such Charismata really present among some of the churches it is evident from history that they will be but temporary and that other gifts, perhaps less attractive in themselves, but more substantial towards the building up of the church, will take their places.

The subject which at the present time is demanding the attention of our missionary societies and which will do so increasingly as the years pass on, is the question of self-support of the native churches. I do not think that the Chinese Christians are behind any of the Asiatic people in their effort to support their own work. But the question of *getting the people to raise money for their own local church is not the important point at all.* It is possible under the present political condition of China to have a small church pay a good salary for a pastor and a school-teacher and raise money enough and more to meet all other local expenses and at the same time all the members and adherents of that church may be lacking true spiritual life,—worse, they may even despise it. They may have united with the Christian congregation with the same motive that I have when I have my house insured against fire. In such a case a missionary could report a self-supporting church or congregation, but that is about all that could be said of it favorably. Far better were it if it could be said the little church did not raise more than one dollar, but that it was a *self-sustaining*, i.e., self-feeding church. It is a mistake to urge a paid ministry too strenuously upon our little churches. We all desire of course to see the little churches grow in numbers and become independent of foreign mission money. How can this be attained and yet avoid the dangers connected with the problem ? The Apostolic churches were not in any great need of money to carry on the spiritual work in their localities ; in fact it appears that money was a matter of no importance to them. They were more concerned with the far more profitable

question of *Spiritual gifts* and how to serve the church in a proper way. Again we repeat that a congregation of believers of the Lord Jesus Christ constitutes a spiritual organism and that as such Christ has given the members of the organism spiritual gifts for the self-sustenance of the whole body. These gifts may not be of a high character in their outward expression at first ; indeed to the spiritually developed missionary they must appear unimportant, but such as they are they will be helpful towards the upbuilding of the faith and spiritual life of the other members. Perhaps one may have the gift of singing ; he will be sought after constantly ; it is for him to render that service. Another may be able to read the Bible understandingly ; let him be a constant comforter to the whole Christian band. Another or several others may have the gift of prophecy or exhortation, to serve the church ; other gifts along such lines as these mentioned will make a congregation quite independent of paid workers if such persons cannot be had. Such a humble service of the Christians will strengthen the spiritual side of the church as nothing else can.

In carrying out this policy we must of course be certain that in the congregation left without an evangelist or pastor there are at least a number of regenerated men present ; otherwise it will be impossible to obtain any good results. The work must be on a scriptural basis before scriptural methods can be adopted.

Thus by recognizing the spiritual gifts among our Chinese brethren and urging them to make use of them, I believe we have adopted the principles of the New Testament to help us towards the solution of the problems connected with the planting and training of the local churches in China. This method does not help to develop a system of perpetual foreign missionary supervision over the native churches, but it may be all the more valuable for that reason. Our work in China is only a temporary one. The Charisma of the foreign missionary is temporary. It is for us to adopt the principle of Saint John the Baptist, "I must decrease, but He must increase." If we do, our work will stand the ultimate test of fire. I. Corinthians iii : 12-15.

And finally the most important of the whole discussion of the subject of Charismata is that this truth be recognized by our Chinese brethren to the end that each member of the body of Christ stir up the gift that is in him. There is a possibility of growth in the Charismata. They are not given to a member once for all time, never to be added to or taken away. For this

reason the Apostle Paul put Timothy in remembrance to stir up the gift of God within him. It has been the observation of many that the men who have made use of their spiritual gifts while ordinary church members, were in due time also the very men who were gradually led by the Holy Spirit to devote their whole lives to the gospel ministry of the Lord Jesus. We all long for a spiritual ministry for our Chinese churches, but the constant reference to the monetary aspect of the ministry is not conducive to making the office primarily spiritual. The emphasis, however, that each brother make use of his Charisma—his spiritual gift—must promote the spiritual element of the Christian ministry.

It is in this one fact in the Christian Endeavor Movement that we have the secret of its success. Truly the development of the spiritual gifts of all our young people is a high and worthy aim. There can be no higher than that. Let it be the aim of the Christian church in China to insist that this truth, the development of the Charisma, the spiritual gift of each believer, must be attained. It was the neglect of this truth in the home churches that finally caused the organization of the Young People's Societies. We in China, however, must not delegate the functions of the church proper to a society however worthy or well recommended it may be.

Let the missionary also beware of expecting too much from our improved educational institutions. They will not prove to be the source of a spiritual ministry. The local church must remain to be the source of this supply. Our educational institutions are founded to develop the gifts of young men called of God to preach the gospel of Christ. The young men who make use of their Charisma in their homes and villages are the hope of our churches. They, though they be but tillers of the soil, will become the evangelists, pastors and leaders of the native church of China. We are not advocating a church system along the line of the Quakers and Plymouth Brethren, but we do emphasize the duty of each church member to render a spiritual service to the Body of Christ. We do so for several reasons:—

*First.* Because of the spiritual development of the church-member himself.

*Secondly.* For the spiritual welfare of the local church as a body.

*Thirdly.* For the maintaining of a spiritual ministry.

*Fourthly.* Because it is the New Testament method of Church planting and training.

## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Mandarin Romanized.

REV. F. E. MEIGS, Chairman of the Committee on Mandarin Romanization, sends the following interesting communication :—

The friends of Mandarin Romanization will be glad to hear of the progress being made by the Committee. I am glad to be able to report what is to the Committee quite satisfactory progress. A meeting was held in Tseng-chow-fu in February. Four members attended. Unfortunately Mr. Lowry, of Pao-ting-fu, could not be present. He has, however, from the beginning, given his hearty support to the work, and by correspondence we have had the benefit of his most wholesome advice. It is to be regretted that he has recently been compelled to return to America on account of failing health. He would have been able to render invaluable aid in introducing the standard system into the Peking districts. The meeting continued two weeks. The tentative work done by the Committee at the previous meeting met with such general favor that it was not thought advisable to make many changes. It was fully agreed that it will be thought necessary to greatest efficiency to make some changes, but these can be made gradually as the demand arises, without hindrance or harm to the system. There is so great demand for the immediate promulgation of the system that the Committee feel that there should be no further delay.

The greater part of the time at the meeting was occupied in preparing manuscripts for our future publications. In the very near future there will be published a Primer, a Syllabary containing an introduction and a list of 6,000 characters (all of the characters in Baller's dictionary) with the *Standard Spellings* and tone-marks, and the four gospels in the Standard System. The gospels will be published by the B. and F. Bible Society, the others by the Educational Association. Arrangement has also been made for the publication of a monthly periodical in Romanized. The first number will be issued in April.

It is expected that these publications will all be ready by the beginning of the summer. It now remains to be seen whether there will be a rush for these publications. The success of the system will depend upon the enthusiasm and determination with which we go at the work of introducing it. Some schools have already introduced it with good results. While there will be lack of enthusiasm and adverse criticism in some quarters, the Committee feel sure that there is a sufficiently large number who believe that there is a great field in Christian work for Romanization to give the system a fair trial. All that is needed is a fair trial. It will work anywhere. If the missionary body stand by it, it will go. Send correspondence to Rev. D. W. Lyon, Y. M. C. A., Shanghai.

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### The Next Triennial Meeting.

THE Executive Committee of the Educational Association of China is preparing for its next triennial meeting.

The following circular letter is being sent out by a Sub-committee appointed to prepare a plan for the meeting:—

To the Members of the Educational Association of China :

The triennial meeting of the Association in May, 1905, promises to be an event of unusual interest. Your Executive Committee have taken tentative steps toward planning the programme. We present herewith the outline plan and invite your comments, with additional suggestions.

#### DAILY SESSIONS.

Forenoons—Department Conferences and Committee Meetings.

Afternoons—General Sessions and Discussions.

Evenings—“Inspirational” Sessions :—Addresses, Lecture, Concert.

NOTE.—Probably two morning sessions will suffice for the departments and committees, leaving the forenoon of Saturday for general business session.

#### DEPARTMENTS.

We suggest the following departments of educational work as sufficiently important and specialized to warrant teachers especially interested in them in organizing for special discussion

of their peculiar problems :—Kindergarten, Normal, English, Industrial, Music, Romanized Colloquial, Science, Day-schools, Work among Women and Girls, Medical, Theological.

#### GENERAL SESSIONS.

Among topics of paramount and general interest, requiring careful consideration, we suggest the following :—Bible Study and Christian Associations, Supplementary Reading, the Need of an Educational Magazine, Relations with Chinese Teachers' Associations, the Teaching of Chinese, the Need of specially prepared Text-books for teaching Modern Subjects in English.

#### "INSPIRATIONAL" FEATURES.

We suggest that one or two eminent speakers from abroad be secured—for example, a leading educationist of Japan or of the Philippines or leader of thought in Great Britain or America; also that a high-grade stereopticon lecture be provided, treating of a great period or place or person; also that one evening be given to a recital and concert, in which the best musical talent in China, so far as available, shall be enlisted.

#### EXHIBITS.

Steps have been taken toward securing the Chinese Educational Exhibit (which has recently been forwarded to the St. Louis Exposition) for exhibition in Shanghai during the triennial.

The exhibit of text-books is to be much more extensive and complete than ever before. Selected "libraries" of books for supplementary reading are also projected as a part of the book exhibit.

1. Please state in which department or departments you are especially interested and nominate suitable persons to prepare provisional programmes for the same.

2. What subjects would you suggest for discussion in the general sessions and what persons to discuss them?

3. Please suggest the names of eminent persons from abroad who are likely to be in the east next year and who might conveniently be secured for addresses at the triennial.

4. Whom would you suggest to take part in a musical programme?

5. Other suggestions.

(Signed).....

Address.....

Will you kindly favor us by filling in so many of the blanks on the enclosed sheet as may be convenient and returning it in the enclosed envelope without delay?

Faithfully yours,

C. M. LACY SITES,  
HELEN LEE RICHARDSON,  
F. CLEMENT COOPER,

*Sub-Committee on Triennial Programme.*

## Educational Association of China.

### MEETING OF EXECUTIVE COMMITTEE.

THE Committee met at McTyeire Home, Friday, March 4th, 1904, at 5 p.m. Present: Dr. Parker, Chairman, Dr. Sites and Mr. Silsby; also, upon invitation, Dr. F. L. Hawks Pott. The meeting was opened with prayer, and minutes of last meeting read and approved.

The Committee to which was referred a proposition from the Commercial Press regarding their educational publications recommended the following reply, which was adopted by the Executive Committee:—

The Executive Committee will be pleased to place upon the Association's catalogue any educational publications which have been approved by the Publication Committee.

The Secretary was authorized to publish such blanks as Prof. Gee may desire for use in collecting information for a new directory.

The Sub-committee on Plan for the next Triennial Meeting reported. Their plan was discussed and approved provisionally, and the Committee was requested to prepare a circular in accordance with the terms of the report. The Committee then adjourned.

J. A. SILSBY,  
*Secretary.*

## Notes.

ADVANCE steps in the Young Men's Christian Associations of China, Korea, and Hongkong during the year 1903, is one of the most interesting and encouraging reports of successful work we have read for many a day. The work of the Associations is very largely educational, and the large attendance at the evening classes is a notable feature of the

work at all the leading centres. We note among the subjects taught in these schools, English, German, French, Japanese, Mandarin, book-keeping, shorthand, arithmetic, commercial correspondence and music. As yet the Russian language does not seem to have found a place in the list of studies! There are thirty-six College Associations with a membership of 1,772; 1,008 of whom are active members; the strongest feature of this work being that of the Bible Study Department. At Hong-kong, Shanghai, Tientsin, Peking, Nanking, Chefoo, and Seoul the Associations have eleven foreign and five Chinese Secretaries giving their whole time to the work, in addition to the General and Editorial Secretaries of the General Committee. The Y. M. C. A. is doing a splendid work and is helping greatly to systematize and make effective the Christian work among the students of our educational institutions. It deserves the hearty co-operation of all educationists.

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*Lessons on Chinese History* (中國史), in two volumes, by Yao Tsu-i, M.A., and published by the Commercial Press, is another useful book in the Common School Text-book series which is being published by this enterprising publishing house.

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## Correspondence.

THE YELLOW RACE "ALLIANCE."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the February number of the *Missionary Review of the World* is an article by Dr. Richard, entitled "The Forces which are molding the Future of China," in which occur the following passages: "Thus the yellow race, China and Japan, has formed an alliance to resist the rising power of the white race, with the purpose of crushing it under foot." "Hitherto Mission Boards have been satisfied with starting elementary schools. If they had founded only one grand university instead of the hundreds and hundreds of

petty primary schools, China might have been almost won to Christ by now." "While the yellow race alliance is formed with hatred as its chief motive, with organizations throughout non-Christian Asia to instil this poison of hatred for the destruction of a race, etc." Where Dr. Richard gets his authority for the first and third of these assertions is more than I can fathom. He may have sources of information that I have not, but, personally, I do not believe in the existence of any such "alliance," and very much doubt that Japan has any such intention. As to that "grand university," I have tried to think of it and imagine who ever could have done it, or how,

or where, but my imagination fails me utterly. Perhaps Dr. Richard will enlighten us.

Yours truly,  
TRUTH SEEKER.

#### THE MARTYRS' MEMORIAL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : I was very glad to see in the letter of the Tientsin correspondent of the *Daily News* on the 15th of March an expression of opinion as to the propriety of putting up the proposed Martyrs' Memorial in Shanghai, which coincides exactly with thoughts that have been in my own mind since the subject has been broached, and I think it would be very well to have the subject of site discussed before it is too late. I feel sure there are many who feel as the Tientsin correspondent and his friends do. One feels a hesitancy in saying a word against a project for the perpetuation of the memory of those who gave up their lives for Christ and China, but it is really a question whether it will accomplish that purpose. Would not hospitals or other benevolent institutions in some of places where the blood of the martyrs was shed, be much more appropriate as a witness of the love and devotion of those who suffered all things for the sake of the gospel?

I wish that paragraph in the letter referred to above could be reprinted in the RECORDER with a call for an expression of opinion.

I am aware of the fact that a hall for the large gatherings of Chinese Christians in Shanghai is a very desirable thing, and would be a witness to the essential unity of Protestant missionaries, but fail to see any connec-

tion with a Martyrs' Memorial in such a building.

I believe that if it was disconnected with the latter idea, a less expensive building could be put up, with or without offices and smaller halls for the various purposes mentioned in the appeal. I am heartily in sympathy with the objects aimed at, and especially think we should have memorials of the martyrs, and that the Christian churches should be asked to give of their means for appropriate memorials. I should be sorry to see this project negatived and nothing else done.

P. S.—I expressed my opinion to the committee, as it was my duty to do, last summer when my opinion was asked.

Yours truly,  
LOUISE S. ABBEY.

#### MARTYRS' MEMORIAL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : 25,000 copies of the appeal to Chinese Christians, prepared by the Native Literature Committee, have been issued from the press and posted to missionaries all over the empire for the information of our Chinese brethren. The following was the first letter received in response to the circular :—

"As suggested by the Committee of the Martyrs' Memorial we had a collection from our few Christians here last Sunday. We have only two poor members and half a dozen enquirers, so the collection only amounted to two dollars, which I am sending herewith. I hope that large churches will have good collections, so that the Chinese will have a big share in this work."

We take this as a hopeful augury that the native church

will nobly do its part. Their giving will certainly not be less in proportion to their means than that of their foreign teachers.

The paper on Chinese Martyrs, prepared by Pastor Kranz for the Shanghai Missionary Association and printed by request of the Association, has been translated, and will be issued in its Chinese form soon. It will make a book about the size of the Gospel by Mark and will be sold at cost price. Missionaries should see that their native helpers and leading Christians possess a copy of this pamphlet. The Chinese church will be infinitely poorer if she does not cherish as a priceless heritage the memory of those who laid down their lives for Jesus sake.

The Secretary writes from New York that he is being prospered by the good hand of our God upon him in bringing the scheme before the home churches. He urges that we must see to it that China does her part. The people at home say: "A memorial to the martyrs who laid down their lives in China! Yes, to be sure, we'll help. But this concerns most the missionaries and Christians in China. What do they feel about it? And how much does their feeling amount to in £ s. d." Let us give Mr. MacGillivray a satisfactory answer to these practical questions.

JOHN DARROCH,  
*Secretary Native Literature  
Committee.*

"THAT THEY ALL MAY BE ONE."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The article in the January number of the RECORDER, on "The Outlook in China for 1904," contains these words:

"But the foreign missionary is, from the nature of the case, tentative and transitory. We establish the church, and when in the course of time it becomes self-supporting and self-governing, our duties cease."

May I ask, when that time comes what do we wish to leave behind? A land where all our sad divisions are perpetuated? A divided, weakened, costly church? A church which has not helped to answer the prayer of the Saviour we love "that they all may be one"? Or, shall we leave a solid, united church, of one name, of one form, as well as one faith and love, to win this mighty land to Christ in the cheapest (I speak of *lives* and of *power*, more than of money) the surest, the most Christ-like way?

We Westerners all mourn our unhappy divisions, but alas, some of us only go so far as to think, If only all Christians belonged to my denomination, how nice it would be!

I cannot hope to live long enough to see our Western churches united in one, but have not we who come out here "constrained by the love of Christ" enough of that love to be content to win these people for Him and not for our churches? Having led them into the fold shall we not teach them to gather as one flock under the great Shepherd with no enemy-built walls between them?

I have been moved to write thus, not because of the words in your article, but because this afternoon I have had a conversation with a very active member of the Chinese Christian Union, who has established here a branch of the society similar to that in Shanghai. My whole heart is with the Chinese in this endeavour to take steps towards estab-

lishing a Christian church for the whole of China, and I believe it is possible to formulate a scheme by which it may be done. By uniting what is best in our denominations, and yielding some non-essentials, a possible perfect whole may be attained.

May I submit the following suggestions to the consideration of abler and wiser missionaries, in order that this question may be thought and prayed over with a definite plan in view.

It may be taken under the three following heads :—

I. Church Government.

II. Sacraments.

III. Form of Service.

I. Church Government. (a). Let there be in each district a chief pastor as the friend, advisor, and leader of the under-shepherds.

(b). Pastors, in charge of each church, to administer the sacraments, preach the Word and care for the sheep.

(c). Under-shepherds or deacons, who preach and teach under the oversight of the pastors.

(d). Lay Helpers, also under the oversight of the pastors, who teach in Sunday and day-schools, preach in open air, expound the Word in houses, etc. These not to be appointed to any charge but may pursue their ordinary avocations, and by study and faithful labour fit themselves for the position of deacons or may remain as lay helpers.

Lay helpers to be chosen by the congregation.

Under-shepherds to be chosen from the lay helpers by vote and on condition of their having passed certain examinations either in colleges or as may be considered best.

Under-shepherds to be expected to go forward and take higher

examinations. "Let these also first be proved" and "then let them use the office of" pastor "being found blameless." Being "appointed thereto" by the laying on of hands.

Chief pastors selected by choice of a body of the most godly and experienced pastors, being set apart by the laying on of hands of his brethren in like position.

II. Sacraments. The Lord's Supper to be administered as shall be decided hereafter; the bread and wine being given by the pastor, or to be handed from one to the other, kneeling or sitting as shall be decided most fitting.

Baptism, to be optional as regards adult or infant, immersion or sprinkling.

III. Order of Service. As *worship*, for an established body of Christians, a modified form of the Anglican service to be used with provision for extempore prayer.

Evangelistic services of simpler form for the heathen.

Form of admission service for those baptised as infants, such as the Anglican Confirmation service.

Lastly, how can such a great change be effected? I would suggest that as each church becomes self-supporting it should also become a part of the great united Chinese church of the future.

These remarks are only intended as a suggestive outline, and in the hope that they may contribute somewhat to the solving of the problem which is occupying the minds of so many of the leaders of the Christian church in China to-day.

Yours truly,

N. BARNETT.

## Our Book Table.

The Commercial Press have again demonstrated their enterprise—this time in issuing a Pocket Pronouncing Dictionary, English and Chinese. The book is  $4\frac{3}{4}$  inches by  $3\frac{1}{4}$  and  $1\frac{1}{2}$  inches thick, and contains 1,273 pages, besides List of Abbreviations used in writing; List of Common Phrases from the Latin, French, etc., with translations and Arbitrary Signs used in writing and printing. So far as we have examined, the work seems well and accurately done, and though no doubt fault might be found in some places, if one were disposed to be critical, yet on the whole the work is very creditably done. Price, \$1.00.

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Ruskin's Broom Merchant. Translated by Miss Laura M. White. Price eight cents. Diffusion Society.

This story of Swiss peasant life has been taken from a collection of novelettes called the Mirror of Peasants, written in German by Gotthelf, a Swiss evangelical clergyman.

Ruskin, who translated the little romance into English, says of Gotthelf:—

"I think him the wisest man, take him all in all, with whose writings I am yet acquainted. His works show the most wholesome balance of the sentimental and rational faculty I have ever yet met in literature."

The author shows us in the sturdy broom maker's home-life, with his contented, helpful wife and shrewd little mother, that the *summum bonum* of existence is to be found in the three-fold love of God, of people, and of work.

恩溢罪中. Grace Abounding. Translated by Rev. C. W. Allen. Shanghai: The Chinese Tract Society, 1904.

We are glad to see the Life of John Bunyan appear in Chinese, and in Chinese so simple that he that runneth may read. The translator has left out some parts which perhaps will be an improvement for the Chinese reader. Deep conviction of sin and strong religious impressions are what the Chinese church needs more than anything else. Under the blessing of the Spirit this book will lead the natives to a realization of their needs as well as show them the power of God in saving the most abandoned sinner. The book is for sale at the Presbyterian Mission Press.

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Things Chinese, or Notes connected with China. By J. Dyer Ball, M.R.A.S. Fourth edition. Revised and enlarged. Kelly and Walsh. For sale at the Presbyterian Mission Press. Price \$7.50.

The fact that a work of this sort has reached the fourth edition, speaks well for the manner in which the author has performed his task, and indicates that the book has come to stay. A description of "Things Chinese" leads more or less into the territory of "Chinese Characteristics," but Mr. Ball has treated the subject so differently from the author of that work, and has withal arranged the topics treated of in alphabetical order so as to make the work very easy of reference, that the two books are by no means alike. Turning to Protestant Missions we are pleased to see that the

author is no skeptic in this line, for he speaks of the "wonderful progress" which has been made. We could wish, however, that in a book published in 1903, he could have given more accurate information than to say that "at the present day there must be in round numbers 40,000 or more communicants." Three times this figure would have been nearer the truth. Generally, however, Mr. Ball's representations are accurate and the book is a valuable addition to one's library on China.

*Picciola, or the Prison Flower.* Translated into Chinese by Miss Laura M. White. Price thirty cents. Published by the Diffusion Society.

This exquisite French classic has immortalized the name of its author, Xavier Saintine, and was translated into English as one of the masterpieces of foreign literature.

The hero of the story, Charney, a young French count, is a wealthy dilettante of learning and culture, but whose agnostic philosophy brings him to the inevitable conclusion of the great pessimist : "Vanity of vanities, all is vanity."

Disbelieving in love, either of God or man, he nevertheless adopts philanthropy as his profession. Socialistic tendencies result in a political plot, which being reported to Napoleon, Charney is committed to prison for life.

Deprived of books, the count's only pastime was the daily walk in his prison court. One morning he noticed a tiny sprout pushing its way up between two tiles into his prison world. Day by day the growing plant revealed to his scientific mind new marvels until the miracles of plant and insect life convert him to a belief in an

all-wise and all-powerful providence. The proud philosopher is transformed into an humble believer.

*萬國讀聖經會 International Bible Reading Association. Sunday School Union. Presbyterian Mission Press. Published by the International Bible Reading Association, 1904.*

This is a translation of the Daily Readings of this Association for 1904. It is made by Rev. John W. Paxton, of Chinkiang, at the request of Mr. C. Waters, the Hon. Secretary. The translator says :—

If a sufficient number of friends express interest in, and propose to use this system of Bible Readings in their work, we may hope to issue it in good time for 1905, and in addition to incorporate "Hints" explanatory of the Readings for each day, and also to issue membership cards to every person desiring to unite in this method of Bible reading.

As an organization this Association was commenced in the year 1882, and has since been steadily growing in popularity and usefulness the world over.

Its object is to promote Bible reading in the family and for individuals, by providing a method whereby the reading may be rendered intelligent and profitable. It also aims to help teachers and scholars in their study of the Sunday School Lesson.

The plan is topical; the International Lesson for the following Sunday being the subject for the week. This is read, usually, on Monday, and the reading portions for the other days are chosen for their relation to the subject and their suitability for home and family reading.

Mr. Paxton, whose excellent translations of the lessons appear weekly in the *Chinese Christian Intelligencer*, is an authority on Chinese Sunday School Lessons, and this book of Daily Readings will prove a help to all who make use of it in the school, church or home.

**A Sketch of Chinese History.** By Rev. F. L. Hawks Pott, D.D. Shanghai: Kelly and Walsh, Limited.

The above work, although evidently issued some time last year, has just come to our notice, and we hasten to make known its salient features to those who have not had the benefit of its perusal. To understand its peculiar place and usefulness we require to look at it in relation to other histories of China in English. Rev. J. Macgowan's History of China is practically a reproduction of Chinese standard history. Whilst full, almost to repletion and tediousness, of details of happenings, it gives to the persevering student as he trudges past the many milestones a peculiar acquaintance with Chinese character and all that has gone to its upbuilding, which could be gained in no other way. Dr. Faber's Chronological Hand-book of the History of China does not attempt to treat history as "something which has happened," but as an active manifestation of the Chinese mind. From the scholarly and shrewd exhibition of the development of human life in all its manifestations, evil as well as good, we learn something of God's over-ruling, how sin is at the root of every evil, and much else that the author hoped the Chinese readers would ponder over and help to carry into practice as far as possible. Boulger's Short History of China (a work of nearly 500 pages) and his still more ponderous earlier work need hardly be noted in this comparison, as the author was not acquainted with the Chinese language and literature, had evidently not lived in China, and was obliged to get most of his information second hand.

Whilst we appreciate the value of the information and illumina-

tion that comes from the laborious study of Mr. Macgowan's work, and give a high place to the inspiration that comes from Dr. Faber's historical, theological and psychological study, we feel that Dr. Pott's work has a unique place in that its rapid, wide-sweeping and sympathetically adjusted view so recognises and notes the dramatic events and serious transmutations that the reader has fixed in his own mind the paragraph and punctuation divisions of the long story. Although the history is concise the steps are definite and the lessons apparent. And what a history! from the mythical and legendary, past the halcyon days of Yao and Shun, the establishment of the first dynasty—the Hsia, B. C. 2205, the feudal period, the days of centralization, the struggle with the Tatars, the wars between the Three Kingdoms, the contest between the Mongols and the Chinese, China under the Chinese, then the Manchu conquest, down into Division IV which, by the way, is not indicated in the table of contents, and which is significantly entitled "The Struggle between the Chinese and Western European Nations."

Going over its pages our mind, in spite of the terseness of the style, has been filled with pictures of weak and powerful princes; rebellious and patient peoples; strong, good, and wicked women; the famous trio (Lao Tzu, Confucius, and Mencius) that rendered the Chou dynasty memorable; extravagant, dissipated, cruel, depraved, superstitious, weak, and sometimes really good, Emperors; but we must not let our interest in the story told by Dr. Pott interfere with what we ought to say as to his manner of telling it. Yet after all, this interest that

has run away with our pen is the best commendation we can give the author. He certainly has succeeded in infusing life into what in the preface he aims to give: a concise outline of Chinese history accenting the turning points in the life of the nation.

The value of the book is greatly enhanced by the index at the end. This might be amplified with advantage in future editions; for instance "god of war" might be placed under "god" or "war" as well as under bare "Kuan Ti." Then "destruction of classical literature" might be more tersely and conveniently put under "book-burning." Whilst we feel sure that the demand for the work, among teachers especially, will be great, we fear that the price (\$3) debars it from wide use as a text-book. Possibly in future editions for general school use the maps, although excellent, might be omitted for economy's sake.

G. M.

#### ACKNOWLEDGMENTS.

China's Young Men. February-March, 1904. In both English and Chinese. General Committee Y. M. C. A., Shanghai.

Annual Report of the Imperial University of Shansi. First issue.

1903. In both English and Chinese. With half-tones of the grounds and buildings.

Advance Steps in the Young Men's Christian Associations of China, Korea and Hongkong during the year 1903.

The twenty-eighth Annual Report of Central China Religious Tract Society. Hankow.

Jubilee Notes. Being an account of the Celebration of the arrival in Foochow of Rev. Charles Hartwell, 1853-1903, and the Eightieth Birthday of Mrs. Hartwell.

#### Chinese.

*Hwa Mei Kiao Pao*, or *Christian Advocate*. Organ of the American Methodist Missions. Monthly. Rev. Y. J. Allen, D.D., Editor. Vol. 1, No. 1. Methodist Publishing House, Shanghai.

#### Issues of the S. D. K.

Little Lord Fauntleroy. Translated by Laura M. White. 2 vols.

The Indian Empire; Its Peoples, History and Products. By Sir William Hunter. Translated by Jen Pao-lo. 6 vols.

Universal Civilization. By E. B. Taylor. Edited by Dr. Timothy Richard and Rev. W. G. Walshe. 4 vols.

#### In Preparation.

Before Mr. MacGillivray left for home in the interests of the Martyrs' Memorial scheme he published monthly in the RECORDER a list of the books in course of preparation by various missionaries. This was found very useful, as it enabled men in widely separated stations to know what others were doing and prevented overlapping. When leaving Shanghai Mr. MacGillivray ask-

ed Mr. John Darroch, of Shansi University Translation Department, to continue this work for him. If those engaged in literary work will kindly send a note to Mr. Darroch, 9 Seward Road, Shanghai, saying what books they are translating or compiling, a list will be published in the RECORDER for the information and guidance of all.

## Editorial Comment.

SURELY few fields have experienced so chequered and dramatic a history within these last ten years as Manchuria, the cradle of the dynasty.

Act I. opens with a period of decent obscurity—a time of steady, quiet, hard-working husbandry, which saw the nucleus of a church formed in all the leading centres of population throughout the province.

In Act II. the province became the scene of the China-Japan war of 1894-1895, which opened the eyes of its inhabitants, not to mention the outer world, to some refreshing realities. In the course of it Wylie was killed, Manchuria's first martyr; Port Arthur and Liao-tung were occupied and only evacuated under pressure.

Act III. saw the great inflow when the kingdom of God was taken by violence and the Christian community rose to well-nigh 30,000; the time also of the *coup d'état* and the coming of the Trans-Siberian railway.

In Act IV. the Boxers swept the mission clean of everything material, but the foundation of God stands sure, and the land has been sown broadcast with the blood-seed of the church.

\* \* \*

AND now begins the fifth and last act of the drama, with Japanese torpedoes rudely in-

terrupting the Russian midnight revelries at Port Arthur. God alone knows what the end will be, and with what issues this war is fraught in the economy of the kingdom of righteousness. But of this we may be sure that though the church there may be on the verge of a time of anxiety and peril His plan of salvation cannot be thwarted. Let God's people everywhere join with the redeemed in Manchuria in one great petition for the coming of the King.

\* \* \*

THE Manchurian missionaries generally are able to remain at their stations, although in most cases their wives and children, and the unmarried ladies in stations east of the Liao river have removed for the present to Tientsin. This is in accordance with the desire of the British Consul at Newchwang, who issued a notice strongly recommending that all the ladies there should quit the place for a time before the opening of the port.

The pastors and evangelists likewise are all at their posts in the full expectation of "seeing this matter through," and it is not likely that the regular church services will be interrupted. The mission college at Moukden has not resumed since the Chinese New Year vacation, but the theological class, which numbers twenty-three this year, is to continue

till the end of the usual session under Mr. Fulton. The air is full of excitement, but there has been no show of lawlessness thus far on the part of the Chinese.

\* \* \*

MANY of our readers, who in passing through Shanghai have worshipped in the Union Church, will be interested in hearing that Rev. C. E. Darwent, the hard-working pastor, has gone home on a well-earned furlough. The many expressions of esteem and goodwill which the departure for home has evoked, bear testimony to the tactfulness and earnestness with which Mr. Darwent has ministered to a congregation made up of various nationalities and many denominations. In one of his last appearances in Shanghai Mr. Darwent referred to the desire for, and enjoyment of, "Gospel Sermons" on the part of his hearers, and our readers need hardly be told he was intensely interested in the spreading of the 福音 among the Chinese.

\* \* \*

WE trust that Mr. Darwent's advocacy of missionary effort will bear fruit in leading many foreign residents to look into and sympathize with the work of the missionary. Such a desire and such knowledge will be good for the new-comer, who so readily takes on the color and sentiments of his environment. Union Churches, Christian Endeavor Societies, Young Men's Christian Associations, Seamen's Missions, and

such like undertakings in the outports ought to bring the missionary and Christian business man into kindly helpful touch. And we trust that in the interior opportunities will be afforded by our readers of interesting the growing band of non-missionary foreign residents in their methods of work. How rapidly foreign residents in the interior are increasing was indicated by the fact recently mentioned in the *N.-C. Daily News* that there are now twenty-six foreigners resident in the Wei-hui-fu district, Honan, in connection with the Peking Syndicate.

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MISSIONARIES are always grateful for words of commendation spoken by business men and diplomats. The British Minister in Peking and J. L. Scott, Esq., of Shanghai, have recently given utterance to opinions regarding us that should have great weight. From a business point of view, missionaries are a success, and this ought to be apparent even to those who spiritually are as blind as bats and who cannot appreciate the real good we are doing. In an article on "Missionaries" which appeared recently in the best English newspaper in the Far East, the writer seems to think that interest in Missions at home is on the wane and that people are beginning to distrust the missionaries themselves. He even quotes an old "grind" about Missionaries and Consuls that has become so obsolete as to be disagreeably odoriferous.

It was wholly unnecessary for this same writer to mention the fact that he had not been out long.

\* \* \*

APROPOS, we clip the following from a paper just received from home :—

"The war will bring into prominence distinguished Japanese in whom we of the Reformed Church have reason to be especially interested. For example: Baron Komura, the Mikado's Minister of Foreign Affairs, who negotiated with China in the events leading to the war of 1894-95 and recently with Baron De Rosen, the Czar's envoy, was for three years under the instruction of Dr. W. E. Griffis, and his portrait may be seen on page 130 of "Verbeck of Japan," where he sits immediately on the right of his teacher. Baron Hayashi, Japanese Minister at London, was for several years in the household of Dr. T. C. Hepburn. Many of Verbeck's pupils are to-day high in office, champions of the noblest principles of civilization."

Among the New Year honors conferred by Lord Curzon, the Viceroy of India, was that of the "Kaiser-i-Hind silver medal on Rev. W. I. Chamberlain, Ph.D., of the American Arcot Mission, Vellore." The Kaiser-i-Hind (Emperor of India) is an honor that the Governor of India confers on persons who have rendered some special service to the State and which is recognized by giving a gold or silver medal. Dr. Hume, of the Mahratta Mission, received a gold medal two years ago for his service in connection with the famine. Dr. Hume and Dr. Chamberlain are believed to be the only Americans

who have had these honors conferred upon them.

Among the many congratulatory telegrams and letters received by Dr. Chamberlain was the following from Lord Ampthill, Governor of Madras Presidency :—

GOVERNMENT HOUSE,  
MADRAS, January 1st, 1904.

MY DEAR SIR: Please accept my sincere congratulations on the distinction which His Excellency, the Viceroy, has conferred on you. I am aware that honorary distinction is not sought after by men of your vocation, but, as it is only in such ways that the Government can show their appreciation of good work for the welfare of the people, I asked the Viceroy to confer the Kaiser-i-Hind medal on you.

American missionaries have done much for the spiritual, mental and physical welfare of the masses of Southern India, and I hope that the distinction which has been awarded to you will, at any rate, be a sign to our generous kinsmen in the United States who support the missions that the Madras government are grateful for the voluntary and disinterested co-operation. Wishing you a happy New Year, I am, yours faithfully,

AMPTHILL.

\* \* \*

A CO-WORKER sends us the following stimulating message, which we heartily endorse and pass on to our readers :—

There is an ancient Christian exhortation coming down to us from the days of the Catacombs, which can never be too frequently sounded in the ears of missionaries of all denominations and departments: "Lift up your hearts." It was followed by the response: "We lift them up unto the Lord." We need to hear such a call and to respond to it every day. The task of the three thousand mis-

sionary workers in China and Chinese regions is happily being carried on without personal persecution. But it is possible for the solitude in which some live, and the round of duties falling to the lot of others, to overarch the soul until the worker loses the grand, broad light of heaven. He has his lamp and worships by its light rather than by the light of God's own sunshine. He rises in the morning to his daily duty ; but not always to his daily privilege of letting his soul expand in the infinite glow of the heavenlies. The presence that makes heaven does not always monopolise and fill his outlook. He seeks to be adequate for his daily round rather than to revel in the glowing fact of a God who is adequate to the utmost needs of this vast empire. He needs above all things to give his soul wings and to lift up his heart unto the Lord. The eagle wing is granted as he waits on the Lord for it. And with many of his

thoughts claiming their home in the Infinite, the strength to run without weariness, and to keep on walking without faintness follows. God could never be greater than He is at this moment. He could never be nearer to us than He is at this moment. And we only need a definite ardent adjustment of soul to be caught up into that realisation which ennobles all service and lends poetry and music to our every toil. The missionary is working for the Chinese, who are not always responsive and inspiring. He is working for a definite Mission or Committee or Board, which may lend a touch of home-feeling to his toil. But above all else, high above every other consideration, he is ministering to the King of glory, serving the Lord Christ. What possibilities of holy exhilaration are there in this great fact ! Wherefore again we would say to ourselves and our readers : "Lift up your hearts—unto the Lord."

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## Missionary News.

Attention is called to the fact that in the Receipt for a Cheap Blackboard, given in last month's RECORDER, the amount of shellac should have been given as 1/4th lb., instead of 1/4th oz.

On Sunday evening, March 13th, the Rev. J. Miller Graham, formerly of the Scotch Presbyterian Mission, Manchuria, was inducted as pastor of the Union Church, Tientsin. Thirty-five

years ago Union Church was organised by the missionaries—American and British—residents in Tientsin, and for the first twenty years of its history was the only English church in the settlement. The services have been conducted by the local missionaries, but during the past ten years the English-speaking community has grown rapidly and the need for a pastor has been increasingly felt. There is

wide scope in Tientsin for the energies of the new pastor, and high hopes are entertained that under Mr. Graham's pastoral charge Union Church will enter on a period of enlarged usefulness. The Rev. Dr. Ross, Mr. Graham's former colleague, officiated at the induction service. On the following Tuesday a social was held in the Gordon Hall to welcome the new pastor and Mrs. Graham. The proceedings, which were presided over by Dr. Stanley, were of the heartiest description, and the new pastorate has begun under very happy auspices.

### Opening of Medhurst College.

This new Anglo-Chinese College, in connection with the London Missionary Society, Shanghai, was formally opened on Saturday, 12th March.

For some little time educational work has been carried on under very cramped conditions by the London Mission at the premises in Shantung Road. But the magnificent work being done by the St. John's College, the Nanyang College, and similar institutions, has stimulated the oldest Protestant Society of North-China to launch out in the educational direction, and the new college, named after the founder of the mission at Shanghai, is the result. The college is a long two-storey building in a compound. On the ground floor are some half dozen bright and airy class rooms with a hall or chapel at the side. Above are corridors of sleeping rooms for the forty-six resident pupils who are to be accommodated as a beginning. There is also a cheerful little apartment which it is intended to furnish as a college

library. On the opposite side of the compound a residence has been provided for the Principal, the Rev. H. Ll. W. Bevan. Ample space is available for the extensions which it is confidently expected will be required before long.

After inspecting the buildings the guests on Saturday assembled in the hall, where Sir Pelham Warren (H. B. M.'s Consul-General), took the chair.

Addresses were delivered by the chairman, Dr. Timothy Richard, Mr. F. Anderson, Taotai Shēn Tun-ho, Dr. J. C. Ferguson, Dr. Edkins and Rev. S. P. Begg, of the London Mission in Calcutta.

### LONDON MISSION, KULANGSU, AMOY,

*To the Editor of*

*"THE CHINESE RECORDER."*

DEAR SIR : I am enclosing herewith a Statistical Table of the position of our London Mission in this district for the past year, which you may like to insert in a forthcoming number of the RECORDER. I have not gone to the trouble of adding a general statement, as the year now past has been uneventful. The general work of the Mission has gone on without serious interruptions. The net increase is higher than for some years, partly because of a larger number of baptisms, and also from a slight fall in the death rate, owing to less plague than in some previous years.

There has been a great increase in the amount of money subscribed for all purposes; no less than \$600.00 more than 1902. Indeed you will see that the total sum exceeds \$20,000.00, which is very large for a membership of all but 2,700 adults. Truly, the spirit of generosity among our

native Christians is most praiseworthy. Is it excelled in any other province of China? For it is the same in the other two Missions working with us in the southern part of Fukien—the English Presbyterians and the Reformed (Dutch) Mission of America tell the same tale. Would that the growth in grace and spirituality were commensurate with their growth in liberality!

With kind regards,

I am,

Yours faithfully,

FRANK P. JOSELAND,

*Secretary.*

TABLE OF STATISTICS OF THE LONDON MISSIONARY SOCIETY, AMOY, CHINA, FOR THE YEAR 1903.

I. Foreign Missionaries.

Clerical missionaries	...	5
Medical do. (one a lady doctor)	...	3
Wives of do. (one at home)	...	5
Unmarried lady do. (one at home)	...	4
	—	17

II. Native Agents.

Ordained native pastors	11
Unordained native Evangelists and preachers	65
School teachers (boys' schools)	49
Do. do. (girls' schools)	16
Bible women	15
	156

III. Churches, Members, Children, etc.

Separate church organizations	...	53
Do. out-stations	43	
Self-supporting churches (entirely)	...	28
Do. do. do. (partially)	...	25
Church members and communicants, adults	2,699	
Baptized children	1,289	
Enquirers and adherents	2,957	
Additions to membership during 1903	...	356
Actual number of baptisms (adults)	...	301
Do. do. (children)	197	

Deaths of members during the year ...	...	106
Net increase during 1903		199
Scholars in boys' schools		843
Do. in girls' do.		236
IV. Money collected by the Native Christians.		
For boys' and girls' schools	\$2,364.50	
" Pastors' and preachers' salaries	5,491.30	
" church expenses and new buildings, etc.	10,935.20	
" the native missionary work in Ting-chiu	789.90	
Towards the mission hospitals, about	...	550.10
		—
		\$20,132.00

Chinese Christians in Manchuria.

The following correspondence will be interesting to all missionaries and will evoke the sympathy and prayers of Christians generally. It is written by a missionary in Manchuria to the editor of the *Christian Intelligencer* and bears the date March 1st :

"I am vexed in one way to have to announce to you that we cannot manage the circulation of the *Chinese Christian Intelligencer* in this place any longer for the present. I was afraid it would come to that, and yet I really believe that the following proposal of our people will, in the providence of God, turn the seeming misfortune into blessing. . . . I cannot send you news on account of the risks of censorship. We are getting letters only intermittently by courier.

I am afraid it may be supposed that missionary work comes to a standstill here on account of the war. It cannot be too widely known that this is by no means so. Some forms of it of course do. But there is a deep work of the Spirit going on in

men's hearts. They are more than ever open to spiritual impression by reason of the fact that the usual worldly landmarks to which men hold are being swept away one after another in rapid succession; and so they are taught to look to a power above the world. I believe that the very Christ—the Messiah they are all half consciously yearning for—is to be born to the people out of this present travail. Pray for us!"

A translation, in part, of the following appears in the *Chinese Christian Intelligencer*. It is by the same writer and bears the same date :

You are probably aware that we have now 280 regular subscribers for the *T'ung W'en Pao* (*Christian Intelligencer*) at this station; but as the city has unfortunately become the base of Russian military operations in the war that has broken out, it is now impossible for the paper to reach us, much less to be circulated. The subscribers, however, have already paid their subscriptions up to the 100th issue, and some of them beyond. It became necessary, therefore, to make an arrangement with them to refund the value of the numbers still due.

Most of the subscribers are Christians, and they were in the city church last Sabbath for the observance of the Lord's Supper. At the close of the service the case was represented to them, whereupon it was at once suggested that this accident might rather be turned to the furtherance of the gospel if each subscriber would present the remaining numbers which he has paid for to a brother somewhere in the eighteen provinces not affected by the war. This proposal was at once unanimously and

heartily agreed to by all present; and it was further resolved that an arrangement be made locally whereby all non-Christian subscribers might be refunded in full, so that the whole of the 280 copies, which under ordinary circumstances would have come to this city, might be available for use in this way up to the 104th issue.

I have therefore to request you to take steps to carry this resolution of our people into effect by distributing weekly these remaining numbers as widely as possible through missionaries, with the request that they will present them to native friends who are not already subscribers, and that they will explain to them the circumstances under which they are sent.

Our people have this two-fold expectation in view :—

1. That the benefits which they have hitherto been receiving from the *T'ung W'en Pao* may be handed on to others; that its circulation may be greatly widened and its usefulness in the gospel thus extended, for we hope that the recipients of these few numbers will not only themselves become regular subscribers thereby, but enlist others perhaps even ten-fold.

2. That a praying circle may thus be formed throughout the empire, of Christians who will intercede, without ceasing, for their brethren in Manchuria during this time of travail.

No names are to be mentioned, but I am sure that it will be a real encouragement to the native donors if the recipients would take some means individually to acknowledge receipt, not so much as an assurance that their resolution is really being carried into effect, but that they may know the way in which they are being

upheld in the Communion of Saints.

We shall do our best to have such communications transmitted through "the sub-editors of the *Christian Intelligencer*, Newchwang."

Talking of "the Communion of Saints" our people have just been very much touched by receiving a warm invitation from a station 100 miles to the west of us, offering a harbour of refuge to any of our women and children who may be in difficulties. The invitation is to be considered *free* for three months at the expense of our brethren there.

### — Yale Foreign Missionary Society.

The following letter is published by request of the Secretary of the Hunan Missionary Union :—

To the Hunan Missionary Conference,

Chang-sha, China.

GENTLEMEN: We acknowledge with profound gratitude the invitation extended to our Society by your body through Mr. Thurston to unite in the work of missions in China with the Protestant organizations now in Hunan, and in accepting the offer made to us in so generous a spirit of Christian comity we realize with the honor conferred upon the Yale Foreign Missionary Society the grave responsibilities involved in the high calling thus set before us. The invitation has, moreover, to our minds a special significance as marking not only the ungrudging welcome of your own members to a new society but an evident desire to introduce in the newly begun work in your province the element of co-opera-

tion with which we cordially sympathise and agree.

In view of the fact that the purpose of the Yale Foreign Missionary Society appears to have been somewhat misunderstood through press reports in China it is proper here to advise you of the policy which, with God's blessing, we hope to pursue. While the Society cannot place in the field so large a number of men as has been rumored, it intends eventually to send out a sufficient body of well-equipped instructors to man any educational institution it may establish. It must also be definitely understood that the Society, though including officers of the University and of its several faculties among its most active and devoted members, is not formed or operated by Yale University as such, but is a voluntary association of its graduates. The aim of the Society is two-fold: To establish in our university an organization capable of enlisting in behalf of a Christian and philanthropic enterprise the loyal interest of its members and alumni; and, to direct this interest especially to the welfare of China. From this it follows that the Society must be without denominational bias, as our students here belong to all communions; it is also our supreme desire to only add a new force to those already laboring for the promotion of Christianity in China, not to conflict with agencies now at work, nor interfere with plans contemplated by others. It is a constructive not a destructive purpose that actuates us.

With these ideas in mind it has seemed reasonable from the outset of our undertaking to expect some success in devoting our endeavors chiefly to teaching.

A college community naturally understands and sympathises with the needs of another college and can supply its intellectual requirements. In establishing its institution of learning in China the intentions of this society are: (1). To furnish a company of missionaries who are strongly and sincerely Christian as well as men technically fitted for educational work. (2). To assist China in her great need by raising up through such an institution a body of native students acquainted with the truths and accepting the spirit of Christianity; by training these men as effectively as possible in scientific and advanced studies to become leaders in their own country; and by reproducing in the Far East the wholesome moral and social influences of an American college community. (3). To co-operate with the missionaries of other societies in unifying and making effective the Christian schools of the province, so that they may be of the highest service to the church and may become an object lesson to the government schools in the country. To outline such a scheme for higher education, although our ultimate "university" purpose is clear, does not imply the expectation of immediately accomplishing great things. We realize perfectly that it requires years to equip an educational establishment of this sort and to prepare its teachers, but for our own sakes—for the reflex influence of the work undertaken as a broadening and deepening factor in the university at home—and for the cause of Christ and civilization, we are determined to persevere.

It is our earnest hope that the missionary groups in Hunan, and others so far as possible,

will concur in this conception of the work we are asked to take up. We need their counsels and prayers, and we entreat also their patience in our inexperience and during the inoperative years when language-study and the slow work of foundation-building must be our main task.

We are,

Gentlemen,

Yours in Christian fellowship,

FREDK. WELLS WILLIAMS,  
HENRY P. WRIGHT,  
FRANK KNIGHT SANDERS,  
EDWARD B. REED,  
HARLAN P. BEACH,  
ARTHUR COLLINS WILLIAMS,  
L. S. WELCH,  
ANSON PHELPS STOKES, Jr.,

*Executive Committee of Yale Foreign Missionary Society.*

### Christian Endeavor Notes.

The British Christian Endeavor Year-book gives 423 societies enrolled in 1903. The societies in Great Britain now number 8,736.

American and French Endeavorers have felt their bonds of union strengthened by the visit to America of Rev. Henri Merle d'Aubigne, of Paris. Mr. d'Aubigne has been an earnest advocate of Christian Endeavor almost since its beginning in France. He reports fourteen or fifteen societies in the Paris Union.

The popularity of the Correspondence School in Christian Endeavor methods is proved by the decision of the Executive Committee of the Brazilian National Union to establish a similar school, using the same lessons, to be conducted in Portu-

gues. Christian Endeavor societies in Brazil have increased from fifteen to thirty-two since the organization of the national union in 1902.

Christian Endeavor workers of twenty States, from Maine to California, met in Philadelphia the first three days of December, 1903, for the first National

Christian Endeavor Institute. In practical value and far-reaching influence it was probably the equal of any of the great International Conventions, for the attendance was limited to workers alone, and workers of wide and varied experience. The plan has promise of very great benefit to the future of Christian Endeavor.

## Missionary Journal.

### BIRTHS.

AT Heng-chow, Hunan, January 17th, the wife of Rev. GEO. GELWICKS, A. P. M., of a son (Paul Clinton).  
AT Ping-liang, January 25th, the wife of Mr. D. TÖRNVALL, of a daughter.  
AT Shanghai, March 18th, the wife of Dr. W. H. JEFFERYS, A. C. M., of a daughter.

### MARRIAGES.

AT Newchwang, February 15th, Rev. WILLIAM MACNAUGHTON, M.A., U. F. C. M., Liao-yang, and ISABEL M. PHILIP, B.A., I. P. M., Moukden.  
AT Chefoo, February 27th, Mr. T. G. WILLETT and Miss F. CAMPBELL, both of C. I. M.

### DEATHS.

AT Burlington, Ontario, Canada, February 24th, Rev. VIRGIL CHITTENDEN HART, D.D., founder and for many years Superintendent of the Central China Mission, M.E. Church.  
AT Tientsin, March 7th, MARY PORTER, daughter of Mr. and Mrs. J. H. McCANN, A. B. C. F. M., aged one year and four months.  
AT Shanghai, March 11th, JULIA WHALEY, daughter of Mr. and Mrs. F. S. BROCKMAN, Y. M. C. A., aged one and one-half years.  
AT Shanghai, March 30th, Mrs. DALZIEL, wife of the late Rev. James Dalziel, of American Bible Society and Missionary Home.

### ARRIVALS.

#### AT SHANGHAI:—

March 6th, Dr. and Mr. J. A. ANDERSON and 3 children (returning), Misses P. A. BARCLAY, E. H. MORTON, A. G. LEITH, A. E. ELDRIDGE, from England, Misses M. J. RAMSTON

(returning), G. C. WETTERSTRAND, from Sweden, all for C. I. M.

March 8th, Rev. and Mrs. R. A. MITCHELL, and child, C. P. M., Honan (returning); Rev. BROWNELL GAGE and wife, Yale Mission, for Chang-sha, Hunan.

March 13th, Miss H. A. HAGSTEN, from America, C. I. M.; Miss JENNIE ADAMS, M. E. M., Foochow (returning).

March 22nd, Misses K. KAHLHÖFER, A. HOFFMANN, and R. STUCKL, from Germany, for C. I. M.

### DEPARTURES.

#### FROM SHANGHAI:—

March 7th, Miss E. EMERSON, S. P. M., Hangchow, for U. S. A.

March 8th, Rev. and Mrs. C. J. F. SYMONS and Miss L. H. BARNES, C. M. S.; Rev. and Mrs. J. STOBIE, U. F. C. S., for England.

March 12th, Mrs. H. W. FROST, Mr. and Mrs. F. H. NEALE and 2 children, Mr. and Mrs. A. BLAND, Mrs. A. WRIGHT and 3 children, Mr. H. WUPPERFELD, Mr. and Mrs. A. LANGMAN and 4 children, all of C. I. M., for England; Rev. G. L. PULLAN, wife and 4 children, W. M. S., Teh-nigan, for England.

March 13th, Rev. J. LAUGHLIN, A. P. M.; Mrs. R. C. BEEBE and 3 children, M. E. M., for U. S. A.

March 18th, Dr. W. WILSON, Secretary Friends' Mission, and A. J. CROSSFIELD, and M. N. FOX, delegation, returning to England.

March 23rd, Rev. F. OHLINGER, wife and child, M. E. M., Foochow, for U. S. A.

March 26th, Rev. J. H. JUDSON, wife and 3 children, A. P. M., Hangchow, for U. S. A.



MONUMENT AT FEN-CHOW-FU, SHANSI, TO THE MISSIONARIES OF  
THE AMERICAN BOARD WHO LOST THEIR LIVES IN 1900.

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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## The Term Question.

*A Plea for Comprehension.*

BY REV. G. G. WARREN.

THERE are certain positions taken up by earlier combatants in the great controversy on Terms that are clearly indefensible. There is now a general consensus of opinion on certain questions that were once hotly disputed. It seems worth while therefore to rail off these parts of the battlefield in the hope that the strife may the sooner cease. I should like to call attention to three or four things about which discussion need not be controversial. I should like also to make an appeal not so much to those who are on the other side, as to those whose terminology is what I have always been accustomed to.

1. Notwithstanding a recent letter in the RECORDER, I venture to name as the first matter that might be ruled out of the discussion such prophecies as were formerly made by both sides, that the term used by the other side was so "inextricably mixed up in the idolatrous nature-cult that it is impossible to build a stable church or a sound theology with that word as a foundation." The Boxer troubles have put all that sort of talk out of date. If those who accepted martyrdom had used one set of terms and those who recanted had used another, then the Term Controversy would have been settled in accordance with the prophets who happened to be right. Though the troubles did not settle the matter in that way, they surely have settled the question as to whether Christians who call God "Shang-Ti," are stable or not. As to "sound theology" the phrase

has rather a smack of Sydney Smith's capital definition of "orthodoxy," i. e., "my doxy"; "sound theology" is of course "my theology"; still a man who would describe Dr. Faber's theology as unsound, because he used "Shang Ti," or Dr. Nevius's, because he used "Sheng," might just as well go on to say that he would "decline all controversy as not likely to do any good!"

2. 上帝 *is not a translation of God.* There still is some amount of controversy as to the propriety of using "Shang Ti" for the name of God; but there is none as to whether it is a *translation* of the word. We are all agreed that the phrase consists of two words, one of which is a noun and the other an adjective limiting the application of the noun. We may all together take a step further than that; the noun "Ti," without the limiting adjective, is applied to persons who are not divine. Surely nobody objects to the Chinese calling their Emperor "Huang Ti," nobody forbids the use of the term to Christians as we should certainly forbid the use of any word that even implied the Emperor was divine. We should utterly ban the use of "Almighty" of any earthly sovereign. The fact that no church has ever desired its members not to use the "Ti" for the Emperor, shows that no church has regarded "Ti" as necessarily implying divinity.

3. A third thing on which we are all agreed is that the Chinese being idolaters have wrong notions about God and things divine. Now *wrong notions always need wrongly used words to express them.* We deny the right of the word "God" to a plural form, or to a Chinese equivalent, i.e., to qualification by any other numeral adjective than "one." To us the word is emphatically a singular noun; its plural is an abuse of the word brought about by an abuse of the idea. From this it follows that Chinese usage of words by which the notion of "gods many" is expressed is like the English usage—logically wrong even if it is grammatically right. When my friend asks me "Which of the half dozen or more Shangtis is supposed to represent the true God?" the correct answer is the same as when he in his turn is asked "which of the ten thousand (more or less) Shengs is the true one"? "Not one of them."

It seems to me that the real vortex of the controversy is not concerned with the use or non-use of "Shang Ti." The thing which keeps the Term Controversy in existence is the use of the word "Sheng" by one party to represent "Spirit."

It is on this, the crucial question, that I venture to add a fourth statement that seems to me incontrovertible. *There is a wide borderland in which the terms "God" and "Spirit" overlap.* In Christianity this statement is abundantly proved by our Lord's word : "God is Spirit ;" and also by the scriptural usage of "Holy Spirit" to designate the Third Person in the Trinity. Anything done by the Holy Spirit, is "divine ;" anything connected with God, is "spiritual." Any reader can satisfy himself with but little trouble that there are numbers of passages, even in the works of careful writers who weigh their words, in which either of these words might be substituted for the other without any perceptible change in the meaning of the passage.

If this is true about Christian writings how much more does it hold good for Chinese writings? When we think how the genius of the Chinese language—both written and spoken—seems to be wholly on the side of obliterating shades of difference between synonyms; when we consider that there is an almost complete absence of that clearness which is inseparable from truth in Chinese ideas of things divine and spiritual, we must not expect to find any word fitted to express "God" that is not also fitted to express Christian thoughts on "Spirit," or *vice versa*.

Yet there are a few questions that seem to me to test the correct use of "Sheng." (Let me here say that I am a member of a Mission which uses only "Shang Ti" versions of the Scriptures and other devotional literature, and that as far as I am personally concerned I have never felt any more reason for not calling God "Shang Ti" than I have for not calling Him the "Supreme Ruler.") There are certain things that compel me to think that "Sheng" means "God" rather than "Spirit" when the two ideas draw apart from each other.

First, what is the English for 雷神? Would any body free from the bias of pre-conceptions on this controversy ever think of saying it was "thunder spirit?" Next, am I right or wrong in saying, when preaching in the street chapel, or when praying in the worship chapel, that "Shang Ti" is 獨一無二的神? Of course God is not "the one and only Spirit." Would any of my brethren who use "Shang Ti" and who take their share in the daily preaching in the street chapel like to say to the heathen that the words 千神萬神 are not incorrect? There are thousands and ten thousands of "spirits." Lastly,

what explanation would be given to any one who asked the meaning of “假神?” A “false spirit” is a being which is truly a spirit but which acts or tells a falsehood; a “false god”—at least, so say those who agree with St. Paul—is a demon (I Cor. x. 20), but it is not a god (Gal. iv. 5). Which of these two explanations would any missionary give to a heathen enquirer?\*

Whether, however, others come to the conclusion to which I have been driven in “Sheng” or not, I venture to make one appeal. The very same kind of test which seems to me to have put out of court all statements that Christians cannot have a “sound theology” if they speak of God as “Shang Ti,” equally puts out of court all statements that Christians cannot have clear views of the Holy Spirit if they call Him “Ling.” If it were possible to have a dozen *well trained preachers*, half of whom used “Sheng” for “Spirit” and half of whom used “Ling” closely examined as to their views on the Holy Spirit and spiritual matters, does anybody think that the result would show any difference whatever in their knowledge that would clearly be attributable to the particular term used? For my part I feel as certain that our Chinese brethren can be taught clear ideas as to “Spirit” by using either “Sheng” or “Ling” as I do, that without such teaching neither word will give them clear ideas. But it is incumbent on all of us who feel that way to use “Ling” for “Spirit.” It is quite impossible for our brethren who use “Sheng” to represent “God” to use it also for “Spirit;” it is not impossible for us who use “Shang Ti” for “God” to use “Ling” for “Spirit?” I appeal, therefore, for union in the nomenclature of “Spirit.” I acknowledge I do not altogether like “Ling.” It does well as an adjective or adverb, it sounds to my ears somewhat uncouth as a noun. And yet one of the most unsatisfactory of arguments is that based on feelings of this sort. Who is there that cannot recall many instances of phraseology that when first heard seemed out of the question because of their roughness, but usage has rubbed and polished them down till now they slip

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\* I venture to say that a study of Dr. Mateer's very careful and large collations of passages from Chinese writers containing the word 神 will lead others to the conclusion that they led me to, viz., that in perhaps a majority of passages the English rendering might be either “god” or “spirit;” in a minority “god” rather than “spirit.” I failed to find one where it would be clear that “spirit” only and not “god” would furnish the correct term. (Of course, I include the adjectival or adverbial form of the word under the noun.)

off the lips as smoothly as possible. For the help it will give in the settlement of the Term Question it would be worth while putting ourselves to much more trouble than is involved in the substitution of "Ling" for "Sheng."

There is one more fact that seems to me worth noting: Japan uses "Sheng" for "God" and "Ling" for "Spirit." No one can doubt that Japan is going to influence China more and more; and Japanese terminology will bulk largely amongst the influencing factors. The weight of Japanese influence on the Term Question will be one that must be reckoned with.

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## Father Nicolai and the Holy Church.

BY K. ISHIKAWA, in the *Fukuin Shimpō*.

FATHER NICOLAI first came to Japan as a missionary in 1861, or the first year of Bunkyu, sixth month, before the writer was born. He was then twenty-four years old. From that time to this, almost fifty years, he has had but a single purpose—evangelization—and his labors have resulted in the establishment of the *Sei Kyōkōwai* (Holy Church).

Few of us to-day can realize the difficulties of his environment during this half-century, the suspicion and hatred of which he has been the object. But he himself does not seem to think that his difficulties have been great or unusual. He seems to think it a matter of course that those who propagate the Christian religion should encounter the opposition of men.

He began his work in Hakodate about the time of the Restoration (1867-8). At that time Hakodate was the rendezvous of the defeated adherents of the Tokugawa and other malcontents from the provinces. Many of them sought the acquaintance of Father Nicolai. On this account the leaders of the victorious Sat-Chō party came to regard him with suspicion as a Russian spy, and all who associated with him were looked upon as friends of the lost cause of the Tokugawa and enemies of the existing government. This foolish suspicion against Nicolai is not entertained by any to-day, but until a few years ago it was widely held.

And again, on account of the transactions with the Russian government *re* the Kurile Islands and other matters, Russia came to be regarded by the Japanese as an unfriendly country; and as the name of Father Nicolai was better known than

even those of the Russian Minister and Consuls, whenever the word "Russia" was named, Bishop Nicolai was thought of, and since the people hated Russia, they came to hate the name of Nicolai.

Such was the evil condition of Japanese society in which he had to do his work as a missionary, a very different condition from that which met the missionaries from England, America, France and Germany, who had in their favor the incoming tide of Western civilization.

But his greatest difficulties were not those from without, but internal. It has been a common opinion that the Russian church bore the expenses of this mission—a very great mistake. There is no special fund in the Russian church for foreign missions. There is a small Foreign Mission Society, but its object is evangelization in Siberia and other frontier regions of Russia. It does not lay stress on foreign missions proper. Its contributions to the Japan Mission from the first year of Meiji (1868) have been very meagre, and even to-day there is no increase in the appropriations. Hence, since nothing could be accomplished with the meagre grant from the Mission Society, Bishop Nicolai has, with great difficulty, procured funds from individuals from year to year. These individual contributions have come mainly from priests in Russia, rarely from nobles and rich merchants. And since these gifts were insufficient, he has used the whole of his episcopal salary for the work.

The expenses of the Mission in all its departments, including schools, printing, buildings, repairs, etc., do not exceed Yen 72,000 or 73,000 (\$36,000). The difficulty of maintaining such a mission on so small a sum is truly great.

And what of the organization which is carried on at such small cost? The number of churches whose pastors and evangelists are supported by the Mission is over 200. Those churches are able to bear, as a rule, only their incidental expenses; there being scarcely any self-supporting churches. The salaries of pastors and evangelists are all paid from the treasury of the Central Church in Tokyo. This fact is greatly to the shame and grief of the members of the *Sei Kyōkwai*.

At present the membership of the *Nihon Sei Kyōkwai* totals 27,966. There are forty pastors (priests), 140 evangelists, about thirteen editors and translators, seven or eight professors in a theological school, twelve or thirteen teachers in a girls'

school, seventy-eight theological students, sixteen students in a training school for evangelists, and eighty-three students in a woman's theological school. Besides these, there is a large number of teachers of singing and ten or more priests employed in various ways. The students of the theological schools, girls' school, etc., are nearly all boarding pupils, whose expenses are borne by the church, about one-third of the Mission funds going for school expenses.

There are also periodicals of three kinds maintained at no small expense; and every year large expense is incurred in the publication of translations and new books. It is plain, therefore, that, after all these expenses have been met, the amount remaining for direct evangelistic work is not great.

The man who labors as an evangelist in the *Sei Kyōkwai* has need of great patience and steadfastness; none but those who voluntarily and gladly choose a lifelong fight with poverty could remain in the service a single day. The evangelists of the *Sei Kyōkwai*, as a rule, live on about one-half the salary received by evangelists in the various Protestant denominations. Nevertheless, for the sake of the Way, they are joyfully maintaining the fight with poverty as they go on preaching. Not being an evangelist himself, the writer can make this statement without reserve.

Father Nicolai sympathizes profoundly with the evangelists in their hard life and grants all the aid in his power, at the same time earnestly urging upon the churches the importance of helping their evangelists and pastors. And these nearly 200 pastors and evangelists who preach the gospel while enduring hardness have a worthy example in the Bishop himself. Being, of course, unmarried, he has no house of his own. This man, who in Russia would be fit for a Minister of State, has not only no home of his own, he has no property, hardly anything at all. In a corner of the Cathedral at Surugadai, a room of eight mats (twelve feet square) serves as office, bedroom and dining room. The furniture consists of a table, a bed, two chairs, a small bureau, book-shelf and book rack. There is not a single article of ornament. He has also a small reception room, where he receives everyone, student or Minister of State alike. As for clothes, he has one or two suits for special occasions and two or three ordinary suits for summer and winter. Bishop though he is, he has a scantier wardrobe than some of us. In his room no clock is seen. The plain silver watch he carries was given

him by relatives. He has no finger rings or other such ornaments, of course. His best pair of spectacles is framed in silver. I have friends, evangelists, who have finer watches and spectacles than the Bishop.

As to daily habits. He rises at six a.m. and breakfasts at half-past six on a bit of bread and a cup of tea. Butter and the like he does not use at all. At half-past seven, the year round, he goes to his translation. The New Testament, Prayer-books and other important literature used in the *Sei Kyōkwai* were all prepared by the Bishop and his helpers. He works till noon, with an intermission of ten minutes. At noon he takes luncheon, consisting of two or three very plain articles. He then takes a siesta till about two p.m. From two p.m. he transacts business with his secretaries and managers for several hours. From six to nine p.m. he works as in the forenoon. As he takes no evening meal, he has really but one meal a day. [The light breakfast above mentioned not counting as a meal, apparently, in the mind of the writer.—Tr.]

During this period (evening?) he writes with his own hand his letters to learned men in Europe and America, to the Russian church, etc., not troubling his secretaries with such work. He only employs a secretary for correspondence when writing a Japanese letter. All other letters and his accounts he writes with his own hand.

In our church there is but one missionary, Bishop Nicolai. There have come two others who are called missionaries, but they are priests for the Legation and have no connection with the church (*Sei Kyōkwai*).

The whole business of the church is in the hands of this one man, Father Nicolai, with his sixty-eight or sixty-nine years. On this account he never takes a summer vacation. We usually go away for a month in summer, but he remains summer and winter working away in the little room described above. Here he works without relaxation the year through. In my opinion Father Nicolai does more work than the eight Ministers of State in Japan put together.

And in the midst of all this labor he reads the *Japan Times*, the *Jiji Shimpō*, daily papers of Russia, five or six theological magazines and recent publications in English, German and Russian, so that he is thoroughly informed in the affairs of the world and in the theological developments of

the West. He also reads Uchimura Kanzo's "Bible Study" (a Japanese periodical) and always marks with a blue pencil his criticisms. He reads also the writings of distinguished Japanese like Shimada Saburo and the late Mr. Fukuzawa. Being thoroughly conversant with the Japanese written language he can, of course, read such works in the original.

Father Nicolai is the only missionary in the *Sei Kyōkwai*, but, as a religionist, he is a pattern in his life of self-conquest, self-control and unresting industry. We may be ever so poor, but we cannot be poorer than Father Nicolai. We may be ever so diligent in labor, but we cannot excel him in the amount of work done. He is now nearly seventy years old. The writer is only twenty-nine, but in physical energy he cannot compare with the Bishop.

If there were ten missionaries in the Protestant churches who would put forth half the energy exerted by Father Nicolai, I believe the power of those churches would be increased ten-fold. Whenever I compare the hundreds of missionaries with their wives and children enjoying their vacations at the summer resorts with Bishop Nicolai in his little room at Surugadai, dripping with perspiration as he toils on at his work, strange feelings arise.

The existence of the *Sei Kyōkwai* of to-day is due to the labors of Father Nicolai. The policy of his Mission is to evangelize Japan through Japanese alone. No effort is made to introduce foreign customs into Japan, apart from the customs inherent in universal Christianity. The aim is to establish a truly Japanese church.

In methods no attempt is made at external show. The one method of the *Sei Kyōkwai* is a method of the utmost quiet and mental concentration, viz., expounder and hearers sitting together in a quiet room, tasting the gospel. Instead of noisy "lecture-meetings," like the blare of trumpets in the ears of hundreds of auditors, our method is to sit in the secret room urging sinners to repentance by the light of the gospel. The kingdom of Christ is not to be organized from students seeking novelty, nor from people who are amused with the striking terms of the so-called "New Theology," but it is to be made up of repentant and converted sinners.

(Translated by B. C. HAWORTH).

## The Wonderful Book.

BY REV. JOHN HEDLEY.

"Thy testimonies are wonderful." Psalm 119, 129.

THE Psalm which this evening provides us with a text is itself one of the most wonderful compositions in this wonderful Book. Framed as an acrostic, in twenty-two parts corresponding to the Hebrew alphabet, it contains in all 176 verses; every verse, save five, making direct reference to the sacred writings at that time reverenced as the Word of God. In the remaining 171 verses there are found no fewer than 177 references to the Scriptures, under the varying designations of Word, Law, Testimonies, Statutes, Commandments, Precepts, Judgments, Ways, Ordinances. It would no doubt be interesting to at least the younger portion of this congregation if I were to tell how many times these several terms are employed and which are the five verses which make no mention of the Scriptures, but I prefer that they should search out for themselves. It will be found a very interesting as well as a profitable occupation. But these facts, interesting though they may be, are really only externals. The 119th Psalm has deeper and stronger claims upon our attention than is afforded by mere arithmetical diversions. It is among the most fervent, the most devout, the most aspiring of the whole Psalter. While it may not possess the simple directness of the first, with its clear divisions of bad and good; the tender winsomeness of the twenty-third which we learn from our mothers as children and pray God we may not forget when dying; or the penitential humility of the fifty-first which, alas, we learn for ourselves when men, after we have gone with the giddy multitude to do evil, yet it has a beauty peculiarly its own, in that the burden of its cry is, the moral grandeur of the Bible, the place the Holy Scriptures should occupy in every well-ordered life. Are you a young man standing amid the manifold temptations of a gay city life and asking, "Wherewithal shall a young man cleanse his way?" The answer is here, "By taking heed thereto according to thy Word." Do you sometimes question the prudence of avowing your belief in your mother's Book, since your feet have wandered to the shores of China? Listen to the Psalmist: "I will speak of thy testimonies also before kings and will not be ashamed." Have you been passing

through the waters, and do you seek in vain a reason for your affliction ? Hearken to the Psalmist's testimony : "Before I was afflicted I went astray ; but now have I kept thy Word." "It is good for me that I have been afflicted, that I might learn thy statutes." Is it your ambition to share in the blessing of Solomon and rank among the great ones of the earth ? Let me read to you what this man said : "Oh how love I thy law ; it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me (the commandments, not the enemies). I have more understanding than all my teachers ; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." And to conclude (for we might in this way consume all our available time this evening), Do you crave that God Himself should come to you in all the beauty of forgiving love and all the majesty of saving grace ? Then let us read together the concluding verses of this Psalm : "Let thine hand help me ; for I have chosen thy precepts. I have longed for thy salvation, O Lord ; and thy law is my delight. Let my soul live, and it shall praise thee ; and let thy judgments help me. I have gone astray like a lost sheep ; seek thy servant ; for I do not forget thy commandments."

This is an auspicious day to all who love the Wonderful Book of God, and it will not, I trust, be unprofitable for us to think for a while upon those qualities which make the Bible, what it is, the most precious heritage of mankind.

i. "Thy testimonies are wonderful," *first*, when we consider them merely as Literature.

The world has many books, but only one Book. I know it has become of late the fashion to disparage the sacred volume, and while criticising its contents, to brush aside its claims. It was because of this spirit of growing indifference to the Bible that Mr. Gladstone was some years ago induced to write the articles which were afterwards published under the title of "The Impregnable Rock of Holy Scripture" and which he somewhat pathetically called "the testimony of an old man in the closing period of his life." Yet we have not got beyond the need of the Bible, nor have we yet, amid the making of books, stumbled upon one which makes the Bible superfluous, or even usurps its proud position of premier. The Bible is easily first. All others come behind, a great distance behind. And yet when you think of it, what is

there in the Bible to secure for it this supreme hold upon the affections of men? While the years come and go, and even the centuries are slipping past; while books by the hundreds and the thousands "have their day and cease to be"; while the advance of human knowledge in every department of life makes, as a local journalist recently affirmed, even such a work as the Encyclopædia Britannica to be out of date in twenty years; how is it that the Bible ever retains its place, meets men's needs as effectually as ever it did in the days of David, or Isaiah or Paul, and holds perhaps a more commanding grasp on the intellect of the world than it did in earlier times, when education was confined to the favoured few? Consider what it is in itself. Every schoolboy knows that it is divided into two great parts, and it needs not that I should dwell (as I should have to do were I addressing a Chinese audience) on what constitutes the difference between the Old Testament and the New Testament. But not every schoolboy can tell us how many books make up the Old Testament and how many the New, and if Barrie's "Little Minister" is to be believed, not every member of a congregation can tell where to find the Book of Ezra at a venture. Many years ago, when I was a young local preacher in England, I had a sermon that I dare not tell you how many times I preached it. The text was from the Book of Nehemiah, and I am afraid I must confess that I formed the habit of watching the efforts of the people to find the place when I announced the text. I once even saw another preacher give up the quest with a sort of sigh and set himself to listen rather than look any longer.

From one point of view, 'how unsystematic and fragmentary is the Bible, yet from another, it is matchless as a literary composition. You find what appear to be palpable contradictions and unnecessary repetitions within its covers. It gives two, and as some people say, differing accounts of Creation, and its unsympathetic critics do not hesitate to tell us that the Creation story is a myth, the record of the fall an allegory; and that the account of the dealings of God with Israel brings the Supreme Being down to the level of an oriental potentate. It is manifestly the product of many minds. The literary quality is as various as its writers. Ecclesiastes and Chronicles have a great gulf fixed between them; the one in the main a mere record of dates and names; the other the 'morbid outpourings of "a mind diseased;" while

there is a whole continent of difference between Ecclesiastes in the Old Testament, and the writings of John or Paul in the New, where you have first, the tender pensive musing of the Apostle of Love, and secondly, the incisive logic and the massive eloquence that was to be looked for in a disciple of Gamaliel. Literature in every form, narrative, as entrancing as the finest fiction ; history, as thrilling as the most thrilling pages of Gibbon or Macaulay ; poetry, whence the world's poets have kindled their light ; theology, which, while not systematised, has proved the foundations of the world's grandest thoughts ; ethics, which suit all time ; philosophy, to guide all lives ; all these are found in the Bible. Not so much a book, as a library, from which no man need turn away unsatisfied if he but seeks aright. Its authors include kings, priests, prophets, statesmen, lawyers, herdsmen, fishermen, tax-gatherers. It treats of events that took place at the beginning of time, is the only Book of origins we possess, and its last portion was written over 1,800 years ago. Yet a unity mid all this variety is discernible. There is a progress of thought no less than of action in the Book. "The one far-off Divine event to which the whole creation moves," is displayed in the Bible if nowhere else, and he who runs may read within its pages the gradually unfolding purpose of God which finds its culmination in the God-Man Christ Jesus. Can it be wondered at then that the Book arrests the attention of men, regarding it merely as literature ? Is it not the most wonderful piece of literature extant ? It may be replied that we have books of almost similar antiquity and approximate teaching in the classics of Confucius, the Zendavesta of Zoroaster, the books which tell us of the gentle Gautama, the Koran of Mahammed. It is not necessary to deprecate these books to exalt the Bible, but the most competent scholars tell us they belong to another class altogether. We are privileged to live in a land that boasts an ancient civilisation, based on an ancient literature, which, next to the Bible itself, has influenced perhaps the greatest number of men. But wonderful as are the Chinese classics (and some of us whose duty requires that we should study them have not yet got over our wonder at their contents)—and here the literature of the other ethnic religions may be jointly classed with them—they are to the Bible as is a candle to the sun. To quote from a living authority, or rather to paraphrase him, "The Chinese classics glorify a consecration of the past which is a deadly enemy of progress. The Zenda-

vesta aims at being a system of philosophy, and so can never be the medium of a popular religion. The Buddhist classics preach a religion of despair and have no power to fan a feeble pulse into life. While the Koran is retrogressive and partial, and tells us of an Allah, who is but a negation of other gods". But the Book looks to the future. It is the Book of hope, the classic of perfection, the joy of the illiterate as of the cultured. And even though its supernatural contents were less marvellous than they are, it would still have power to draw men to it for inspiration and illumination. The Bible "is a sun that never sets, and is never eclipsed ; a light that shines in all latitudes, and, like the natural sun, upon the evil and the good ; a central fire that kindles countless others, and yet is never diminished itself".

Consider, further, how the greatest masters in literature have always turned to the Bible for inspiration. We need not dwell upon the fact that every wise journalist and author who writes in the English language seeks to frame his style on the noble English of the Authorised Version. Let us think of the greatest names. Dante and Milton found the theme of their immortal works here. Shakespeare would be impoverished not a little were you to erase all direct and indirect Scriptural references from his works. John Ruskin has himself told us that for any virtue his writings possess he owes it to his mother's habit of compelling him to commit Scripture texts to memory every day. Tennyson's poems are said to contain at least 300 direct references to the Bible, while a niece of his, writing to the *Nineteenth Century* soon after his death, said : "No clergyman was ever a more earnest student of the Bible" and speaks of the reverential manner in which he would read from the prophecies of Isaiah. Sir Walter Scott said : "The more one reads the Bible the more he will learn." Robert Browning is the strong poet, the poet of faith and hope. He found his inspiration here. Thomas Carlyle, crusty misanthrope though he was, had the grace to acknowledge his indebtedness to the Book that made his father the man he was. While the Shakespeare of Germany, he whom our cousins call the immortal Goethe, has left us a message like this : "We really only learn from those books which we cannot criticise. The author of a book we could criticise would have to learn from us. That is the reason why the Bible will never lose its power, because, as long as the

world lasts, no one can stand up and say, I grasp it as a whole and understand all the parts of it. But we say humbly, as a whole it is worthy of respect, and in all its parts it is applicable . . . . I am convinced that the Bible will always be more beautiful the more it is understood ; the more, that is, we see and observe that every word which we take in a general sense and apply specially to ourselves had, under certain circumstances of time and place, a peculiar, special and directly individual reference." With which we may close our first point and repeat that we have in our Bible, 'The Wonderful Book.'

2. "Thy testimonies are wonderful", *secondly*, when we consider their powers of endurance and their adaptability to universal man. We have already spoken of the multitude of books that are pouring out from the press year by year. And if you will give yourself time to think of it, the interesting question is not where do they all come from, but where do they all go ? Who buys them up ? What percentage of the whole become classics in the language in which they first appear ? How many of them have the honour of being translated into other tongues, and gaining a popularity in their adopted countries equal to that gained in the land which witnessed their birth ? What is the average life of the average book ? What is the average life of the more than average book ? It is interesting to ask these questions. It would be instructive to have them all answered. Perhaps of man-made books John Bunyan's "Pilgrim's Progress" leads the way, whether regarded from the point of view of its circulation among English-speaking races, or the number of translations that have been made from it. We have it in Chinese, and a somewhat close study of it this winter has made me wonder whether I like it better in our terse, monosyllabic Chinese than in my mother tongue. I saw somewhere recently that of living authors, Count Tolstoy enjoys the enviable honour of having had the most numerous translations of his works made. Bunyan and Tolstoy : The Bedford Tinker and the Russian Count ; these lead the way. Yet the Pilgrim's Progress has only been translated into no more than about 100 languages and dialects, and Tolstoy's various works into no more than forty. And this must not be forgotten. Far as John Bunyan is from Count Tolstoy in lapse of years no less than in style of writing, the charm of their books for the multitude in each case lies in

their fidelity to the Word of God; their exposition of the wonderful testimonies of which we speak this evening.

Of recent years in England and America, perhaps, no books have sold like J. M. Barrie's or Ian Maclaren's stories of the Scottish peasantry, and Ralph Connor's tales of the Canadian settlers. I have no means of giving figures as to the two former, yet even if "The Little Minister" has reached five hundred thousand copies, and "Beside the Bonnie Brier Bush" 400,000, we should agree that they had touched high-water mark. I saw a few weeks ago a recent advertisement of Ralph Connor's books, from which I learned that "Black Rock" had reached its eighth edition, completing 16,000; "The Sky Pilot" (one of the finest tales I have ever read) its tenth edition, completing 20,000; and "The Man from Glengarry" its third edition, completing 20,000. These figures may be useful as affording means of comparison. What of the Bible? We celebrate to-day the centenary of the British and Foreign Bible Society, which came into existence on March 7th, 1804. In the 100 years of its history this Society alone has issued more than 180 million copies of the Scriptures, complete or in parts, in 370 different languages and dialects. At the present time it is promoting translations or revisions in over 100 languages. Over 800 colporteurs are engaged daily in selling the Book in almost every part of the globe. The China agency disposed last year of over a million copies. The Tientsin sub-agency, under our friend Mr. Drysdale, during the year ending November 30th, 1903, circulated over 225,000 copies. My colleague, Mr. Robinson, in this city superintended seven colporteurs, who sold 53,080 copies. And these figures represent the work of the one Society only. We have in our midst other two societies, those of America and Scotland, who have their tale to tell. And yet the sales go on increasing. Not only in this province, but in all the provinces. Not only in this land, but in all lands. Every day we live, every hour we breathe, is this Book being offered for sale, not for free distribution, except in special cases, and still the cry is More! More! A prominent New York bookseller recently declared, "You may talk about your multitudinous editions of popular novels, but the Bible leads them all, year in and year out. It is probably issued in more editions and got up in more styles and shapes than any other book in the world." We are told that "out of the myriads of new works poured forth

by the English press last year, hardly one in three reached a second edition. The average life of a newly-published book is not more than four or five years ; after that it is ‘dead,’ and it has no resurrection. Yet at the end of so many centuries the Bible to-day in our modern world is multiplied more abundantly, and is read more widely and is prevailing more mightily than ever.”

But think of another fact. What book has met such fierce treatment from its enemies as this Book ? And yet it lives. Chin Shih Huang Ti, a famous (or shall we call him an infamous ?) Emperor of China, is remembered in this country for two things. He built the Great Wall, on which from my country home I can look every day. He burned up as many copies of the classics as he could lay hands on ; this being the last foul act of a long-continued struggle between himself and the literati of that day. The man was a fool to think of such a dastardly action, but he was the only Chinese Emperor who attempted a general extermination of the classics. Other slight persecutions there have been, but nothing compared to his attempt. His successors have been fools of other kinds. Think of what our Bible has endured. The fires of persecution kindled by the Roman Emperor Diocletian ; the dark page in English History when her misguided rulers sought to stamp out the pure religion of Jesus ; the expulsion of the missionaries from Madagascar, coupled with the injunctions to commit to the flames the hated Christian Book ; the recent fanatical attempt in this country, when not only the Christians, but the Christian’s Scriptures were cast into the fires or torn into shreds with the sword,—these are only specimens of the endeavours made to bring its rule to an end. And yet it lives. You may hound the Christian to his death, and when the Boxers have finished with him, the critics may take up the pen, which we are told “is mightier than the sword” and may show defects in his character and stains upon his life. But his Book still lives. Don’t forget that. You cannot kill the Book which has helped to change his life, and when the storm is over, both of fanatical Boxer and funny writer, this glorious chart of the Christian’s liberty rises from the grave, like Him of whom it tells us, with yet more glorious power and beauty. Have you read of how, when the L. M. S. missionaries had to leave Madagascar in 1836, they buried seventy copies of the Scriptures in the ground, making known the hiding

place to some of the Malagasy Christians, of whom there were only about 1,000, but 200 of whom had openly professed Christianity? And do you know that when the Queen Ranavalona died in 1861 and the long persecution of twenty-five years was at an end there were still copies of the Scriptures in the land and the little band of Christians had grown to 5,000? May I read to you a recent testimony from Manchuria? The Rev. A. R. Crawford, of Kirin, wrote to the Bible Society: "While our stocks of Scriptures were destroyed everywhere by the Boxers, the terrible experiences endured by the Christians have only increased their love for the sacred Book. At the little town of Kuan-kai, where lives a small Christian community, I recently found one of the families still using the Testament and hymn-books which they had buried when they fled into the mountains. The father told me how he had enjoined on all the children to note carefully the spot, for should the parents be killed (as they feared was probable) the children would have this only chance of maintaining their knowledge of the true God."

I know that reports of religious and philanthropic societies are not as a rule popular reading, but I took the trouble to look up the report of the China agency of British and Foreign Bible Society for the work of the year 1901. What did I find? This, that in Manchuria, Chihli and Shantung there were sold—not given away, mind you—from dépôts alone (by dépôts are meant for the most part missionary stations both in the ports and in the country) 2,196 Bibles and 5,092 Testaments. Well, you say, what does that prove? Simply this, that in the year following the wholesale destruction of the Scriptures by the Boxers, and in the provinces where the persecution had been most severe, to which the foreign missionaries had then returned, the native Christians gladly purchased new copies to replace those they had lost. I had myself the joyful experience of selling more Bibles, Testaments and hymn-books to our Christians that year than I have done either before or since. No, my friends, the Bible has come to stay. Fires cannot burn it. Floods cannot quench it. The fury of its foes, the carping of its critics spend themselves in their futile attempts to make an end of it. The storm passes. The Book remains. The joy of the redeemed, even though they are imperfect. The wonder of the world. The everlasting Word of the Everlasting God.

"Captains and conquerors leave a little dust,  
And kings a dubious legend of their reign,  
The swords of Cæsar, they are less than rust,  
The Bible doth remain."

3. "Thy testimonies are wonderful," *thirdly*, when we consider the Message they bring to us. Books are of two kinds: those for edification, those for amusement. The latter class need not be considered just now, though that is not by any means to suggest that books that minister to the lighter hours of life should be discarded, so long as their humour is clean and healthy. I have yet to learn that the God-given faculty of humour is to be despised, or that the solemn visage and the sanctimonious fear of laughter are the best type of piety. But we need to be edified in the best sense of that much abused word, and the man who spends more time over *Punch's* weekly drolleries and Jacobs' "Many Cargoes" (good as they are in their places) than over his Ruskin, his Browning or his Bible, is simply starving his soul and limiting his capacities. I shall never forget my first introduction to John Ruskin, many years ago in a quiet colliery village in Northumberland; when I stumbled upon "Sesame and Lilies." It was as if the sun had suddenly struck through heavy clouds and all the birds at one moment began to sing, and I have scarcely yet forgiven the Boxers for burning up my Ruskin, for I have not so far been able to replace him. "Will you go and gossip with your housemaid, or your stable-boy, when you may talk with kings and queens?" asks John Ruskin; and so we say: "Who would prefer a chat with his mafoo on the merits of 'Cym' or the breakdown of 'Sycee,' before a talk with, say, for illustration, the Prime Minister of England or the President of the United States?" I am fond of horses myself, but I pity the young man whose tastes would lead him in that way. In the beautiful book just mentioned, Ruskin speaks of two classes of books—what he calls the books of an hour, and the books for all time. God's wonderful Book is *the* Book for all time, and the greatest part of its power lies in this, that it has a message for every one of us. The Bible *finds* us, not merely that we find in it that which we most need but do not always seek, but that it finds us, holds us in such a way, that once found, we never again willingly consent to be "in wandering mazes lost." What, then, briefly, is the message of the Bible? To tell it properly would need a Methusalah's age and an archangel's eloquence, but let me give you three thoughts.

1st. It is a message of *reproach* and *warning*. It "nothing exaggerates, nor aught sets down in malice," but no man can read it through, or even read certain parts of it, without discovering that it accuses him of ingratitude, of indifference to his own best interests, of neglect of the highest he has known, of rebellion to the God who hath made us and fashioned us; in a word, to be boldly old-fashioned, the Bible tells us we are sinners, rebels to the King of kings, unfilial to our Heavenly Father. "All we like sheep have gone astray, we have turned every one to his own way." "There is none righteous, no, not one." The Bible speaks in unmistakable accents on this topic. To empurpled king and shivering beggar; to stately dame and painted harlot; to the bustling West and the dreaming East; to the millions of London, New York and Paris; to the hundreds of millions of the Celestial Empire, the land of the Rising Sun, and the land of the Morning Calm; to every child of Adam, without respect of colour, of age, of sex, or of country, this Wonderful Book comes, telling its tale of human sin and woe, and says: "Thou art the man." "Be sure your sin will find you out." "If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

2ndly. But this is not all. The Wonderful Book brings us a message of *comfort*. "Comfort ye, comfort ye my people, saith your God." A religious weekly recently told us that the need of the modern pulpit is sympathy, and the need of the modern pew is comfort. The writer did not mean cushioned seats and carpeted floors, but said that men, who have to face such keen competition in business during the week, and women, who have the cares of households upon them, go to church on Sundays for comfort and cheer. I wish I could believe that. For people usually get what they go for; they find what they seek. And the preacher is culpable who stands up in God's name and does not say something to ease the burden that presses wearily upon His saints. But whether the preacher lives up to his privileges or not, the Book never disappoints you. What has it not meant of comfort to the world's saints, known and unknown, since the days of David? Eternity alone will reveal that. Let your mind travel back to the home-land. Have you never seen your own father or mother turn in their need to this Book, and then rise from its perusal with fresh heart of grace? Have you never known

a man stricken to the earth with the sense of his sins, and rise up when someone whispered in his ear, "Thy sins are forgiven thee; go in peace and sin no more"? And, behold, there was a new light on his face, and he was a new man. Are there no memories of "Moments on the Mount" or "Searchings in the Silence" for yourself? Do you remember gifted, sinning Robbie Burns' picture of the "Cottar's Saturday Night"; the family priest, the open Book, the reverent worship, and do you remember that

"From scenes like this does Scotia's glory rise  
That makes her loved at home, revered abroad."

Do you remember Sir Walter Scott, that prince of story-tellers, when he lay dying, asking his son-in-law to read to him? "What book shall I read from," asked Lockhart. "There is only one Book," said the dying man. Have you seen in the paper recently an extract from the life of Mr. Gladstone just finished by Mr. Morley? "On most occasions of very sharp pressure or trial some word of Scripture has come home to me as if borne on angel's wings." And have you never seen Bibles in certain homes, where the pages which mark the 23rd Psalm or the 14th of John are well thumb-marked, and always open of themselves at one of those places? Oh, if you know none of these things, how poor has your life been. For, believe me, it is not the beauty of its type, the charm of its style, or the glory of its binding that draws and holds men. No. It is the comfort that it brings to men that makes this Book an inestimable treasure. When men's hearts are failing them for fear; when the clouds loom dark and heavy above us; when the props of life are breaking one by one, and the dark valley of the shadow heaves in sight, then the white-winged messenger of God comes whispering, "Let not your heart be troubled." "Be of good cheer, I have overcome the world." "My grace is sufficient for thee." I remember, in those awful days of June, 1900, which preceded the Boxer outbreak, my colleagues and I on our country station in Shantung were much alarmed for the safety of our friends at Ts'ang-chou. One day there came a letter to Dr. Jones from one of their number (I need not mention *his* name), and I remember the calm brave faith which that letter breathed. But I can only recall one sentence, "I find constant study of the Psalms and prayer the best stay just now. All is well." This is the secret, friends, of this wonderful Book, and this is why we

love it. "It is our best stay." It is our means of comfort "when other helpers fail and comforts flee."

3rdly. But the Book brings us also a message of God. And God is Life. And God is Light. And God is Love. Here is *the* theme of the Bible. It reveals God to us, God not merely as the Creator of the universe and the Ruler of the world, but God as the Father of us all. And lest the sight of God should be too much for our mortal vision (for no man can look upon God and live), He has graciously enfolded Himself in a human form and "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." As one of the most reverent and profound of Bible students, the late Professor Robertson Smith, has said : "If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant church : Because the Bible is the only record of the redeeming love of God ; because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul." The Bible gives us Jesus, "the most perfect gentleman the world has ever seen" ; the most wonderful figure in human history ; the Son of man ; the Son of God ; the Saviour of the world.

What then should be our attitude to this Book ? What is our work, your work and mine ? We are called upon to learn more of its precious truths for ourselves and for others. We are called upon to be workers together with the Society whose Centenary we celebrate to-day, as with both of the other Societies which have agents in our city. Our sympathy, our prayers, our gifts are asked of us to this end. And if what has been now said but sends us away with a deeper reverence, a truer love, a new resolution to read and live the Bible, then the blessing shall be ours and the glory will be God's.

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## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

### The Teaching of the Chinese Classics on Ancestral Worship.\*

BY PASTOR P. KRANZ.

**I**N the Classic on Filial Piety (Chapter IX) Confucius said : "Of all the actions of man there is none greater than filial piety. In filial piety there is nothing greater than the reverential awe of one's father. In the reverential awe shown to one's father there is nothing greater than *making him the correlate of Heaven* (i.e., according to Legge, *not to place him on an equality with Heaven*, but only making him an *associate* with Heaven in regard to the *honours paid to him*; cf. Legge, Hsiao King, Sacred Books of China, Volume III, p. 476 and p. 99; Religions of China, p. 79; cf. also Legge, Shuking, p. 210 and 211 Note; 262 (equal to Great Heaven), 477 sq.; and Legge's Liki Ki Fa, XX, p. 201 and 202). The duke of Chou was the man who (first) did this (i.e., he first sacrificed to his own *father* as the correlate of God; Legge, Hsiao King, p. 477, Note).

In the same Classic (Hsiao King, Chapter 18) Confucius said: "The services of love and reverence to parents, when alive, and those of grief and sorrow for them, when dead, these completely discharge the fundamental duty of living men" (p. 488). And in chapter 10 Confucius says: "In mourning for the parents (when dead), the filial son exhibits every demonstration of grief, and in *sacrificing* to them, he displays

\* This article is one section (about one-fourth) of Pastor Kranz's paper on "Can the Christian Church supply the Wants of the Chinese with Regard to their Reverence for Ancestors?", to be published with a paper on the same subject by Dr. W. A. P. Martin, as No. 3 of "The Morrison Society Papers." Copies of the two papers in one pamphlet may be had at fifty cents per copy by addressing the Secretary of the Morrison Society.

the utmost solemnity." In the *Analects* we find this passage : "The Master replied (to a question, what filial piety was), that parents, when alive, should be served according to propriety, that when dead they should be buried according to propriety and that they should be *sacrificed to* according to propriety" (祭之以禮, II, 5, 3). The philosopher Tseng Tsě said (*Analects* I, 9) : "Let there be a careful attention to perform the funeral rites to parents, and let them be followed, when long gone, with the ceremonies of sacrifice, then the virtue of the people will resume its proper excellence." Confucius said : "For a man to sacrifice to a spirit which does not belong to him, is flattery" (II, 24); the spirits 鬼, of which a man may say, that they are his, are those only of his ancestors; thus Confucius endorsed the sacrifice to one's ancestors. Of Confucius himself it is said (*Anal.* III, 12) : "He sacrificed (to the dead) *as if they were present* 祭如在, he sacrificed to the spirits *as if the spirits were present*." In the *Chungyung* Confucius praises the Emperor Shun, saying : "How greatly filial was Shun! . . . He offered his sacrifices in his ancestral temple and his descendants preserved the sacrifices to himself" (*Chungyung* XVII, 1). In the same manner Confucius praises the duke of Chou, that he carried up the title of king to T'ai and Chi and sacrificed to all the former dukes above them with the royal ceremonies; and that he extended this rule to the princes of the kingdom, the great officers, the scholars *and the common people*. . . The one year's mourning was made to extend only to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed *no difference between the noble and the mean*. . . . In spring and autumn they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the *offerings* of the several seasons. . . . Thus they served the dead *as they would have served them alive*; they served the departed as they would have served them had they been continued among them (事死如事生, 事亡如事存). By the ceremonies of the sacrifices to Heaven and Earth they served God (郊社之禮所以事上帝也), and by the ceremonies of the ancestral temple they *sacrificed to* their ancestors (宗廟之禮所以祀乎其先也). He who understands the ceremonies of the sacrifices to Heaven and Earth, and the *meaning of the several sacrifices to ancestors*, would find the *government of a kingdom* as easy as to look in his palm

(Chungyung XVIII, 3 XIX). In another passage of the Chungyung (Ch. XVI), which, whilst speaking of the *kuei-shen* 鬼神 generally, no doubt includes also the spirits of the departed ancestors, Confucius is reported to have said: "How abundantly do spiritual beings display the powers that belong to them! We look for them and do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them. They cause *all the people* in the kingdom to fast and purify themselves and to array themselves in their richest dresses, in order to *attend to their sacrifices* (祭祀). Then, like overflowing water, they seem to be over the head, and on the right and left (of their worshippers). It is said in the Book of Poetry: The approaches of the spirits, you cannot surmise; and can you treat them with indifference?" From this passage it seems evident that *Confucius himself* believed in the *reality* of the *presence* of the spirits at the sacrifices (Legge, Religions of China, p. 94). It is true, when the disciple Tse Kung asked Confucius whether the dead knew about the services rendered to them, Confucius *declined* to give a *definitive answer*; because he feared, if he affirmed such knowledge, filial sons would go too far in sacrificing, and if he denied such knowledge, unfilial sons might leave their parents unburied (Kia-yü II, Art. 1; Legge, Anal. Prol., p. 99). Yet in praising the example of the ancient Emperors, he admonished the people to sacrifice to the dead, *as if they were present*, and he did so himself (祭如在), and *this passage in the Chungyung*, which we just quoted, seems to prove that Confucius himself believed in their real presence. (See also the passages from the Shu-king and Liki below).

Proceeding now to the book of *Mencius*, we find that he said: "The nourishment of parents, when living, is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead (送死) that we have what can be considered the great thing" (IV. 2. 13). Mencius also said: "There are three things which are unfilial, and to have *no posterity* is the greatest of them" (IV. 1. 26). The other two things which are unfilial, according to the commentators, are: (1) by a flattering assent to encourage parents in unrighteousness, and (2) not to succour their poverty and old age by engaging in official service. To be without posterity is a greater fault than these, *because* it is an offence against the whole line of ancestors and *terminates the sacrifices to them*.

This saying of Mencius has greatly encouraged the evil of polygamy in China. How important the sacrifices to ancestors were deemed already in ancient times may be seen from Mencius III. 2. V. 2 (Legge, p. 147).

In the *Shuking* we read that Emperor Yao installed Shun as his successor in the temple of the "Accomplished Ancestor" 文祖 (Legge, *Shuking*, p. 32, in the year B.C. 2284); and of Emperor Shun we read that when he returned to the capital (from a tour of inspection) he went to the temple of the Cultivated Ancestor 藝祖 and offered a single bullock (Legge, *Shuking*, p. 37). He appointed the Baron E as Arranger of the ancestral temple (Legge, p. 47). "Thus," remarks Legge (*Religions of China*, p. 73), "the dignitary, whom we may call the Minister of Religion at the court of Shun, was specially denominated the Arranger in the ancestral temple. The ceremonies belonging to that would require most of his time and attention." The following Emperor Yü received his appointment from Shun in Shun's ancestral temple from the latter's 神宗 "divine" ancestor (p. 64). In the *Shuking* II, Bk. IV, II, 9 (Legge, p. 87) the ancestors are even supposed to come to a musical service (來格). We further read in the *Shuking* (V, VI, 5; Legge, p. 356) how the duke of Chou prayed to the three former kings, that they should save King Wu from his sickness and renew his appointment; "and the next day the king got better." Surely this passage offers an irrefutable proof, that those ancestors were supposed to exercise a controlling power over man's present condition. One of the severest charges against the tyrant Chou Sin (紂辛, also called 受 Shou) was, that he did not serve God and the spirits of heaven and earth, neglecting also the temple of his ancestors and not sacrificing in it (V, I, I, 6; Legge, p. 286).

There are altogether twenty-one places in the *Shuking* in which ancestral worship is mentioned (Dr. Blodget, Conference 1890, p. 631). We point for instance also to Legge, *Shuking*, p. 230: "your forefathers are present to share in the sacrifices" 從與享 and p. 238-240: "the predecessors will send down punishment from above" 自上其罰汝 and p. 268: the former kings "aid" 相 the present generation.

Wicked ancestors, according to the Classics, receive the same worship as good ones, and thus the reality of future retribution is obscured.

The *Book of Odes* contains in the fourth part the *sacrificial* Odes of the Chou and Shang dynasty and the Praise Odes of the kingdom of Lu; besides there are in about twenty Odes references to ancestral worship. In one of the Odes (Pi Kung 閻宮, Legge, p. 625) it is said: "The filial descendants will be blessed. Your ancestors will make you gloriously prosperous! They will make you long-lived and good,—to preserve this eastern region, long possessing the state of Lu." Similarly, when at the present time the Emperor or Empress Dowager worship at the graves or the shrines of their ancestors, they expect these ancestors to *have power* and to use this power for the protection of their dynasty. This could be proved by numerous quotations from Imperial Edicts of recent years.

The *Liki*, or Book of Rites, is of course full of references to the subject of ancestral worship, but I shall lay stress only on a few passages, which seem to me to contain an additional, irrefutable evidence, that ancestral worship is *not merely a commemorative rite*. The one is *Liki*, Ki-i, XXI, paragraph 9 (Legge, p. 24), where Confucius is reported to have said: "When a filial son is about to sacrifice, he is anxious that all preparations should be made, etc. . . . He sets forth the stands with the victims on them, arranges all the ceremonies and music, provides the officers for the various ministries. These aid in sustaining and bringing in the things and thus he declares his mind and wish, and in his lost abstraction of mind *seeks to have communion with the dead in their spiritual state*, if peradventure they will *enjoy* his offerings, if peradventure they will do so." Such is the aim of the filial son (於是諭其志意以其恍惚以與神明交,庶或饗之庶或饗之,孝子之志也, Legge, *Liki*, Ki-i XXI, p. 214). Similarly Confucius said (*Liki*, Li Yün VII, I, p. 371): "The object of all the ceremonies is to bring down the spirits from above, even their ancestors . . . all being done to *please* the souls of the departed and constituting a *union* (of the living) with the disembodied and unseen" 以降上神,與其先祖. . . . 以嘉魂魄,是謂合莫,註解,求以契合於冥漠之中. The aim of the sacrifices in ancestral worship, according to these authoritative passages, is, therefore, to have *communion* with the departed. With this agrees what Prof. Legge states to be the original meaning of the character 祭 *chi*, sacrifice: namely "an offering to spiritual beings, whereby communication and *communion with them* is

effected." (Legge, Religions of China, p. 66, 93; Liki, Ki Fa XX, p. 201 Note). On page 212 of Legge's translation of the Liki (XXI) we read: "How earnest was their wish that the departed should *enjoy* the service!" The prayer of the Emperor offered to Confucius twice a year at the great sacrifices to Confucius also closes with these words: "Mayest thou *enjoy* these offerings!" (Legge, Analects, Prol., p. 92). That *prayers* were addressed to the departed in ancient time can be seen for instance from the Liki XX, paragraph 5 (Legge, p. 205), where the character 禱 *tao* is used (cf. some prayers to the dead, Religions of China, p. 82; Middle Kingdom II, p. 253). That a *real intercourse* with the departed spirits was attempted, seems to be attested also by the difficult passage in the Liki IX, Sect. 3, p. 444, where we read: "The intelligent spirit returns to heaven, the body and the animal soul return to the earth, and hence arose the idea of seeking (for the deceased) in sacrifice in the unseen darkness and in the bright region above. . . At the regular sacrifice the officer of prayer addressed himself to the spirit-tablet of the departed. If it were (merely) the offering of search, the minister of prayer takes his place at the inside of the gate of the temple. They knew not whether the spirit were here, or whether it were there, or far off away from all men. Might not that offering inside the gate be said to be a searching for the spirit in its distant place? . . . The service at the gate was expressive of the energy of the search. . . The (presentation of the) head was (intended as) a direct (communication with the departed). . . The offering of the blood was because of the breath which is contained in it. They offered (specially) the lungs, the liver and the heart, doing honour to those parts as the home of the breath" (Legge, Liki IX, p. 444). Compare also the custom of calling back the soul, Legge, Liki, 1st vol., p. 108, 129, 167, 368; 2nd vol., p. 132, 136, 174.

In the Tsochuan\* a phrase occurs about the minister Tsze Wen 令尹子文, an officer of Ch'u 楚國大夫 (cf. Anal. V, 18), that he feared for his ancestors, lest by his death and the consequent termination of the sacrifices they might suffer want (若敖氏之鬼不其餕而; the character 餕 *nei* means "hungry"). According to this passage at that time already the idea was prevalent that ancestors were for the supply of their wants in the other world *dependent* on the sacrifices of their descendants, and thus it is clear that these sacrifices meant

\*宣公四年. Legge, p. 297.

more than a mere commemorative rite. In a similar sense the Liki (XX, p. 206, 207) mentions sacrifices for the *discontented ghosts* of kings, princes and officers who had died without posterity, 泰厲, 公厲, 族厲, and the commentary refers to the explanation of the Tsochuan, that sacrifice was offered to them for fear they might hurt men, 左傳云鬼有所歸, 乃不爲厲, 以其無所歸, 或爲人害, 故祀之.

For a proper understanding of the principles underlying the ancestral worship of the Chinese, it is also important to consider the meaning of the terms 示位 or 示主, i. e., the terms used for the *ancestral tablet*. The first 示位 *shen wei* is simple enough; it means the *seat* or *throne* of the spirit. "While the worship is performed, the tablet is supposed to be *occupied by the spirit* specially interested in the service; and at the conclusion the spirit returns to his own place, and the tablet is laid aside in its repository till required for use again, being in the interval no more spirit-possessed than any other piece of wood" (Legge, Religions of China, p. 21). More difficult is the other term 示主 *shen chu*. Professor Legge pronounces Dr. Williams' translation "deified lord" as erroneous; 神 is here used substantively and means "the Spirit"; 主 is here not "lord," but is used as a symbol of *residing with*, being present, *lodging as a guest* (cf. Mencius V, I, ch. 8, where it is said: "if Confucius will *lodge with me*" 孔子主我; 主 is "to make one his host, to be a guest," Legge, Mencius, p. 241). The term means therefore "*the lodging place of the spirit*." The spirit is present at the service as a guest for the occasion. On every occasion of worship the first prayer is "to meet and welcome the coming of the spirit" 迎神; the last, "to escort the spirit on its departure" 送神. Before and after the service the spirit does not reside in the tablet (Legge, Religions of China, p. 63). Another term for the spirit-tablet, which confirms this interpretation of 主, is the term 木主, wooden tablet, which is used in the Sze-ki 史記, where it is said that King Wu made a wooden tablet of Wen-wang and transported it on a cart in the midst of the army (爲文王木主載以車中軍. See 周本紀第四, page 3; cf. Chavanne's French translation, vol. I, p. 224). In the Tsochuan (Duke Wen, second year, ch. II, Legge, p. 230, translated on p. 232) the word 主 alone is used for spirit-tablet. In the speech at Kan (Shuking, Legge, p. 152, 155; cf. Preface to Shuking; paragraph 6) King K'e tells his officers that the obedient shall be rewarded before his ancestors

and the disobedient shall be put to death before the spirits of the land. The commentary says 祖=遷廟之祖主, i. e., the character “ancestors” here means the *spirit-tablets* of the ancestors which had been removed from the regular hall of ancestral worship to the special shrine appointed for them (cf. Doctrine of the Mean, chapter XIX). So 社 is=社主, “the tablets of the spirits of the land.” Legge remarks: “it would appear from this, that it was the practice of the Emperors, when they went on a warlike expedition, to carry with them these two classes of *tablets*, that they might have with the host, hovering about them, the *spirits of their ancestors* and the tutelary spirits of the country or dynasty. A variety of passages are adduced to prove the existence of the practice in the Chou dynasty; it had come from the earlier time. Those *tablets* were to K'e and his army like the ark of God in the camp of the Israelites. Martial law also was executed before them” (Legge, Shuking, p. 154, note; cf. Liki 1st vol., p. 224, 325; Tsochuan, p. 243, 754). The dotting of the *chu* 主 and *wei* 位 are well-known ceremonies at the present day. “There is a kind of incorporation of the spirit in the tablet as its visible home, where it receives offerings and prayers and manifests its good-will or disapprobation” (Blodget, l. c., p. 649; cf. on “The Sacrifice of Repose,” Liki II, p. 171, paragraph 37, and Legge’s note to it).

In looking over and summarizing the principles expressed in the above given quotations on ancestral worship, we find,

(1) that the Chinese, according to the teaching of their classical literature, regard ancestral worship, especially the *sacrificing* to their ancestors, as the *highest duty* evolving out of the principle of filial piety, and

(2) that this worship is *not merely a commemorative rite*, but a pretended *real intercourse* with the world of spirits, presupposing that the happiness of the dead depends on the sacrifices of their descendants, and that these departed spirits, on the other hand, have *power to confer blessings or calamities* on the living (cf. Faber, Conference 1890, paragraph 3, 7, 8, p. 655).

The actual practices of the Chinese connected with ancestral worship during at least three thousand years of their history and also at the present time fully corroborate this interpretation of their classical teachings. (cf. Dr. Yate’s lecture, Conference

1877). If now-a-days some educated Chinese, influenced by Western ideas, try to deny this real meaning of ancestral worship, it only shows that they feel ashamed about it and desire to "save their face," but they *cannot change the facts of history.*

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[Preceding this first part of Pastor Kranz's paper is given an elaborate list of the literature on this subject. The second part deals with the practical problem before the church in China with regard to ancestral worship. The third section offers suggestions as to what the Christian church in China can do in order to "express the legitimate respect of the Christians for these ancestors in a manner compatible with the principles of Christianity."]

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## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Educational Psychology of the Chinese.

*A Study in Pedagogy.\**

BY PROF. C. M. LACEY SITES, NANYANG COLLEGE.

#### *Purpose.*

THE object of this study is to get a suggestive outline of a scheme of pedagogy especially applicable to China. So far as I know no such work has been published. The field is a rich one for study, quite apart from the possible usefulness of these suggestions. One of the members of this club told me, nearly a year ago, of his wish for a simple manual of pedagogy to put into the hands of native teachers. The observations that I have tried to arrange in some sort of order here cannot be put forward to fill such a want. But I hope they will elicit criticism and a lot of additional data which, in the hands of somebody who is skilled in practical pedagogy and in knowledge of Chinese characteristics, may be worked into a useful, systematic manual.

#### *Method.*

The method ought to include: (1) a study of the peculiar psychological characteristics of the Chinese; (2) an investigation of Chinese pedagogy as it is practiced by native teachers;

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\*A paper read before the China Student Club, of Shanghai, in October, 1903.

(3) a view of the materials of common education in China, that is, the books and other sources of knowledge and culture; (4) an inquiry into the specific defects of the old system; (5) a setting forth of the specific objects to be aimed at in a rational system, taking the Chinese minds as we find them; and, finally, an exposition of the means and processes whereby these objects may be attained. Of this rather ambitious scheme I shall attempt here but a small part. While keeping in view the relations here indicated, the scope of the paper is limited to the following:—

I. To set down some salient traits of the Chinese mind which seem to require reformation or correction, including these under two heads: 1. Formality. 2. Triviality.

II. To discuss the educational bearings of these traits and of the conditions in which they are found.

III. To note some strong points in Chinese psychology and suggest how they may be utilized by the teacher, including these under two heads: 1. Propriety. 2. Curiosity.

#### CONCLUSION: Ethical Ideals.

#### I. EXAMPLES OF WEAK POINTS.

##### (1). *Formality.*

I ask, in a recitation in economics, for examples of things that are got out of the earth, and boys eighteen years old, who are studying chemistry too, say, among other things "the five metals." It is in their old books, and they do not stop to think.

In a conversational lecture I name a few things merely as illustrations of raw materials of production, and I afterwards find in the note-books of intelligent boys: "The raw materials of production are as follows . . ." giving my examples as the whole truth. I was the authority and my statements were taken verbatim. The "definite article" is always overworked in Chinese students' English composition.

If I ask a pupil for an original illustration of an economic law that he has just been studying in his text book, he is very likely to begin giving me the law itself: the law was in the book; and he had not thought of anything outside the book.

You are reading Mencius with your Chinese teacher. After he has hummed a passage through, you ask him the bearing of a certain idea in it: he shakes himself by an effort into consciousness of the meaning: he had never thought of its bearings while reading.

Your pupils have memorized the four books, and the content has been expounded to them ; but there is no reality about it all to them ; they have never assimilated the thought. You ask them for Mencius' view on a certain theme of economic life, and they don't recall it. You suggest the *words* and they can probably quote them.

In India, as Professor Jenks tells us, in an account of self-government there, the native representatives come to the district council under pressure, without policies, and, when a decision is to be made, say, "As the Sahib wishes."

I presume many missionaries have had the corresponding experience in church meetings. The Rev. Jas. Roberts told that in his church in Kalgan, when a question to be decided was put before the native members, they all said 隨牧師, "As the pastor pleases."

The Chinese mind is objective rather than subjective in its processes :

This trait shows itself (in religious observances) in the use of idols and much ceremonial.

It appears in the materialistic tone that dominates the casual conversation of the common people. It appears in the elaborate forms of polite intercourse.

It appears in absorption in a single external object and obliviousness to other ideas which are of equal or greater importance but not so obvious.

Along with this we find what may be called intellectual particularism, or concreteness of thought,—a want of the power of abstraction.

You are teaching a scientific subject ; you try to elicit, inductively, a statement of a general rule ; instead of the general *rule* you get a recounting of the *instances*.

The Chinese language is wanting in abstract terms ; you ask for categories and you get catalogues. The lack is often supplied, in speaking Chinese, by ejaculations, as in the "Ah-h-h ! " for the idea of the superlative ; or by gesture and facial expression to denote abstract qualities.

A dearth of virile thought is shown when the mind drops into rhythm :

Rhythm is everywhere in China ; in foundation coolies and burden-bearers, as well as among literary men. Sometimes the intellectual and the physical functions get mixed. Your Chinese teacher at his table is prone to be dancing his knee in

unison with his reading ; and your *ma-fu* chalks on the door of the stable in true classic form :—

馬夫告白 馬房重地 閒人莫入

The first honor Chü-jin at Wuchang last year in his essay set forth the political systems of Russia, England and the United States in perfect correspondence, discovering easy analogies that no Western publicist had dreamed of.

(2). *Triviality of Mind, or Unscientific Processes :—Lack of discriminative judgment.*

The Chinese mind exalts the incidental and subordinates the essential :

The want of the power of abstraction, to which we have just referred, leaves a void which is filled by vacuous moralizing, and this is utterly valueless for practical results. There is a failure to bridge the chasm between abstract reasoning and concrete conditions ; that is, there is no science. There is a certain critical acuteness in small things rather than a clear discerning of principles.

There is a want of discriminative judgment. Our pupils flutter round the incidental illustrations that occur in their English text books as moths round a flame. They seek anxiously for explanations of obscure footnotes when the plain principles of the text have not even been carefully read over.

I ask my Chinese teacher to write out a brief statement of the purport of a book which I wish to present to a Chinese friend. He labors to evolve a rhythmical succession of phrases and misses the meaning entirely.

Pupils are lacking in self-control. They are convulsed with a sense of the ludicrous in trifling occurrences which, though ridiculous in fact, would never appeal to the attention of boys of the same age in the west.

There is crudity in thought, diffusiveness in expression, want of concentration, a disregard of thoroughness, failure in accurate observation, lack of an elemental earnestness for an object, of enthusiasm for a definite ideal, of desire to excel for the sake of being excellent.

A brilliant Chinese gentleman who was educated abroad said to me : “Ask a Chinaman about what is going on among his neighbours and he can tell you everything. Question him on his own business and he can tell you nothing about it.”

The general testimony of mill-managers in China is that Chinese can be trained to be excellent mechanics, but that they do not develop into high-grade foremen. When Chinese do become managers of business concerns, there is a laxness, a "slack-twist" quality in the activities of the establishment. The happy-go-lucky, *ch'a pu to* (差不多) air pervades everything.

When a Chinese teacher undertakes to define a word for you, his definition always brings in that word. When a pupil undertakes to tell you in English the meaning of a word in his English lesson, he follows the same practice. Clear-cut thought and expression are lacking. Analysis is weak. The reasoning is in a circle.

Just as the Chinese classical style runs all the sentences of a paragraph into one, so is the Chinese student inclined to do in developing a subject in English. He lacks precision.

## II. DISCUSSION.

1. *Formality*: When in Minneapolis last year, at the meeting of the National Educational Association, I talked with Dr. W. T. Harris, Commissioner of Education for the United States and the leading philosophic pedagogian of America. He said to me: "China can never have any education worthy the name, because she is continually fronting to the past." In a recent paper on "Religious Instruction in the Public Schools" Dr. Harris makes some profound observations on dogma which are in point here: "Too much authority in secular studies," he says, "prevents the pupil from getting at the vital points. He cultivates memory at the expense of thought and insight, for the best teaching of the secular branches requires the utmost exercise of alertness and critical acuteness of the intellect. The spirit of authority loves dogmatic assertion and the memorizing of the exact words of the text book. It represses the investigating spirit and stifles independent thinking." This idea of Dr. Harris, though applied to religious authority, is peculiarly apropos here. In China, dogma is the religion of the mind. In the West, religion is for the spirit and science for the mind. To develop the Chinese mind we must subordinate authority and emphasize "demonstration and verification."

President Eliot, of Harvard University, a pioneer and still a leader in the modern advance of higher education in the United States, recently gave a notable address on the theme,

"The New Definition of the Cultivated Man," from which I take the following quotation : "Culture therefore can no longer imply a knowledge of everything, not even a little knowledge of everything. It must be content with a general knowledge of some things and a real mastery of some small portion of the human store." China, we may say, has recognized the dilemma and has frankly met it in her own way. Instead of trying to master new truth, she turned her back upon the prospect and only tried to conserve, in her education, all that had been. To be fronting continually to the past is an impossible attitude for educational development. It is reverence gone to seed. Under the dominion of dogmatic authority, Chinese pedagogy forces the pupil to one of two alternatives : either to follow the examples set and renounce originality, or to be original and renounce guidance. The school thus becomes the nursery, on the one hand, of the hide-bound conservative ; on the other, of the intemperate revolutionist.

Professor Emerson E. White, in his Elements of Pedagogy, has this apt remark : "It may be interesting and suggestive," he says, "to ask here what man's intellectual condition would be were he endowed only with presentative power, including consciousness, sense-perception, intuition ; and representative power, including memory, imagination and phantasy." We need not follow his idea out ; in fact it is not directly applicable to our argument, but it offers a good analogy. In China, by giving a preponderating amount of exercise to the memory and to formal rather than to essential processes of the mind, the school discourages the development of the rational and higher imaginative faculties. The acknowledged intellectual ability of millions of people is in a state of more or less nocuous desuetude, and the national mind, so to speak, is in a condition of arrested development. The Chinese mind is premature in traditional notions and in memory, and immature and crude in knowledge and thought.

2. *Triviality.* The traits which we have set down under the heading "Triviality" may be characterized as a sort of reaction from the excessive influence of authority. The mind, seeking relief from the extreme of formality, becomes fantastic. This is also a sign of imperfect mental development. True culture can be attained only where there is a just sense of proportions—of the relative importance of things. Scientific method implies the taking account of all the facts, the associat-

ing of related facts, and the abstracting of common principles. If there be no just appreciation of essential facts there can be no systematic, effectual inferring of principles, that is, no science. The absence of scientific precision in the Chinese mind is reflected in the rather crude, pictorial character of the written language and in the absence of grammatical inflections.

The failure of Chinese education is largely due to mal-adjustment of subject matter to the pupil's mind. The child wants things, and he is given words; he wants facts, and he is given phrases. The effect is not only to check intellectual development but also to compel a false and warped development.

It is also largely a consequence of lifeless teaching. The Professor of Pedagogy at Mt. Holyoke College has recently made an interesting investigation into the question of the relative moral influence of men and women teachers as estimated by the pupils themselves, both boys and girls. "With both sexes," he says, "the man teacher who had done most good was the one who, to a high degree, was the incarnation of massive strength and masterfulness in relation to vitally important things."

The trouble with the prominent men in China to-day, who are inclined toward progress, is that they do not know what are the essential things. The fault is in the system which has shaped the Chinese mind. What to accept on faith, what to disregard as trivial, what to strive for strenuously,—these are the questions that determine character. The West accepts the great inexplicable things, turns away from trifles and devotes every energy to learning the truth and applying it. China turns away from the great inexplicable, contends valiantly for trifles and, with passive reverence, accepts the teachings of the sages as the be-all and end-all of truth.

### III. UTILIZATION OF STRONG POINTS.

#### 1. *Propriety.*

"Confucianism stands for order." Respect for learning, for established institutions, for the scholarly man, for the moral man,—these are anchors which, if they impede progress, also forefend shipwreck. Morality is everywhere a matter of habit. The very word signifies conformity to custom rather than a spontaneous inner principle; and especially must advantage be taken of this fact in China where the inner impulse to right conduct seems, to a large extent, atrophied. In China the sense of propriety is the most convenient basis for character-

training. The teacher has no trouble here to secure respectful attention; the trouble is to make attention active and effective. In utilizing the sense of propriety as a factor in education, our task is to take the form and fill it with a vital content, to make the external act represent an essential reality.

The sense of order may be utilized in training pupils to a study of cause and effect. Teach them to analyze facts: show that things are not eternally fixed but have rational reasons and causes, or at least an intelligible evolution. Begin with the Chinese written characters, so that they may be not mere arbitrary symbols but pictures of thought. Analyze English words: we need not teach Latin and Greek, but our polysyllabic English tongue can be made much more assimilable to Chinese thought if we break up big words into their elements. Analyze existing forms in social organization—especially rules of law, to show the reasons back of them—preëminently, international law, which is the world's common sense.

Cultivate the sense of propriety till its roots grow deep; let the virtues of punctuality and method in scholastic work supplant mere formal attendance and time service. In military drill pupils lack precision. Let their sense of rythm be made a definite thing, to the fraction of second.

The sense of form leads readily to an apprehension of the great principle of conformation and the persistence of law:

Analogies and correspondences, intelligently used, have been the forerunners of scientific generalizations of the highest significance; for instance, the use of biological analogies in working out the principles of modern sociology. We can take advantage of the Chinese sense of form for broadening the views of our pupils on questions of morals. This, to be sure, is only doing what Mencius did; but every teacher must make fresh use of the old methods. How aptly the differential calculus illuminates the vital fact of growth by infinitesimal increments, whether in the physical or in the moral realm. How well the theory of capital, as the stored-up product of labor and temperance, illustrates Benjamin Kidd's doctrine of the subordination of the present good to the future good as the dominant principle of Western civilization.

## 2. *Curiosity.*

The Chinese mind, in some important aspects, is a child mind. When modern education brings it into contact with the

great world as men know it to-day, the whole scene is new and strange and the facts strike in. Especially is this true if facts and principles are tangibly or graphically shown.

The quickening of curiosity is essential to interest, and interest is the all-important thing in developing self-activity. Interest is the secret of attention and attention is the key to acquisition. Here is one of the most potent aids and most constant incentives to effective teaching in China.

I have recently seen a class of young men studying botany who have handled all the plants studied, have even brought old mouldy shoes into class and examined the fungous growth under a microscope. These are the coming teachers for the coming China.

Note the keenness with which Chinese students follow demonstrations in physics and chemistry ; they are dealing with real things. So, too, with diagrams and pictures of real things, though in a less degree. Here is the prime principle of kindergarten instruction, and kindergarten principles are applicable in a high degree to all grades of education in China. Closely connected with curiosity is the principle of indirection. This is another great kindergarten principle. The interest being enlisted by something graphic, tangible or audible, other faculties come into play and the pupil learns without knowing it. In connection with the sense of form, this intellectual eagerness, once aroused, leads to zest in solving original problems. In geometry, for instance, I have found Chinese boys no less original and more ingenious at discovering solutions than boys of a corresponding grade of schooling at home.

Another most important way of utilizing curiosity is in giving the broad view of facts which is essential to culture and efficiency. Take the biography of James Watt and the history of the factory system of industry and connect the two with the present-day industrial supremacy of England. Take Malthus' principle of population, connect it with history of the invention of steam-boats and the colonization of America and Australia, and let the pupils make new statements in modification of Malthus' principles. Silver mining, by-products of lead, the depreciation of silver and the question of the indemnity payments : show how closely connected these topics are. We must use curiosity, and yet curb it, turn it into productive channels ; guide it, and it leads to all knowledge ; let it run wild, and it is lost in quicksands.

Here the very habit of attention to incidental matters, which we have noted as a fault, becomes a help. Recently a pupil, in his economic note-book, illustrated the importance of air as a means of life by citing the "Black Hole of Calcutta," of which he had read in history.

The teacher, finally, must himself be interesting. He must be agreeable, attractive, and, wherever he is touched, the virtue of Western civilization must flow forth. If he will observe the proprieties and at the same time show something worth while in himself, there are no people with whom he will find it easier to come into relations of social intercourse and mutual regard and profit than the Chinese. The supreme need of China is life—vital contact—the assimilation of mundane things by the pervasive spirit which can transmute dead forms into living forces. The life of the spirit grows from within, but it must have quickening and nutriment from without; and curiosity is one of the greatest means whereby the needed elements can be brought in.

The trait of curiosity and the principle of interest—the method of freshness of thought in teaching—is at the basis of the best work that has been done in teaching one peculiarly important subject—the English language. I have recently had the privilege of visiting English classes in Soochow University. Their system is conversational; it is both dramatic and graphic. Its basal principle is interest—interest in the subject-matter of the conversation and in the dramatic part that the student himself takes in it. In order to maintain this interest, the subject-matter of the conversation must be familiar to the pupil; then his understanding is not severely taxed and his perceptive faculties are kept keen to absorb the forms of speech; and this absorbing of forms is the essential object in elementary study of English.

The same principle—the maintaining of interest—must be observed, with a different application, in another important department of the work in Anglo-Chinese colleges, viz., the teaching of history and economics and similar branches with English text-books. When, as here, the main line of thought is necessarily new, the expression of the thought must be clear and simple. In order to avoid fatiguing the mind and smothering its interest in the subject, the forms of expression and illustrations and metaphors used ought to be rigorously modified to correspond to the degree of knowledge of the student. This

principle opens a wide field for the preparation of text-books of modern subjects in English, especially adapted to Chinese students.

*Conclusion.* I have refrained from quoting Confucius and Mencius, although the four books contain numberless passages in point, because the object of the study has been to show up present conditions. China to-day shows the defects of her virtues ; she has held the sages so sacred that she has violated all their ideals in the effort to conserve them. However, it is the business of the teacher to make old truths that have been left for dead, to live again. I have found it a mind-quicken ing exercise when introducing a course in economics, for instance, to call for citations of the economic teachings of Mencius.

I have also refrained from discussing a question that may appear fundamental—the question of teaching spiritual ideals as an element of true educational development. This branch of the subject does not come within the scope of this paper ; but it is inevitably a part of the educational problem for China.

Morality is necessarily a product of sociality ; but in Christian lands it has its highest sanctions, if not its prime source, in a sense of individual responsibility to something higher than society. It is my personal conviction that China can never attain a high order of life until the basis of her ethical sanctions is shifted from proprieties to individual responsibility. Mencius seems to teach something very like the doctrine of the categorical imperative ; and if Christ had come to China, I think men like Mencius would have received Him gladly.

The first principle of pedagogy is development on the line of least resistance ; this is a principle of physical nature. The second principle of pedagogy is development on the line of greatest resistance ; this is a principle of the moral nature. The first is the principle of natural development ; as applied to child training, it has to do chiefly with the intellect. The second is the principle of spiritual development, and it has to do chiefly with the will. In this study we have dealt, of course, only with the first.

The question may be raised whether the ideals of the highest Western civilization, with their educational sequences, are applicable to this ancient, contra-minded civilization of the East. It is a large question, and the only answer I shall offer now is this, that until the highest ideals have been fairly presented and have plainly failed, we cannot be satisfied to offer

China anything short of the best. In support of this thought I may venture, in closing, to quote China's greatest teacher, when, in answer to 公孫丑's protest that his ideals are too high, he stands firm in the truth and speaks almost in the sense of the Great Teacher's words: "He that hath ears to hear, let him hear":—

公孫丑曰道則高矣美矣宜若登天然何不使彼爲可幾及而日孳孳也孟子曰大匠不爲拙工改廢繩墨羿不爲拙射變其彀率君子引而不發躍如也中道而立能者從之

Kung Sun-chow said: "Lofty indeed is the doctrine, yea, resplendent, but it is as it were to mount the heavens. Why not modify it so as to make it approximately attainable and thus a matter of every-day practice?" Mencius said: "A master mechanic does not give over the use of his marking-line on account of a stupid workman; the master of archery did not, on account of a stupid archer, modify his established method. The princely teacher leads to the doing, but does not do it all himself; it is as if he held the mind on the qui vive; he takes his stand in the midst of the way: let those who can, follow."

## Educational Association of China.

### MEETING OF THE EXECUTIVE COMMITTEE.

THE Committee met at 5 p.m., at McTyeire Home. Present: Dr. Parker, Chairman; Dr. Reid and Mr. Silsby. After prayer the minutes of last meeting were read and approved. The name of Mr. Horace F. Wallace, of Swatow, was presented for membership and approved.

The General Secretary was instructed to correspond with Mr. Carl with reference to securing the China Educational Exhibit at the St. Louis Exposition for exhibition at our next Triennial Meeting.

Dr. Parker was authorized to order of W. and A. K. Johnston, Edinburgh, 340 sets of wall charts and 4,000 illustrations for hand-books.

The Committee authorized the publication of 2,000 Handbooks on Fishes (for wall charts) at an estimated cost of \$60.91 and 2,000 Handbooks on Reptiles at \$76.35. Dr. Parker reported that 1,000 copies of Dr. Pott's book on Pedagogy had been published. The price was fixed at 20 cts. per copy.

The General Editor was authorized to make arrangements with the Commercial Press for sale of the Association's publications.

Miss Richardson having left on furlough for America, and having sent in her resignation, Miss Mary E. Cogdal was elected in her place as a member of Committee.

Adjourned,

J. A. SILSBY, *Secretary.*

## Correspondence.

### THE HOLY NAME OF JESUS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : May I respectfully suggest that it might help to lessen the profanation of the holy name of Jesus, our Saviour, which is very deplorable (as Mr. Foster very properly pointed out in your columns some time ago) if writers and printers of Chinese books and tracts were to leave a space in the column just in front of where this name occurs, as is left in Chinese edicts before the name of the Emperor.

One is glad to see this is done already in some instances before the different terms for God and before the title of Lord, but it does not appear to strike some that the pause should come before the name of Jesus. Surely if ever any name needed a "selah" before it, this one does ! We are all in danger of coming under the power of this popular profanation. Is not the name of Jesus "the name which is above every name ?" I think so. At any rate, "at the name of Jesus every knee shall bow." The Chinese are not needing to be taught what reverence is so much, as to whom they should show it. A "selah" before the name of Jesus may help to teach them this.

Yours very truly,  
THOS. HUTTON.

### THE NEW TESTAMENT ORIGINAL.

*To the Editor of*

"THE CHINESE RECORDER."

SIR : In January RECORDER, page 43, over the initials T. C., appears the statement—an unproved assumption—"Jehovah" . . . . 'has no place in the New Testament original.' Question : Have we got the originals ? Nothing has been handed down that was written between Christ's ascension and Constantine's conversion.

In harmonizing Old and New Testaments I have found it necessary to adopt as a working hypothesis that practically all the New Testament was thought in Hebrew, most of it was spoken in Hebrew, much of it was written in Hebrew. The Aramaic, Greek, and Latin documents of the fourth and succeeding centuries are translations. The Greek is evidently modelled on the Septuagint.

Take a word such as *οσιος* with its compound *ἀνοσιος* and its derivatives *δοτως* and *δοιοτης*, and by citations, allusions and parallels the words are found to translate five different totally different Hebrew words. As to Jehovah I find that New Testament Lord represents Jehovah very frequently as well as *Adon* and other words.

The chief fault of the Chinese versions is the forcing in of **主**

by hook or crook, whether it fits or not. It is not merely used for Jehovah, Adon, Elohim, etc., but is actually confounded with the grammatical suffix 者 in 救者, Savior, he who saves, and it is very commonly added to 約 superfluously.

Yours, etc.,  
G. PARKER.

#### OCCUPATION AND OPPORTUNITY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: My attention was recently called to a letter in the RECORDER, headed "Unoccupied Territory." It dealt with the regions about Ichang. Shih-nan-fu was spoken of as untouched ground.

May I be allowed a few lines to explain that since opening Kwei-fu the work has spread very largely in that direction. In my Bible school last February I had several men who came from Chien-shih and En-shih, which are both hsiens in the Shih-nan-fu. I have had no less than four deputations coming to receive me to the latter city; and now I have the papers for a good house which they have prepared for us there.

The strength of our Kwei-fu work is in Wu-shan-hsien and spreading over the Hupeh border all along the line. We have enquirers from Pa-tung also, so there are three counties in Hupeh; but all these places are some seven or eight days from Ichang.

As far as I can learn, the country *due* north from Ichang is at present quite untouched by any society.

May I add one word about "motives." Of course these people have mixed and even very

wrong motives. How could it be otherwise? and their claim for teachers is therefore all the stronger. The motives of the Lord's own chosen apostles were wrong to the very last while He was still with them.

Only give them a chance of knowing us and hearing the Word through us. Many have told me frankly that their motives *were* wrong when they first came in ignorance; but now, after patient instruction, they are getting something better, and confessing it too. It is no time for hastily baptizing these people; but it is a glorious time for instructing 100 or even 1,000 who have Scripture in their hands crying for teachers.

I am sure that this is God's answer—the begining of His answer—to our prayers of many years past. The whole question is, In what spirit shall we meet them? Some have deliberately set themselves "to stamp out the movement." Others refuse to sell Scriptures to such people.

My experience and that of some others is, that whenever they have been met in a loving spirit, a nucleus of true believers has been found, and they gather around them those of the best kind. It is a grand time for the natives to work; the work is theirs from the start in Kwei-fu. I have no longer to seek people and persuade them to believe. They are constantly bringing to me others who call themselves believers.

I have but to give them the milk of the Word. The living souls will ever be drawn by this; while those who are hopelessly mistaken, if they don't get converted, will leave us.

Believe me,

Yours sincerely,

MONTAGU BEAUCHAMP.

## THE USE OF SHANG-TI.

*To the Editor of**"THE CHINESE RECORDER."*

DEAR SIR: Only this week have I been able to look through my RECORDER for March. I wish your esteemed correspondent, Dr. Stanley, could perceive that the best way to stop controversy is, not "observations," such as he has offered us, but evidence. In the October RECORDER his contention was that Shang-ti in Chinese is what Zeus or Jupiter was in the Greek and Latin classics and Baal in the Bible. What were the characteristic attributes of the Phenician Baal perhaps Dr. Stanley knows as little as I do. But we have both read enough in our youths of Zeus and Hera or Jupiter and Juno, their forebears and descendants, to know that they were credited by the men who heard St. Paul with physical and ethical characteristics which are totally absent from the Chinese classical tradition of Shang-ti. The primeval Shang-ti was not, so far as I know, self-existent, nor in any true sense the Creator. Self-existence is an attribute, the knowledge of which we owe to revelation; and it has been part of the missionary's duty from St. Paul to the present day to teach it and to connect it with θεος or *deus*, or *god*, or *shêن*, or *shang-ti*, according to the denomination he has found fittest to represent the supreme object of worship in the language in which his missionary addresses have been made.

The primeval Shang-ti, as an object of worship, not, that I am aware of, represented by any image, was credited with the supreme government of mundane affairs, the fountain of right and justice, and uncontrolled by

sublunary influences. He had neither the quasi-human relationships, nor the vices of Zeus or Jupiter. Shang-ti is not a *name* any more than Huang-ti or Shang-chu or Shêن. In later ages the title Shang-ti was improperly applied to deified heroes, real or imaginary, and so we have Yuan-t'ien Shang-ti, Yu-huang Shang-ti and the rest, just as there were K'ang-nsi Huang-ti and Ch'ien-lung Huang-ti.

What I have contended for is that the erroneous or inadequate ideas associated with Shang-ti do not disqualify that term for adaptation to Christian conceptions any more than the definition of the Shêن-ming by their connection with mountains, streams, the elements, etc., disqualify it. And I see nothing in Dr. Stanley's letters to shake my conviction.

His "pertinent question" which of the Shang-tis "is supposed to represent the true God," is met by the obvious answer—none of them all.

"The world by wisdom"—Chinese or otherwise—"knew not God." We are sent to preach one whom "they worshipped, though they know him not;" and we are to do so in connection with the term *or terms* which best answer our purpose philologically, and also which are not inextricably connected with attributes utterly unworthy of the divine idea. An adequate term, ready made, is simply not to be had. Certainly Shêن is not such, nor much less Shang-chu, which latter would not be inapplicable to an Emperor.

*Pace* the "old literate," "a stable church and a sound theology" are being "built up," if not on the word Shang-ti "as a foundation"—since "other foundation can no man lay but . . . Jesus

[May,

Christ"—yet in connection with the use of that term, ever since Ricci in the seventeenth century wrote his memorable essay on "T'ien-chu Shang-ti," the Creator self-existent. Men like Medhurst, Faber, and others have contributed to the theology, and large and growing churches of Chinese Christians worshipping, praising, and proclaiming the Christian Shang-ti may well reassure the "devoted member" of Dr. Stanley's Shênite church.

What is to be desired is that we should concede a little to each other, and recognizing the limits of our knowledge thank God that both with the one term and the other "the kingdom of God is preached and souls are pressing into it."

Faithfully yours,  
T. C.

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#### A MARTYRS' MEMORIAL.

(See frontispiece).

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : As at Cana, the Lord reserved the "best at the last." Our tour to Fen-cho-fu occupied about two weeks and extended over the two Sundays of January 3rd and 10th, and although a cloud of sadness still hung over the district and still does to some extent, the outlook is much brighter than it was at our last visit. The chill of horror has, in a good measure, vanished here owing to the providential arrest of the wretch who led our former associates to such a treacherous end. Two of the deacons of the church, becoming anxious at our delay in coming, came over the plain (160 *li*, fifty-three miles), one walking all the way to invite us to come over.

On the first Sunday we found twenty-four applicants for admis-

sion to the church on probation and on the next Sunday nine others received baptism, making a total of thirty-three additions at that station, which, added to the number at this, makes a grand total of ninety additions on this tour.

These numbers are significant, but cannot possibly convey any adequate conception of the history of the past year. The black scroll that hangs behind the pulpit has in white the names of seventy-five of the old members enrolled under the motto as having "contributed their bodies." Some belong to the out-stations of San-ch'uan and Liu-chen. It seemed a little incongruous at first for them to record themselves on the roll of martyrs, but the more one listens to the story of their persecutions, that still exist to some extent, the less incongruity there seems to be, for their lives are a living martyrdom, e.g., Mrs. Hou, whose son sharpened a knife and gave to the Boxers for them to kill his mother with, and while we were there Mr. Tien came in to enquire about the news that four more missionaries had just been killed. "There, I told them that it was all idle talk!" he said. And this is the way that day by day the heathen torment the nervous and some still sick from the persecutions of 1900. Some have since died from diseases contracted no doubt from the paralysis of fear in those terrible days and two at least have lost their reason !

There are four members who have acted as deacons and who have taken turns on Sunday in conducting the services, and though not so versed in theology as some of our divines at home have shown the earnestness and moral power that comes from

sincerity of belief and they have developed wonderfully under trial, so that we have no cause to be ashamed of them. In the darkness of that awful hour many a Peter denied his Lord (in the Chinese sense), but even the most weak one of the lot is now at the farthest out-station, eighty miles away, faithfully preaching the gospel and keeping an opium refuge, and one of his converts has contributed 100 taels to buy a court of buildings for the refuge and a meeting place.

On the 8th of January at Fen-cho-fu occurred the unveiling of the monument to the band of missionaries of the American Board who lost their earthly lives in 1900.

The magistrate had signified his intention of accompanying us, and with six carts we soon traversed the road over which they were taken to their cruel betrayal. The ceremony was severely simple. A score of Christians sang the doxology in a cold and driving duststorm and four braids of crackers with a "cannon" cracker for every tenth were fired and then our artist took the picture of the monument and then we went to the temple from which Lii Chen-san, standing on the steps, gave the order on that fateful day in August, 1900, to his soldiers to attack the devoted band, whose names are cut on the tablet to the left as you face the monument. On the one to the right is cut the address (in part) of the funeral oration delivered at Tai-ku by Mr. Duncan on the occasion of their burial in 1901. On the reverse is an inscription in English referring to the date of finishing the work, on one tablet, and on the other in Chinese is the appreciation of the Christian

religion written by the Emperor K'ang Hsi so well known. The tui-dzs or mottoes in front rehearse the old story: "The bestowal of one body remits the sins of the myriads; the shedding of a few drops of blood is sown in the hearts of the myriads of people."

On the carved panels in front appear the three wise men from the East, the Apostle Paul making tents and preaching the Gospel, and Nicodemus in his interview with our Lord by night. The material of the work is the black marble of this region and the carving is neatly done and was superintended by one of the Christians who was under the pay of the government, which paid the costs (450,000 cash).

As we lumbered our weary way back to the city in the springless cart it was not unnatural that our hearts brooded somewhat gloomily on the remembrances of the past, how in 1900 the dark storm suddenly broke and the old Prefect who had always been friendly to the missionaries, but now old and feeble, was worried to his death, and before he could have a decent burial the new Prefect Hsii, in thorough sympathy with the diabolical purposes of the governor, came on the scene, and this serpent Lu, in human form, raised his head and hissed at the people and offered his services to the new Prefect to murder the missionaries; how the old Hsien Magistrate, Shen, who had always been friendly to us, and in the gathering storm had stood firm as a rock for justice and humanity, even to the last a genuine hero in the darkness of the Boxer superstition, was overridden by the Prefect, and in the helplessness of his despair wrote a poem denouncing the times and his fate, and scorn-

ing the new Prefect and his henchman, Lu Chen-san, who did the dastardly crime not ignorantly as he was familiar with the missionaries and had been treated for the opium habit, living in their hospital for two months, and had professed friendship in many ways, but now for the hope of preferment and for what he could rob the foreigner of he led his soldiers to do the deed.

The Foreign Office at T'ai-yuen-fu have made many promises to punish this man, as he so richly deserves, while clandestinely giving him a comfortable berth in jail until the foreigners shall have forgotten, when he will be set at liberty to continue his slimy way among the people. The Prefect Hsü was condemned

to exile by the allies, but escaped from the province on the same day that this man fled. Up to the present nothing has been done to carry out his sentence or to pronounce sentence on this man who so richly deserves it.

The monument therefore stands not only as a memorial to those who died in the interests of their religion but to our shame and the shame of the government that lets such a crime go unpunished. The empire of China may be one of the oldest on the earth, but it is written in Scripture and in history that "The hoary head is a crown of glory if it be found in the way of righteousness."

Yours faithfully,  
I. J. ATWOOD.

## Our Book Table.

**Recent Advances in Christian Student Movements.** Being the Reports of the Student Movements affiliated with the World's Student Christian Federation for the year ending February the twenty-eighth, nineteen hundred and three.

This pamphlet contains a general survey of the recent progress and present condition of the Worldwide Christian Student movement, and embraces the official reports of all the National Christian student organizations which are bound together in the World's Students Christian Federation. It is remarkable the extent to which this work had developed during the comparatively few years of its existence, and we are pleased to see the strong position it is taking in China, there being now reported thirty-six student associations in eight different provinces with 1,079 members.

**SECTARIANISM AND RELIGIOUS PERSECUTION IN CHINA.** A page in the History of Religions, by *J. J. M. De Groot*, in two volumes, published in Amsterdam by Johannes Müller, 1903 and 1904.

The scholarly author of the great standard work on the *Religious System of China* has postponed the publication of volumes V and VI of his work in order first to give to the world this new work on *Religious Persecution in China*, and all well-wishers of China should be thankful that he has done so. The main purpose of this work is to give *documentary evidence* from Chinese history, especially from the law code and the Imperial Edicts of the present dynasty, that the real reason for the Boxer troubles and the persecution of Christians was the spirit of *Intolerance* against all

non-Confucian teaching, which has animated the Chinese government during more than twenty centuries. The question: "*Is there religious liberty in China?*" is answered by Professor De Groot emphatically in the negative, and he proves his view by hundreds of quotations from Chinese History. He has dedicated his book "*to all missionaries of every Christian creed labouring in China.*" And indeed all missionary leaders, all secretaries of Mission Boards and especially all foreign diplomats in China should study this work carefully. It explodes for ever many erroneous conceptions concerning China. The optimistic view of Chinese history, which is so pleasant and agreeable to some friends of China and is so flattering and welcome to the Chinese themselves, that one scarcely knows what need there is still for Christianity in China—this view is shown by Professor De Groot's work to be utterly superficial. If one reads of all these persecutions and all the cruelty manifested therein, one cannot but feel that Dr. Faber's views concerning the History of China, as expressed in his "*Chronological Handbook*" and in his "*China in the Light of History*," were correct and not in the least too dark. Yes, the facts of China's History are the strongest evidence of China's need for Christ. We cannot sketch here the whole contents of Professor De Groot's work, but we will indicate the chapter headings: 1. The Fundamental Principles of Confucianism regarding Heresy and Persecution. 2. Historical Survey of the Persecution of Religions until the Seventeenth Century. 3. The Legislation on Convents and Religious Life. 4. *The Law against Heresy and Sects.* 5.

Sectarianism. 6. The Sien-t'ien Sect. 7. The Lung-hwa Sect. 8. Supplementary Notes on Sectarianism and Heresy-hunting. (Vol. II.) 9. Persecution under the First Emperors of the Present Dynasty. 10. The First Part of the Reign of Kao Tsung. 11. The Second Part. 12. The Great Rebellion in the Western Provinces. 13. The Period 1800-1812, Persecution of Christians. 14. The Rebellion of 1813. 15. The Period 1813-1820. 16. The Reign of Süen Tsung. 17. The Tai-ping Rebellion (most interesting; De Groot finds the root of this rebellion in years of religious persecution). 18. The Reign of Muhi Tsung. The last sentence in the book is this: "Verily, there is another reason for Chinese persecution of Christians than a legendary or magnified register of missionary sins."

All who study this book will long for the day when the eyes of the Chinese government will be opened to see the necessity of introducing at last, after centuries of bloodshed, *real religious liberty*, not only for the people but also for the Mandarins and government schools. No really civilized nation can refuse this liberty of conscience.

P. KRANZ.

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REVIEWS BY A. H. SMITH.

*How to be Self-supporting at College.*  
By James Melvin Lee. Pp. 33.  
New York: Thomas Y. Crowell.  
\$0.30 (gold).

Those of our readers who have children in American institutions of learning, or who expect to have such, will certainly be interested in this little essay, which is a newspaper article expanded and put into a relatively permanent form. It gives a striking insight into the countless ways

in which it is always possible for quick witted and energetic American youth to 'get on,' as the phrase goes. While the range of occupations is steadily increasing, there has been no change in the underlying essential conditions, that it is always possible for the youth without resources to work his own way onward and upward, perpetually helped by the active friendliness of others and constantly accumulating experience which is in itself an education. The whole booklet reminds one of a remark of the present Chief Justice of the Supreme Court (based on an Emersonian saying) that "the Republic is opportunity."

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*Leavening the Nation, The Story of American Home Missions:* By Joseph B. Clark, D.D., Secretary of the Congregational Home Missionary Society. New York. The Baker and Taylor Company. Pp. 362. \$1.25 net (Gold).

This volume is unique in its grouping in one conspectus without regard to denomination the numerous religious forces which have been instrumental in infusing vitalizing influences throughout the vast regions now become the United States. Yet the view of the work of the Congregational element is naturally presented with greater fullness than the others, which are, however, nowhere ignored, or minimized. It is refreshing to know that this volume is used in many circles of young people as a text-book, the effect of which cannot fail to be most wholesome. The intimate and vital nexus between the home and the foreign work is made vivid, especially in the closing chapter on "The Fruits."

It requires more faith than perhaps most of us possess to foresee a time when the Chinese

churches now in process of planting and training, shall be moved by an irresistible impulse to project themselves into new and distant regions, yet if China is to be permeated with genuine Christianity this must inevitably happen. We can cordially commend this book to every patriotic American and to all who would like to have a vision of the possibilities wrapped up within the lives of a little handful of determined men and women who have given themselves wholly to God.

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*India and Christian Opportunity.* By Harlan P. Beach, M.A., F.R.G.S. Pp. 308. New York Student Volunteer Movement for Foreign Missions, 1904. Cloth, \$0.50; paper, \$0.30 (Gold).

This is the latest in the long series of text-books for the study of Mission fields, issued by the Student Volunteer Movement, already amounting to twenty-seven in number; several of them prepared by the indefatigable Educational Secretary, whose own contributions to this line of works have been extensive and valuable. Mr. Beach has divided his book into eight chapters, with three appendices; the first containing a Compendious (but far from exhaustive) Bibliography, a 'Comparative Summary, 1851-1900,' and 'Statistics of Protestant Missions in India,' one a page of totals in columns, and the other showing the distribution of the various missions throughout the Indian peninsula. The first five chapters are preparatory to the last three, and describe 'The Physical Environment,' 'Some Historical Factors,' 'Races and Common Life,' 'The Religious Life of To-day,' and 'Christianity in India.' The later chapters discuss 'Ways of Working,'

'Problems and Opponents', and 'Results and Opportunities.' To condense the necessary information regarding so vast a continent into these pages, is only possible to one who has long worked over his material and who has submitted it to "five well known Indian missionaries who have kindly read the manuscript or the proof, and whose criticisms have done much to correct the individual equation." The work is a scholarly and careful production, worthy of the reputation of its author. Being intended to give an accurate idea of the whole Indian Empire *in extenso*, it does not attempt to tell the story of individual missions, information in regard to which must be sought from other sources. For the purposes for which it is designed, that is, the instruction of students prepared to examine authorities, and to follow out the clews here given, the book is in a class altogether by itself. Its use cannot fail to do much for the enlightenment of its countless readers.

## ACKNOWLEDGMENTS.

*Woman in All Lands, or China's Place Among the Nations.*

A comparative philosophic study of comparative civilizations, ancient and modern. By Rev. Young J. Allen, D.D., LL.D., assisted by Yin Pao-lu, B.A. To be complete in ten parts, or twenty-one volumes. Vols. 1 and 2 of Part 1 now ready, but not on sale.

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Conference Commentary on Ezekiel.  
By Rev. H. V. Noyes, D.D. The Chinese Tract Society, Shanghai. For sale at the Presbyterian Mission Press.

This adds one more to the valuable series of Commentaries on the Old Testament which the Tract Society is getting out, and thereby bestowing a great favor on the Chinese Christians. A large part of the cost of this work has been defrayed by the Religious Tract Society, London.

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A Translation of Pastor Kranz's paper on the Martyrs' Memorial into Chinese. 32 pages.

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## Editorial Comment.

WE wish to call attention to, and most heartily endorse the article of Mr. Warren in this issue of the RECORDER. The millennium seems nearer when such a spirit is manifest, and the beginning of the end of the Term Controversy appears not so immeasurably far off. It is indisputably true that no term or set of terms is capable of conveying to the Chinese any adequate conception of God or Holy Spirit. It is not what

they can *get out* of a term but what is *put into* it. And it has been demonstrated over and over again that one term for Holy Spirit is just as acceptable to them as another when they are properly taught what is really meant by the term used. They are quite ready to accept the term that is given them. Doubtless their national pride is more appealed to when Shang-ti is used for God. There is no such feeling in regard to the word

for Spirit. And Mr. Warren well says : "If it were possible to have a dozen well trained preachers, half of whom used 'Sheng' for 'Spirit' and half of whom used 'Ling,' closely examined as to their views on the Holy Spirit and spiritual matters, does anybody think that the result would show any difference whatever in their knowledge that would clearly be attributable to the particular term used ?" And as showing that much of our prejudice either way is the result of usage and habit he says : "Who is there that cannot recall many instances of phraseology that when first heard seemed out of the question because of their roughness, but usage has rubbed and polished them down till now they slip off the lips as smoothly as possible. For the help it would give in the settlement of the Term Question it would be worth while putting ourselves to much more trouble than is involved in the substitution of 'Ling' for 'Sheng'." And then Mr. Warren's closing thought is well worthy of consideration, viz., that Japan uses "Sheng" for God and "Ling" for Spirit, and that Japan is going to influence China more and more. We welcome Mr. Warren's article because it proposes to work on *converging lines*, not on parallel, or diverging lines. If we follow his advice we should soon be united.

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WITH this number the CHINESE RECORDER begins a Mor-

rison Society section for the publication of articles upon certain technical and special aspects of the China field and the most appropriate methods of dealing with the social and national problems it presents. Being now in our thirty-fifth volume and having during as many eventful years conveyed to the missionary body the suggestions of many veteran workers, it is appropriate that we should cordially welcome to our pages the young, strong, cultured life associated with the name and purpose of the Morrison Society. One of the characteristic features of the closing years of the last century was the development of the missionary thought and activities of the Student Volunteer movement, the Young Men's Christian Association, and kindred Societies. The spirit of self-sacrifice, earnest endeavor, and high ideals of these bodies have warmed our hearts and filled us with high expectations. With consecration, enthusiasm and systematic study so characterising the young societies of the new century may we not expect our young men to see visions. May it be true indeed that "your sons and your daughters shall prophesy."

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FOR every enterprise under the sun there is now a definite science and definite study on scientific lines. An elaborate treatise has been written upon the early attempts at sketching among children of all lands ; there have been comparative studies of nursery rhymes ;

and to end a long list, a well known Society has its science of departed spirits. And massive China and its millions deserve and demand our utmost efforts at scientific study. After his visit to the Far East in 1898, Professor Henry Drummond wrote: "The Christianizing of such a nation as China or Japan is an intricate, ethical, philosophical and social as well as a Christian problem; the serious task of taking any new country indeed is not to be done by casual sharp-shooters bringing down one man or two here and there, but by a carefully thought-out attack upon central points, or by patient siege, planned with all a military tactician's knowledge." In their war with Russia the Japanese are bringing to bear upon Manchuria the results of a most prolonged and careful study; they know exactly what they want to do, and are combined in well-ordered ranks and companies, actuated by one mind and heart, to carry out their long-planned movements. Every intelligent missionary in like manner may be expected to welcome the studies of specialists who, in the Morrison Society papers, are giving to our readers the results of a careful study of the particular problems which have called forth their chief attention. Our great enterprise demands (1) the full reception of spiritual power from on High, and (2) a knowledge of the most appropriate means of bringing home that power,

in all its winsome potency, to the hearts and lives of the various classes of the Chinese and to the national heart and social life of China as a whole.

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IN commencing to publish such a series, dealing so largely with problems and methods, it is appropriate to urge the paramount importance of the first consideration, that of full reception for the energies of omnipotence. It was by such a reception that the church began at Pentecost; it is by such a reception that Mission work must continue. While we pause awhile to study problems and methods, we must above all "tarry" in accord with our Lord's last commission. The "going forth" must ever follow such a "tarrying." And whether we are accustomed to observe the church festivals or not, it is appropriate at this time to re-study the gospels to see how that our Lord's whole teaching had for its goal something beyond the cross, beyond the resurrection and ascension,—that Pentecost was the "vanishing point" of its whole perspective. The Sermon on the Mount, rightly considered, is an address on preparation for Pentecost. In every other utterance there was the preparing of the way for the full inrush of the unconquerable legions of Pentecostal forces. Once pointed out, this becomes most obvious. The gospels find their climax in Pentecost, the church has its starting point in Pentecost. And as

every Lord's day has become a weekly Easter, so every day is to see a daily Pentecost. As we realise all this, and yield ourselves and all that is within us to the supreme quest of life, we may start each morning, heart in heart with

our fellows, with the confident prayer :—

Quick, in an instant, infinite, for ever,  
Send an arousal better than we pray,  
Give us a grace upon the faint endeavour,  
Souls for our hire, and Pentecost to-day.

## Missionary News.

### Foochow Choral Union.

*Object : "To foster and develop among the Chinese a love and desire for good sacred music."*

The third Annual Choral Festival under the auspices of the above, was held in Foochow on Easter Monday. "If large and attentive audiences," to quote from the Foochow *Echo*, "are a true criterion of appreciation, the efforts of the Choral Union have met with great success. At least fifteen hundred persons were present, both in the morning and afternoon, of whom only a sprinkling were foreigners, and all were well rewarded by listening to the careful rendering of the various items that formed the programme. We came away much impressed with the possibilities of the Chinese voice and hoping much from these successful attempts to improve our congregational singing."

The Committee of the Foochow Choral Union would again suggest to their fellow-workers in large centres the developing and extending of a movement which is a source of much blessing, and no little factor in the moral and Christian elevation of the native church.

### ORDER OF SERVICES.

10.30 a.m.

Rev. G. S. Miner, Presiding.

1. Voluntary, "Send out thy Light," *Gounod.*
2. "Holy, Holy, Holy," *Dykes.*
3. Prayer.
4. Lesson, 1 Cor. xv. 35-58.  
Pastor Iek Siu-mi.
5. "Jesus Christ is risen to-day," *Monk.*
6. "Arise, Shine, for Thy Light is come," *Elvey.*
7. Address, Rev. C. Hartwell.
8. "We have seen His Star in the East," *Simper.*
9. "Rock of Ages cleft for me."
10. Collection (towards the object of the Choral Union).
11. Voluntary, "Gloria," *Mozart.*
12. "O Lord how manifold," *Barnby.*
13. "Nearer my God to Thee."
14. "Doxology."

### BENEDICTION.

2.30 p.m.

Ven. Archdeacon Wolfe, Presiding.

1. Voluntary, "When Shades of Eve," *Simper.*
2. "God reveals His Presence," *Neander.*
3. Prayer.
4. Lesson, St. Matt. xxviii.  
Ding Ung-tiu.
5. "Jesus Christ is risen to-day," *Monk.*
6. "The Lord is risen," *Kunze.*
7. Address, Pastor Ciong Ging-beng.

8. "My Soul doth magnify the Lord," } *Bunnell.*
9. "Jesus loves me this I know."
10. Collection (towards the object of the Choral Union).
11. Voluntary, "Gloria." *Mozart.*
12. "Rest in the Lord," } *Mrs. Robinson.*
13. "Peace, Perfect Peace," *Caldbeck.*
14. Doxology.

BENEDICTION.  
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## C. E. Notes.

Mr. P. L. Gillett, V. M. C. A. Secretary for Korea, located at Seoul, writes of the interest in the Christian Endeavor Society which he started there some months ago. He says: "Our society among the foreign children of the community is active and prosperous. The members are conducting a Sunday-school every Sunday with an enrollment of about eighteen Korean boys and girls. They have also distributed some four thousand tracts within the last few months. Our meetings are bright and interesting, because each member helps to make them so."

Rev. F. S. Hatch, M.A., for the last three years General Secretary of Christian Endeavor for India, Burmah and Ceylon, has been spending the month of March in visiting some of the societies of Christian Endeavor in the southern coast ports. Mr. Hinman, the General Secretary for China, met him in Hongkong, where large meetings were held in the Basel, American Board and London Mission churches. At Canton two large meetings were held, and both secretaries spoke to smaller groups in the schools. At Amoy, Foochow and Shanghai there were also large mass meetings; at Foochow six meetings in five of

the largest assembly rooms in the city.

Mr. Hatch was frequently asked to speak to the missionaries on the general condition of the mission work in India which he has seen perhaps more widely than any other man, and his review of the elements of progress in Indian missions proved of absorbing interest to all who heard it. Mr. Hatch and Mr. Hinman also attended the Presbyterian Christian Endeavor Rally for Ningpo district, held at Yei-yiao, March 30th and 31st, where a large number of the native Christians gather from long distances for an annual conference. The programme was an interesting one; the general subject being obedience, and many earnest practical addresses were made by natives and foreigners. Mr. Hatch goes from China for a month's tour in Japan, where he will visit a large number of the Japanese Endeavor Societies according to an itinerary arranged by Dr. Pettee, the enthusiastic leader of Christian Endeavor hosts in Japan.

A most delightful incident occurred at a meeting of the Christian Endeavor Society in Union Church, Hongkong. The pastor, Rev. Mr. Hickling, who is using his Endeavor Society as a means of interesting and encouraging the Christian soldiers stationed there, had invited the Endeavor Secretaries for India and China to come to the meeting and speak a few words about the work in other places. But quite unexpectedly two other strangers came into the little meeting, one of whom proved to be the founder of the first Christian Endeavor Society in all India and the other the son of one of India's most famous missionaries. And

what had called these four strangers, without any prearrangement, to come together at this little meeting? Simply the attractions of the Christian Endeavor name and the Christian Endeavor bond of fellowship and the pledge "to attend and take some part in every Christian En-

deavor prayer meeting." Is it not a great advantage that the Endeavor Society not simply inspires its members with loyalty to their local church but also brings them into a strong sympathy with fellow-Endeavorers all over the world?

## Missionary Journal.

### BIRTH.

AT Ningpo, April 1st, the wife of Rev. G. W. SHEPPERD, E. M. M., Ningpo, of a son.

### MARRIAGES.

AT Kia-ting, March 22nd, Mr. THEODORE A. K. SØRENSEN and Miss CISSI RASMUSSEN, of the C. I. M.

AT Hangchow, April 5th, A. C. MOULE, C. M. S., and Miss MABEL BENNETT WOLLESTEN.

AT Hongkong, April 5th, Rev. GARDEN BLAIKIE, M.A., and Miss TINA M. ALEXANDER, M.B., Ch.B., of the E. P. M., Swatow.

### DEATH.

AT Kwai-ping, April 10th, Rev. HENRY ZEHR, C. and M. A., of confluent small-pox, age 27 years.

### ARRIVALS.

#### AT SHANGHAI :—

April 3rd, Rev. R. C. FORSYTH and wife (ret.) and Rev. DONALD SMITH, E. B. M.; Misses JEPSEN and KORIG, C. I. M., from Germany.

April 7th, Mrs. R. J. DAVIDSON (ret.) and Miss CHILD, F. F. M. A., West China.

April 9th, Miss MARGARET KING (ret.), C. I. M., from Canada.

April 17th, Mrs. A. P. PECK (ret.), A. B. C. F. M., Pao-ting-fu.

April 26th, Rev. J. W. STEVENSON (ret.), C. I. M.; Rev. A. J. and Mrs. WALKER (ret.).

### DEPARTURES.

#### FROM SHANGHAI :—

April 1st, Misses McCURLOCH and Mr. R. POWELL, C. I. M., for Australia.

April 2nd, Mr. J. B. MILLER, C. I. M., for Canada, Rev. C. F. KUPPER, D.D., M. E. M., for U. S.

April 4th, Bishop and Mrs. CASSELS and six children, C. I. M., for England; Miss WEBER, C. I. M., for America, via England.

April 8th, Miss M. C. PETERSEN, C. I. M., for Germany; Rev. W. H. LINGLE and family, A. P. M., for U. S.

April 19th, Rev. and Mrs. K. W. ENGDAHL, S. M. S.

April 22nd, Dr. and Mrs. JUDD, Mrs. E. MURRAY and child, Miss MCFARLANE, C. I. M., for England; Rev. WM. DEANS and family, C. S. M., for England; Mrs. G. G. WARREN and two children, Miss A. WATSON W. M. S., for England.

April 23rd, Mr. and Mrs. RÖHM and two children, C. I. M., for Germany.

April 28th, Mrs. W. MUNTER and Miss M. E. MCNEILL, M.D., I. P. M., for England.



MOUNTAIN RANGES AS SEEN FROM MOH-KAN-SHAN.



MISSIONARY RESIDENCES AT MOH-KAN-SHAN.

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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## English and Evangelism.

*Or the Relation of the New School to the Church of God.\**

BY REV. HAMPDEN C. DUBOSE, D.D.

THE topic for discussion is not the general subject of Christian education in the lands of paganism, but the specific question of the relation of the English school in China to evangelistic work. We all readily acknowledge the necessity of the mission school ; first, that the ministry may be composed of "faithful men who are able to teach others also" ; and second, that the children of Christian families may be shielded from the poisonous influences of heathen instruction and association. It is the question of the old school and the new : the *old*, where boys were taken into the academy or college under contract for six or eight years till the course of study was completed, with some financial aid given by the mission, and taught in Chinese by men who could speak Chinese ; or the *new*, where they pay for the tuition and are taught English, in English and by English, and are free to take the course complete or abbreviated. These, without going into details, are the general features of the two systems of education, though there may be many modifications and exceptions. It is the English school *versus* the Chinese school where Western branches are taught.

This paper is a concensus of the views of nearly fifty prominent missionaries scattered over the provinces, each with an

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\* Read before the Soochow Missionary Association.

experience of from ten to fifty years.\* It is a review of education by the preachers of the gospel. The Head of the church has entrusted its government to presbyters—ministers, elders—and it is within their jurisdiction to consider what will tend to the upbuilding of Zion. It may sometimes occur that educators will keep constantly before them the high ideal of the model school without fully considering the relation of education to evangelism. The opinions of the representatives of Protestantism are put side by side, and the reader can draw his own conclusions from the discussion of the question. The paper will call attention to the excellencies of the Christian school system in China and mention dangers that threaten other departments of the work, and both evangelist and teacher may, by the suggestions presented by so many minds, be led "to seek a more excellent way." Bishop Moule says: "It is a very important theme." Dr. A. H. Smith writes: "Nothing but good can come of the persistent agitation of this topic."

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\* The writer can join with China's sage in saying: "I am an editor," as his task has been for the most part to arrange the valuable material furnished so kindly by Mrs. R. E. Abbey, Am. Pres. Mission, Nanking; Rev. Jos. S. Adams, D.D., Am. Bap. Mission, Han-yang; Chancellor Dr. Anderson, D.D., Am. M. E. University (South), Soochow; Rev. J. Beattie, M.A., Eng. Pres. Mission, Chang-poo; President Paul D. Bergen, Am. Pres. College, Tengchow; Rev. C. Campbell Brown, English Presbyterian Mission, Amoy; Rev. F. Brown, Am. M. E. Mission, Tientsin; Rev. W. B. Burke, Am. M. E. Mission (South), Shanghai; Rev. Hunter Corbett, D.D., Am. Pres. Mission (Chefoo); Rev. D. H. Davis, D.D., Am. Seventh Day Bap. Mission, Shanghai; Rev. J. M. W. Farnham, D.D., Am. Pres. Mission, Shanghai; Rev. R. F. Fitch, Am. Pres. Mission, Ningpo; Rev. Arnold Foster, London Mission, Wuchang; Rev. E. F. Gedye, M.A., Wesleyan Mission, Wuchang; Rev. J. C. Gibson, D.D., Eng. Pres. Mission, Swatow; Rev. J. R. Goddard, D.D., Am. Bap. Mission, Ningpo; President Chauncey Goodrich, D.D., A. B. C. F. M. Theological Seminary, T'ungchow; Rt. Rev. F. R. Graves, D.D., Am. Prot. Epis. Ch. Mission, Shanghai; Rev. W. B. Hamilton, Am. Pres. Mission, Chi-nan-fu; Rev. Charles Hartwell, A. B. C. F. M., Foochow; Rev. Griffith John, D.D., London Mission, Hankow; President J. H. Judson, Am. Pres. College, Hangchow; President C. F. Kupfer, Ph.D., Am. M. E. College, Kiukiang; Rev. Charles Leaman, A. P. M., Nanking; Rev. L. Lloyd, C. M. S., Foochow; Rev. and Mrs. C. W. Mateer, D.D., LL.D., Am. Pres. Mission, Tengchow; Mrs. R. M. Mateer, A. P. M., Wei-hsien; Rev. S. E. Meech, London Mission, Peking; Ven. Archdeacon A. E. Moule, D.D., C. M. S., Ningpo; Rt. Rev. G. E. Moule, D.D., C. M. S., Hangchow; President A. P. Parker, D.D., Am. M. E. Anglo-Chinese College, Shanghai; President L. P. Peet, A. B. C. F. M. College, Foochow; Rev. Timothy Richard, D.D., Secretary Society Diffusion Christian Knowledge, Shanghai; Rev. J. Sadler, London Mission, Amoy; Rev. C. Shaw, C. M. S., Hing-hwa; Rev. J. A. Silsby, Am. Pres. Mission, Shanghai; Rev. A. H. Smith, D.D., A. B. C. F. M., Chang-teh-chow; Rev. C. A. Stanley, D.D., A. B. C. F. M., Tientsin; Rev. H. Thompson, Eng. Pres. Mission, Amoy; Rev. J. E. Walker, A. B. C. F. M., Shao-wu; Rev. W. S. P. Walsh, B.A., C. M. S., Foochow; Principal G. G. Warren, Wesleyan Mission, Wu-chang; Rev. J. L. Whiting, D.D., Am. Pres. Mission, Peking, and Ven. Archdeacon Jno. R. Wolfe, C. M. S., Foochow.

There is a danger of too wide a gap between the provincial university and the country church, so whatever tends to the unification of the work that is done for our common Lord and Master, should be hailed with pleasure. Some one may reply: "These two are incompatible, and it is impossible to weigh them in the same balances." Whatever may be the importance of the first, we are not to minimize the influence of the second. Three-fourths of the population of China is rural. Converts are multiplied in the country districts, so the great body of Chinese Christians of the future will be found among the peasantry.

It is a matter of surprise to find in what small geographical limits the new school is confined. Leaving out Canton and Macao, probably two-thirds of the English teaching done by missionaries in China is within two hundred miles of this city, so that Soochow is distinctively the "hub," and it is well for us to see ourselves as others see us. Without disparagement to other societies, it may be noted that the American Methodists, North and South, are the distinguished leaders in the Anglo-Chinese movement.

Rev. Dr. Gibson: "Our work hitherto has all been done in Chinese, and we have no experience of English schools." This report comes from a number of missions.

Last year in the CHINESE RECORDER there appeared from the pen of Mr. F. S. Brockman, General Secretary of the Y. M. C. A., two leading articles on "How shall we retain the Services of English-speaking Young Men in the Church?" And this paper may be considered as following in the wake of the discussion opened by him.

We do not discuss the question theoretically. We take schools as they are; not what they ought to be or what in our minds we desire them to be. The eloquent Secretary, R. E. Speer, says: "It will be a greater thing to develop one thousand thoroughly qualified men, solidly trained, sincerely converted, to lead the new church and the new China, than ten thousand hastily educated, inadequately equipped men in whom Christianity has not struck deep, and who will come sooner or later to their place in hong and customs' house and subordinate positions."

There are many advantages that the new school undoubtedly possesses. The people call for English, and if the church can consistently with its high duty of evangelisation answer

this call, then she now enters a wide door of influence. At this time it is the *learned fashion*. Dr. Parker says : "And yet notwithstanding the difficulties which surround the English schools of the present day, they are no doubt doing a great work. They are bringing under Christian influence large numbers of young men who would not otherwise be reached by the ordinary missionary agencies, and missionaries in operating such schools are placing themselves in the lead of the educational movements of China, and are thus in a position to guide the new education and save it from the dominance of atheism and infidelity, such as would surely get hold of it if the missionaries did not take an active part in such movements."

One marked feature of the English school is that it disarms prejudice and breaks down the great wall of separation between the Celestials and the Westerners. There is a complete change of attitude produced by the extraordinary reforms that are proposed in the hoary system of Chinese education, and if the people find what they desire in the mission schools, the tide naturally turns towards the church.

Education is a very attractive feature of missionary work, and the English school becomes a magnet to draw all classes, both the rich and the poor. The writer, though not engaged in teaching, has been struck with the exceeding affability of English pupils, whether in mission or secular schools, and how genial is their approach as if they expected a cordial welcome. The fathers and mothers look upon the foreigner as an honored friend, to whom they show profound respect.

There is a "needs be" that the missionaries reach *the brain* of China, and English puts them in touch with the upper classes. Wonderful that the proud Confucianist entrusts the instruction of his children to representatives of "the sect of the Nazarenes" which a brief time ago was "everywhere spoken against."

The editor of the Educational Department in the CHINESE RECORDER (1903, p. 38) says: "Ten years ago there were comparatively few of our mission schools which gave much attention to the teaching of English. Now nearly all the boarding-schools for boys and many of the day-schools have introduced English, and the girls' schools are rapidly following suit. Some knowledge of the English language is now considered a necessary part of the education of every wide-awake Chinese young man,

and although the temptations connected with it are great, yet the arguments in its favor are so weighty that the subject 'Shall we teach English in our Mission Schools?' no longer occupies a place on the programme of our educational conferences." We in Soochow, however, consider it a question for debate.

Mr. Silsby in his letter continues: "I believe that the children of Christian families should be given an opportunity to secure the best education possible. They should be expected to pay as much as they are able, but their ability should not be overtaxed. The man or woman who is to help in the work of bringing China to Christ, should be fully equipped for that service with English, mathematics, etc. . . . as well as with a thorough and practical knowledge of the Bible. That the last is most important 'goes without saying.' In the school the Y. M. C. A. will help to develop him as a Christian worker. The Sunday-school and Bible class and the example and assistance of his teachers and other Christian pupils, should all tend to bring out his talent for Christian service."

Rev. J. Sadler: "I have suffered and attempted many things in establishing Anglo-Chinese education. The feeling here (at Amoy) is we must have more or less of English. Our native pastors are earnest in the opinion that the good of China will be helped thereby. As to preachers, while we may lose some by English, we may gain others, and stronger men. There is no doubt that self-support is helped by the aid given by men who get their positions through their English. There is something not easy to describe about the learning of English by Chinese. It opens the mind, brings them in touch with the West, aids to knowledge of Western literature and makes a leverage on the dense mass to be raised. The way to check the evils of English is surely a large appropriation of divine power. Even the godly missionaries who fear most would thus be comforted."

Rev. J. E. Walker: "The great thing about the English school is to my mind the following: The present and the future needs of China call for great numbers of English-speaking Chinese, and the influence they exert will be tremendous. Shall they be educated by earnest Christians or by irreligious foreign adventurers? I would gladly see the educational work of Christian missions doubled in China if only it could be done without drawing men and means away from the evangelical work."

Rev. Dr. Whiting: "I judge teaching English would tend to diminish the number of candidates for the ministry as opening other and more lucrative employments. At the same time it might be of great benefit to have Christian men in these other employments, both for their financial contributions and their influence. Perhaps the financial help from this class might balance the higher rates which would be likely to take their rise from the general influence of teaching English."

Mrs. Abbey writes: "The facts from our own small school are somewhat favourable to the teaching of English. We have three teachers and two fledgling doctors as the outcome of Mr. Abbey's twelve or fourteen scholars. English has really been a benefit to them. They are broader men, and their devotion to mission work is voluntary and the result of consecration. There have been many times when some of them have had struggles with the temptation to make money. One is a candidate for the ministry and three regularly preach in church and chapel to the edification of all, while they give their main strength to teaching or medicine."

From the English school in Soochow, conducted by the ladies of the Southern Methodist Mission, quite a number of lads have been received into the church. Dr. Hayes reports twenty-five pupils from non-Christian families baptized in the last ten years.

Dr. Kupfer writes: "It is an obligation devolving upon all missions to provide Christian schools for the children of their members, for the second generation ought to be better equipped and to be able to do more for the conversion of China than the first, and nothing can do this better than model schools. I do not look upon English schools as a means for supplying the missions with native preachers, but I do consider them an essential element for the laity, that those who are not called of God to preach the Word may be prepared for a vocation. If the laymen have a good English education and positions which such accomplishments usually assure, then the self-support of the native church ought to be possible. The greatest evil that threatens the Christian religion under the new system of education is the strong desire of all classes, but especially of the higher, to adopt the externals of our civilization, but not its soul."

Rev. Charles Hartwell: "The study of English has a great benefit in opening and awakening the Chinese minds. It

gets them out of the ruts of ages in their mental habits and helps to enable them to have better judgment in respect to men and the way to enlighten them. It also helps to overcome their superstitions. They are better prepared for understanding spiritual truth for having learned English. Therefore, all things considered, I think the study of English will help to prepare a man for a preacher, provided he has the same amount of consecration to the work. It also opens the way for him to grow in knowledge more than he naturally would without English. The Chinese are bound to have English, and it is better that Christian men should give it to them than to have them taught by others. The time will come when a knowledge of English will be a requisite for the preacher to enable him to secure the respect of the educated among his hearers. We have had earnest Christian men in our English classes, and they are now doing good as Christian teachers and in other positions in life. Of course good men in business and government employ can do also great good in supporting the gospel in places where they live."

At Mokanshan, Rev. J. H. Judson said: "As to the question of English, it is not one that we can longer control. English must be made a part of our curriculum of study and cannot be left out . . . . While the study of English will for a season turn away some of our young men from the ministry, time will, however, adjust this matter and we will soon be on solid ground again." [The Hangchow President when he speaks of "solid ground" evidently thinks, as far as the ministry is concerned, the English college is on the quicksands.]

Another great advantage in the study of English is that it tends to uproot superstition. Its forms are legion. The very fact that knowledge is sought from the West by the medium of the leading language of the Occident seems to cause the youth of Cathay in a measure to cast away the "old wives' fables."

There is another prominent factor in the consideration of this subject, and that is the probability of the permanence of the new school. Mrs. Abbey says: "English has, I believe, come to stay." Bishop Graves aptly puts it, "China is changing, and English education has come to stay. What about the men who must preach in future to a class of Chinese educated on Western lines? To meet the rapid increase of this class we must raise up a body of clergy who can win their respect intellectually or these men will be lost to the church. The new China demands a ministry educated on the new model. The

English school serves its own purpose in raising up a more intelligent laity as well as in furnishing an educated clergy." Archdeacon Moule: "With wide-awake Japan close by, China cannot sleep again."

There is one phase of the subject on which there is a general unanimity of sentiment, and that is, if English is taught, it should be thoroughly taught. For the pupils to acquire only a "smattering" is a waste of time on the part of the instructor, reflects on his ability to teach and is of little value to the possessor. Those who matriculate should sign a contract to remain long enough at least to be able to read ordinary English books. Our cities are full of those who have gone as far as the "Surd Leader," and therefore are qualified "to hang out the shingle" as a professional teacher. The proverbial pride of the Sophomore finds its counterpart in the man of "broad education" who has completed a series of Primers. The doctors receive students for five or seven years—they would scorn the thought of allowing a young man to enter the hospital to leave at pleasure—and the professor of English literature might receive a hint from our medical men. Let the "Queen's English" be the motto of the promoters of the English education.

After these preliminary observations, we will proceed to consider the new school in its five relations: 1, to Knowledge; 2, to Language; 3, to Finance; 4, to the Gospel; and 5, to the Ministry.

#### I. ITS RELATION TO KNOWLEDGE.

The General Missionary Conference of 1877 found China without text-books. There had been scattering translations of various works, but generally they were not suited for the classroom. By a united effort on the part of educators continued during two decades a complete set of primary, high-school and collegiate text-books has been prepared in Chinese by experts in each department. These are the crown of academic life in China. By taking the complete course there will be sent out from the college halls Chinese scholars with a good Western education and splendidly equipped for work in China. There are a number of branches, as mathematics and natural science, which can be taught far better by using these treatises than by the medium of French, German or Russian. The man that studies in his own language will be better able in the future to instruct those who speak the mother tongue. It seems

that the new school is disposed to go back on this line of things and institute a new *régime*. At the present juncture the attention of some is turned to preparing a line of Anglo-Chinese textbooks.

The acquirement of solid knowledge will be greater in a given time by a steady continuance in the native language. If the course be eight years and it requires three or four years to master English, then only four or five years can be given to actual attainments in Western science, whereas if English had not been introduced, the whole period could be devoted to a search for truth.

Rev. G. G. Warren: "My own feeling inclines me to think that for the more brilliant boys a non-English education is to be preferred. So much time is taken up with getting a smattering of English—quite useless to a preacher or ordinary school-teacher—that I think a boy's time might be better occupied." We remark that English is only a channel by which knowledge is obtained ; do not let us spend too much time in digging the channel.

Rev. D. H. Davis: "One of the evils of the present attitude of the Chinese towards education is to let a little education in English suffice, neglecting a thorough Chinese education. Few of the boys from our mission schools are thorough Chinese scholars, which is essential, no matter what is the sphere of their occupation."

The Ven. Archdeacon Moule: "From the absorbing attention that English requires if a Chinese pupil is really to excel and to make it useful, *Chinese scholarship*, which is infinitely more important for our preachers and pastors, and also *Bible study*, must greatly suffer."

Dr. Hunter Corbett: "I have never had in my employ a native preacher who had been taught English, and so far as I know there has never been one in the employ of the Presbyterian Mission in Shantung. Some years ago an experiment was made for a short time in our Tengchow college of teaching some of the advanced students English. It was found to interfere with the Chinese studies so seriously that English was given up. About seven years ago a school was opened at Chefoo under Mr. Cornwell, in which English has been taught about half of each day. As yet no preacher has come from that school. In all our other schools education is solely in Chinese. Our theological students, lay preachers and school teachers have all been

taught in Chinese . . . The past year, by actual count, 87,000 persons have heard the gospel preached in our Chefoo street chapel and museum."

In discussing the relation of English to knowledge we must call attention to the small percentage of those who have attended mission schools where English is taught who can at all be denominated "English-speaking." Many of the pupils remain only a year or two; they learn a few words in the school room and speak their native language at home. Also as the apostle says: "Knowledge shall pass away." Excepting the students from St. John's College, Shanghai, where they remain a term of years, a brother of experience puts it down as one in a hundred of those who study English that can speak English. No doubt this estimate is far too small. These men generally know very little of their native literature, so they cannot write a letter in proper style, either in English or Chinese.

## II. ITS RELATION TO LANGUAGE.

It is a trite remark that at the coming of the Messiah the Lord had prepared the Greek as the receptacle for the sacred treasures of the New Testament. Here we have the Chinese language with its wealth of idiom, beauty of style, flexibility of expression and fulness of development, specially given to the church to present the gospel of salvation to the most numerous race on the face of the globe. It is for the young missionary to try to speak in this eloquent tongue. If, however, on his arrival, he is appointed to the English school, his chances to become a linguist are exceedingly small. The Boards who do not allow at least two years to the student missionary to study Chinese before he teaches English are indeed "boards"—plank—or as the Chinese so felicitously express it "wooden." If the missionary does not understand the colloquial language, is he fitted to train the young? The not-able-to-speak missionary might prove an incubus to the work: a small mill-stone hung around the body evangelistic. But how can he speak if he be given no time to learn? The apostles *so spoke*. To them was given the gift of tongues. Of the vernacular it may be said: "Vox populi, vox dei" or the "vox" in which may be told the wonderful things of God.

It not only has an effect upon the missionary, but it touches the Chinese themselves. Some of the natives, after learning a few words of English, affect to despise their native language,

the heritage of millenniums. This has been one of the great bands which has held the nation together during the centuries that are passed, and let us not unloose this band.

The distinctive tendency of English is to withhold from the native church instruction in the Chinese written language. Where then is the literature through which we can give to this people the knowledge of the truth as it is in Jesus? What is to be the future of our Chinese Christian books? May English not prove disintegrating?

We may also ask, Is not the teaching in the kingdoms of Asia by the medium of an unknown tongue a new departure in education? Confined as the writer has been to a narrow sphere of observation he may not be "up to date" on the question, but during a recent visit to the State colleges in the south he found the professors all using the language of the people. It is his impression that the English universities teach in the vernacular. Of one thing he is absolutely certain, and that is since the events of 1870 lectures in the French schools are not delivered in German. Here in China we find an innovation in the department of pedagogy. We might ask why in England and America the foreigners who come over to teach French and German are not made college presidents?

It seems a gigantic task the Master has given us to disciple the four hundred millions, without our undertaking to teach them to read, write and speak English. Are we wise in thus spending our evangelistic strength?

### III. ITS RELATION TO FINANCE.

There is a loud call that comes from the New China to the Protestant church to furnish skilled labourers. The hundreds of telegraph offices, the thousands of post offices, the Imperial Customs, the Consular offices, the mercantile hongs,—all call for compradores, clerks and shroffs. The schools already opened and the railways soon to be opened say: Give us your best. The church has to see that in answering these demands her resources are not exhausted.

Under the head of finance, the question comes to the missionary who receives his stipend from the home land and furnishes cheap English at one or two dollars (Mexican) *per mensem*, if he may not possibly enter into competition with those who desire to gain a livelihood by teaching? Might it not be well to have a general understanding that the tuition fee be £1,

\$5.00 (gold) or \$10.00 (Mexican currency) per month? Considering its value in the market, this figure is not high. Then professional teachers of English could have an opportunity to accept positions.

We must all consider the reduction in the fees sometimes made to the children of Christians; may not this prove a worldly motive for entering the church? The same may be said of the beneficiary system in the English schools. If it be asked, Do not at home the children of the poor receive aid? The answer is, The conditions are different.

The young men and the boys in the schools are on the tip-toe of expectation for lucrative positions. The mothers say: "They will get \$100 a month." "Who will give them the \$100?" "O! you foreigners in the foreign country will give it to them." The situation around some of the schools is almost as wild as in the south land after emancipation with "the forty acres and a mule" that the U. S. government was expected to give to every freedman. The pupils come for the loaves and are only willing to receive them from the English bakery.

The financial relation to the church is of great importance. Our object is to place pastors over self-supporting churches independent of foreign control and foreign silver. That is the goal. If the minister is paid on the basis of English-speaking prices then he is not financially fitted for the native pastorate. If the mission stipend is raised so that the wants of this class are satisfied, then the Christian in humble circumstances may feel a strong call to enter the work for the sake of the salary, and we have a hireling ministry.

It is considered that in the expense of living the native rates compared with the foreign are one to ten or fifteen. During our week of prayer one of the brethren stated the figures paid by his Mission, and the married native preacher receives what the C. I. M. usually gives each missionary. There is no doubt but that the questions of English and finance are closely allied: Where English is taught from the Mission treasury higher salaries are given to the native clergy. It is necessary for the missionary to study closely the scale of Chinese wages. The new awakening in China may profit the select few, but in a densely peopled country, where agriculture is carried on according to excellent methods, it is impossible to bring up the masses to a much higher plane of wages. We are not to forget

the injunction of the Master, "Deny thyself," or the reply of the disciples, "Lo, we have left all."

Views of missionaries differ on this point. The late young Bishop Ingle wrote: "It is poor economy to keep either foreign or native workers on a starvation wage. Joyful, free-hearted (and therefore efficient) work cannot be expected when the wolf is at the door. Most of our Chinese clergy get less pay than they could secure if they went into business. We do not attempt to compete with business salaries, but we do try to make the salaries we pay bear some relation to a reasonable standard of living and to the man's services to us."

Rev. P. D. Bergen: "My experience has been that Chinese will contribute freely in proportion to their ability, and especially when they are after a pastor whom they have learned to respect and perhaps to love."

Dr. Parker: "My experience and observation go to show that quite a number of the students educated in our English schools who have become Christians give quite liberally to the support of the native church after they leave the school and find positions giving them good salaries. At the same time I am bound to admit that we do not get as much financial help from the Christians who have left our schools as we have a right to expect."

Rev. J. A. Silsby: "The Anglo-Chinese School is helping greatly to make the church self-supporting. English has done more than anything else to develop the self-support idea. It has enabled us to charge tuition and take our schools out of the category of schools for mendicants. The English-speaking graduates demand better salaries than those who come from Chinese schools, but they are worth more. These schools are turning out men who go into business and make money or secure situations commanding higher salaries, and they are building up a native church that is better able to pay high salaries . . . . If keeping a young man in ignorance of all *marketable knowledge* (italics ours) is necessary to retain him in mission work, I prefer to dispense with such a man's services."

Rev. J. S. Adams, D.D.: "Our work is and ever will be evangelistic and pastoral,—educational only so far as training a godly ministry is concerned. I feel that there is very great danger of allowing the clamor for Western education to set aside

the great and vital work of preaching the gospel and training the churches into self-support, self-propagation and self-government."

Rev. T. Richard, D.D.: "To have a good man who will have weight with officials and gentry, I cannot think it is possible to support such a man decently with a salary less than from \$50 to \$100 per month."

Dr. Goodrich: "The English-speaking scholar can easily command a higher salary than one who can only speak in the tongue in which he was born. If he becomes a preacher, as a rule his salary must be considerably raised above that of the man who only speaks in his native tongue."

Rev. D. H. Davis: "The teaching of English to Christian boys, owing to the demands in business, makes them regard their services worth far more than the average native church is able to give, and consequently makes it impossible for the native church to support them. It is on this account a hindrance to self-support."

Rev. W. B. Hamilton: "As none of the native ministers know English the salaries paid them are low, and come largely from the churches over which they are pastors. As yet the cost of living has not greatly increased in interior Shantung over former years, but will, we anticipate, do so with the incoming of the railway, when of course salaries will have to be considerably increased. Some of our scholars having learned English enjoy large salaries in the Imperial post office and are able to do more than formerly in church support."

Rev. J. Beattie: "If a lad knows English he expects a bigger salary than most missions can afford. His English attainments are of little use to him in our inland stations, where no one understands English, and the more drawn such a man is to English ideals, ways and customs, the more does he lose touch with the labouring classes who form his flock. In ports and mission centres there is certainly room for a few well-educated English-speaking students, but in the inland and often isolated stations they are out of place, even if they would take the salary offered, which is about \$8 per month for a preacher and \$12 for a pastor."

Rev. C. A. Stanley: "The English-speaking boys will require a higher salary than the others, and I am not at all sure that they will do better work, so far as I have been able to observe. This must hinder the day of self-support which we should aim to reach as soon as possible."

Rev. H. Thompson : "The tendency of the English school is to cause discontent and to raise salaries considerably. A young student who can speak English can demand from \$15 to \$50 per month, while the preacher of long standing does not get more than \$8 or \$10."

Mrs. R. M. Mateer : "None of our native pastors know English. What help it would be to them we cannot conceive, since their salary is so small they could not buy English books. Nor could their constituents afford to give them a higher salary because they know English."

Rev. Llewellyn Lloyd : "We have as yet only employed one English-speaking catechist and only for a short time, and we did give him more pay than we should have given had he not had a knowledge of English. I fear that if the various missions employ their well educated young men, they will have to be paid their market value, except when they refuse (as some have nobly done) to accept any other allowance than that received by their native brethren."

Rev. Campbell Brown : "In my district we have six native pastorates with ordained pastors wholly supported by the native churches, but I do not think we can point to any help received from English-speaking Christians."

Rev. W. S. P. Walshe : "A man who holds a diploma from the school or university must be placed in such circumstances as will enable him to retain and increase, instead of losing his acquired advantages. To treat the untrained catechist or native clergyman equally with the boy from the school or student from the college is to me a moral offence, bringing disaster and confusion in its train. To give the same salary to a man who has been through (say) an eight years' course of study, with a man who has just passed a simple course of divinity, is to me not only unjust but demoralizing. Whether he speaks English or not, he is worth more, or ought to be, and if in addition he speaks English or French, he ought to be worth more still. The trained men, too, have more needs which their education has developed. They need more books, more papers; they have to entertain a better class of visitors, and their children's education will cost them more too. As at home, certain pastorates should carry larger salary and demand a better man. At present a man empties a large city church and is sent to a country village, but his salary remains the same, and he is only too glad, as he can save more and do less. I believe that the

distinction of salary should be according to the post held, if possible, as at home. The boys from the schools and universities will naturally be called to them."

Rev. L. P. Peet : "The English school should supply our best preachers. There is no question but that in the majority of cases where Christians are involved, debts have been incurred by the study of English, which must be paid off as soon as possible and which can never be settled with the meagre salaries allowed to, or received by, our preachers. If our churches ever get wealthy enough to pay thirty or forty dollars a month they then will be able to secure English-speaking preachers. If the English school sends out *thoroughly Christian* young men who will fill posts of influence and trust, these will contribute liberally to the support of the Gospel, and in this way the school may become a great help to evangelistic finance and the self-support of the native church."

Rev. W. B. Burke : "Our church has never been dependent on schools for workers, and I do not think we shall have to be in China. We shall find some of our best helpers to be right from among the people, never having seen the inside of a school. And then, too, when the Holy Spirit begins to work, you will see some of the best educated English graduates working right out in the highways and by-ways."

Dr. Anderson : "The new school will not hinder self-support. The native preacher should have more salary if he is worth it. To my mind the chief difficulty in the salary question is the *mission scale*. We cannot give the worthy man the higher salary he deserves, as it will often necessitate giving the same salary to a half dozen others who do not deserve it."

The Ven. Archdeacon Wolfe : "The tendency certainly is to make our pastors and preachers dissatisfied with the salaries which the mission or the native church can afford. Thus far, as we have had no pastors or preachers supplied to us from the English schools, the evil has not been very much felt, but the following circumstance will show that the danger of creating this dissatisfaction is real and would no doubt be a hindrance to self-support in the native church.

A young man, the son of one of our native pastors, trained in the Anglo-Chinese school here, worked as a clerk in one of the foreign hongs at this port, receiving \$35 a month. He was compelled to give up this situation on account of ill health. As we considered him an earnest Christian man we took him into

the employment of the Mission, giving him a salary less than he had been receiving, but considerably higher than the ordinary allowance given to native preachers. There was at once great dissatisfaction openly expressed by the pastors and preachers of the Mission, who contended that a knowledge of English did not qualify this man as a better pastor or preacher than any of themselves who knew only Chinese, and they could not see the justice of giving him a higher salary for doing the work which they thought they were as qualified and capable of doing as he was, and they expected that equal treatment should be extended to themselves. This English-speaking man retired from the work, first because of this dissatisfaction, and secondly because we could not give him a higher salary than what we had already given him. Since his retirement he has been content with doing work in other ways rather than work in the Mission for the ordinary allowance which the native church or the Mission can afford. We have had two or three other cases much similar to this, who, after graduating in the English school, preferred to remain idle for several months before they received an appointment rather than work in the Mission for the ordinary allowance given to a pastor or catechist. I think these instances go to show that, for the present at least, the English school is no help to us in supplying either preachers to the Mission or pastors to the native church, and should missionaries agree to the demands of these men for higher salaries, it would be a real hindrance to self-support in the native church." All who read these words will agree "With the ancient is wisdom."

*(To be continued.)*

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## The New Conditions in China.\*

BY REV C. A. STANLEY.

**T**HIS is a large subject—too large to be fully treated in the time that is at our disposal in one evening. It is also an important subject in its bearing upon the work of Christian missions in this great field. We can do little more than touch on a few points in opening the discussion this evening. It is safe to say that war is very largely responsible for these "new conditions"—the war with Japan, and later the

\* Read before the Tientsin Missionary Association and published by request of the Association.

Boxer uprising and its results were such as made it impossible but that changes of a serious nature must take place. It was a part of God's plan, as so frequently in the past, for the accomplishment of His purposes: "I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is: and I will give it Him."

In order to get any adequate conception of present conditions it is necessary to take a brief glance at the more recent past of China's history and note the conditions then existing. China was then thought to be a great nation—great in extent of territory, great in numbers of population, all of which was true. It was also thought that she was an educated nation—great in intellectual progress and development; great, as well befitted a nation of such extensive domain, in all defensive and offensive possibilities, and practically impregnable to any foe that might appear; in a word, great in about everything which wins the respect of other nations. It was thought that such a nation would observe its treaty obligations and that although its past history had been one of obscurity and isolation, its great civilization and intellectual development were such that it surely would welcome anything which might add to its present possessions and give promise of still greater development and growth in the future. It was not thought possible that the very opposite of all this *could* be the result of such qualities and acquisitions as it was supposed China had already attained unto through all her years of opportunity.

Let us note a few points as between the old and the new conditions in China.

1. *The attitude of all classes towards the foreigner.* Formerly he was an object of contempt; despised, hated, insulted, yet feared. What he got by way of concession was through fear, and was nullified as far as possible by deception, intrigue and falsehood. Whatever of change there was in the later years came very slowly and affected only a very few in the great mass and only those who had come into close contact with the foreigner. So few were the number thus influenced previous to the China-Japan war that no perceptible impression was made on the mass, or on the policy of the nation, till after the close of that war. It is a sad fact also that whatever of influence for good may have been exerted, its effect in too many instances was nullified and the change towards better conditions hindered by the course of the foreigner himself in return-

ing insult for injury and insolence for intrigue. Too frequently also by letting covetousness override justice, blood-money atone for murder, and the head of a coolie be substituted for that of the official culprit. A notable case in point was that of Mr. A. R. Margary, a Consul of Great Britain. He was passing through China to Burma, and just before leaving Chinese territory on February 21st, 1875, was entertained at a feast at Manwyne by the Governor of Yunnan, at whose instigation there is little doubt he was murdered after going out from the presence which had but a short time before wished him "I lu p'ing an" (a peaceful journey). At any rate, the man of high rank who planned and at whose command the murder was committed, was not sought out and punished. From that time foreign life began to cheapen, and assaults upon, and the murder of, foreigners became more frequent. Fear, if nothing else, had exercised a restraining influence hitherto, but now arrogance and brutality began to assert themselves as in the early days before the negotiation of any treaty in Peking. And this state of things continued with little of change till after the close of the China-Japan war. Some of us can recall the difficulty and inconvenience of prosecuting our missionary work in the interior because of the suspicion and distrust of the missionary, and how hard it was to get a word with the magistrate if for any reason it became necessary to visit him while away from the port. How we were told that our treaties gave us only the right to travel, not to stop. But a great change has taken place since the Japanese war pricked the bubble of Chinese superiority, and the government has been made to realize that its relations with foreign powers must take on a different phase. Change was resisted in the higher circles and progress was hindered in every possible way, but the spirit of inquiry began to spring up, and questions were asked as never before, and of a different nature from anything that had ever entered into a Chinese mind or stirred its placid calm of self-sufficiency in the days gone by. The general opinion had been, fostered from the top downward and so permeating and controlling all classes of society, that the foreigner had nothing he could impart to the Chinese. The English language had been studied by a few with the sole object of making more money thereby, but as to acquiring any of the education or knowledge that came from the West, it scarcely entered the mind of the Celestial, proud in the lore of the sages.

The success of the Japanese in the war was a great shock to the sensibilities of the average Chinaman, but it had its compensations. It helped, if it did not start the forward movement. It brought foreign science, and knowledge, and methods and acquirements prominently before the vision of the Chinese. What Japan had acquired, the progress she had made in a few years while China had been standing still if not actually trying to retrace her steps backward, could not be ignored, or let pass unnoticed. It commanded attention. Its influence began to be felt in the far interior. It even penetrated to the Court and began the leavening process there. It began to be felt that foreign education and science must come—must be sought, in fact. The classics were behind the times ; they were losing influence, they must be bolstered up. Japan was an object lesson in this respect. With many it began to be realized that education is something different from memorizing routine ; that it is knowledge of things, of facts, of conditions ; in a word, that it is knowledge with practical application and purpose and means progress.

Let us turn now from this general question to the more specific one and consider ; secondly,

2. *The attitude of the Chinese towards Christianity.* Coming from "beyond the seas," it was natural that it should be looked upon with suspicion. Its messengers, being without visible means of support, devoting themselves to the preaching of an exalted system of morals and manner of life which included in its scope the education of the young and of the women, all of which involved a large plant and a heavy expenditure of money, for the provision of which they saw no means whatever, it was quite natural that the whole matter should be viewed askance and that the missionaries should be looked upon as political agents sent out by their governments and having sinister ends in view. Often in former years have questions of this import been asked with a strong doubt expressed as to the truthfulness of the reply, for the Chinese could not comprehend the idea of people giving money to send others to a distant land simply to preach a doctrine or a system and labor for the benefit of strangers and none of them get any profits out of it themselves.

Then too, having the teachings of their own great sage, himself "the equal of heaven and earth," his teachings were also "the equal of;" indeed they were the teachings of heaven

and earth ; what then could any "barbarian from beyond the seas" bring to them of any value ? Asking the question answered it, and no further thought need be given to the matter. There are those among us who can recall the time when the Chinese teacher was very unwilling to have it known that he was the instructor of a foreigner ; when we were treated with indignity on the street by the gentry and insulted by the ordinary people, when our books were accepted and torn up and trampled in the street the moment our back was turned, when the poor convert was barely tolerated because of the living he was supposed to be getting out of the hated foreigner—and a man must live!—and as to justice for him if he was true enough to have drawn persecution, it was out of the question. The difficulty met with, if not the impossibility in some places, of renting buildings for mission use, and many other annoyances and obstructions placed in the way of the missionary, are familiar to most of us and need not be dwelt upon. Let us now turn to the other and, as we hope, a brighter side, though it is not without its difficulties and dangers ; for "old things are passing away" and some "things are becoming new."

Since the Boxer uprising great and important changes have taken place in that part of the land over which that upheaval did its devastating work ; and it is this section of the empire that we are specially considering. From widely separated portions of this large section of country we have been able to gather some information of interest, and which reveals a state of things among all classes different from that of a few years ago. There is manifest on all sides a greater desire to protect foreign life and property than formerly. Guards are often insisted on even where they are not wanted ; and they are often forbidden to receive compensation. Civil and military officials are more courteous and respectful than formerly and more ready to give attention to such matters as it may be necessary to refer to them. Of almost equal significance is the fact that scholars and the gentry—the men of influence in every community—are more social and willing to come into friendly relations with us as never before. This means much as regards the ordinary rank and file. They are more accessible to the gospel. They are not so afraid of compromising themselves with those whose favor they desire to retain ; and among all classes there is a willingness, and in many cases a desire to listen to the gospel

and learn of "the way." This spirit of inquiry is extending into communities hitherto unvisited by the missionary or his agents, and the Bible and Christian books and other books which have been translated into the Chinese language are being bought and read in large numbers. How extensively or intensively our Christian books are read it is impossible to say, or to what purpose or with what immediate results, but this much is true that never before were they treated with as much respect as at the present time. Men of position in the upper ranks of society—official, educated, moneyed, the gentry, village elders—all have a more cordial manner with us than formerly and manifest a degree of interest in the work we are doing and in the things we teach, asking questions and listening with an attention such as was seldom met in the old days. There is little difficulty now in getting all the pupils we can accommodate in our schools, and the parents are willing to pay something for the privilege. They no longer fear the teaching we will give or the influence we will exert, but rather court our influence on their children in many cases. This is specially noticeable as regards girls' schools, for which it was so difficult to get scholars in the earlier days. The Chinese ideas regarding the exclusion of women have always been a great barrier to reaching and influencing the family life, and especially of doing anything for the women. These barriers are being broken down, and the women are becoming much more accessible to the gospel than formerly. Not only so, but the impression is taking hold of the public mind that the girls and women are of some value and worthy of having something done for them along intellectual and spiritual lines. Hence the homes are becoming more and more accessible to the missionaries, both men and women, than formerly. It is practicable now to gather the women in station classes for the purpose of devoting all their time for a short period to the study of the Bible and Christian truth, a thing that was impossible not very many years ago. More and more is the idea of the utter folly of their idolatrous beliefs and ceremonials finding an entrance into the public mind, and while there is as yet no perceptible decrease in the display and the crowds attendant upon the idolatrous festivals and anniversaries, the presence of the religious element is on the decline and that of a show and a crowd predominates. The superstitious power which formerly pervaded all such ceremonials and filled the popular mind, is fast losing its influence in the face of the

knowledge that is slowly but gradually waking up these sluggish souls. It is not to be understood by this that there is any great movement among the masses, or in any class of society, towards Christianity, or even towards Western science and learning, but only that there is a shaking among the dry bones—a restlessness, an uncertainty as to what next—it can scarcely be called an expectancy, but a something, undefinable as yet, which is significant and which may mean a great deal if it can only be rightly directed and properly restrained when the time of momentum seizes it. Hitherto the universal sentiment in China has been “nothing new; the old is better”; what had not been evolved out of the brain of her sages was not worth having. This sentiment has received a shock; it is tottering to its fall, though still holding its own in many places. The railway, the telegraph, even kerosine oil and condensed milk are undermining the old ideas; the newspaper is carrying the messages of the world into the far interior, and the post office is helping to extend information and foster the spirit of communication and friendly interchange of thought.

All these things have an important bearing on, and relation to, mission work; they are opening doors to the hearts of the people and to the homes of the nation. The missionary and his teaching are sought as once they were not; his message is listened to and pertinent questions are asked sometimes which test his intellectual and spiritual mettle as was not the case in the old days; and happy is the man who is able on the spur of the moment to bring out from his storehouse of knowledge and memory “things new and old,” as becometh a servant of Jesus Christ.

From all parts of the field comes the same word; more inquirers than ever before, save here and there a special locality where the old spell was not broken by the Boxer uprising, or a new “spell” took possession of the people, partly as the result of the desire of some of the Christians for revenge and partly—strange to say—as the result of the distribution of famine relief, which was interpreted as a salve to our consciences in an attempt to conciliate the people upon whom we now know we had brought calamity by our preaching of Christianity. But such cases are the rare exception. Inquirers are met with now in nearly all classes of society. It is not easy; it never has been easy, to say just what motives are influencing in any individual

case ; indeed the motives vary almost as much as do the conditions and circumstances of the persons themselves. The exact status of the missionary is still an unknown quantity, but it is very different from what it once was. His influence—that unknown something which all like to possess and talk about—has greatly increased; he can readily have speech now with the “father and mother of the people.” Hence his influence is sought in connection with quarrels. A word from him or his card may have great weight in a lawsuit. He, it is thought, can champion their case against the Catholics. Some business transaction may be very much advanced if his backing can be secured, or an important position can easily be had if he can only be persuaded to write a chit. By this we do not mean to give the impression that there are no better, no purer motives actuating the inquirers who are coming to us ; only that these are discovered to be the underlying forces back of the action in some cases. But whatever the motive the inquirers are coming in greater numbers than formerly, and the opportunities for reaching the masses with the gospel are such as may well rejoice the heart of the most earnest and devoted worker. In all cases they profess to have learned that Protestant Christianity is a better “way” than any other of which they have ever heard.

There is one other factor of very great importance that must not be overlooked in considering these new conditions, viz., Roman Catholicism. Although it had been operating in China for several centuries, it had not attained to any remarkable results ; had sometimes been under the ban, and as a rule had done its work in rather a quiet manner. The priests, it is true, had assumed official style in going about and in their intercourse with the people. A good number of years ago this was forbidden them by the French government, but a few years before the Boxer uprising a decree conferring official rank was extorted from the Chinese by this same French government, doubtless that the priests might act more efficiently the rôle of political agents. This placed great power and influence in their hands and enabled them to exert a controlling influence very frequently in legal cases. This power they have not been slow to exercise, as was gradually made manifest before the troubles. Since then it has given unmistakeable evidence of its presence in the collection of enormous indemnities, in defiance of all law and justice and in using such agencies as fear, favor and funds to add to their membership and so increase their influence and

power among the masses. One brother writes: "The Catholics are here also, active and unscrupulous." And in connection with the decrease of membership by "deaths, lapses and discipline," from "nearly 5,000" before, to "not much over 3,000" since the uprising, the following remark is significant: "Many of our unsatisfactory members find a home with them" (the Catholics). The above may be taken as fairly representative of the entire field under consideration. Equally significant and general is the following from another part of the wide field: "There is a great turning to us from those who formerly went to the Roman Catholics. They have found the advantages of the Protestant way, and were attacked by the R. C." Another letter states that "the number of cases where they (the Catholics) blackmailed men, many of whom had nothing to do with the Boxer uprising, but whose sole offence was their money, is very large. I am able to give many instances from what I have myself seen and heard." This is a very sad, dark picture, and we are glad to be able to add from these same writers testimony to the effect that in some instances at least there is reason to feel assured that the foreign priests were not cognizant of some of these outrages and in some cases had the guilty parties punished according to Chinese law. And further, that in some cases of difficulty between Protestant and Catholic converts, they have had conference with the foreign priests, resulting in a mutual agreement "not to protect rogues," nor to place obstacles in the way of each other's work. But willingness, or a promise, so to act on the part of the priests, does not appear to be by any means general so far as information is to hand, as also appears from the frequency with which action of the opposite nature is reported by the press in China. What a blessing it would be if this spirit should take possession of the Catholic priests all over the country! In some cases where Protestant converts have been persecuted by Catholic members, the priests, when *seen by the missionary*, have done what they could to make reparation; but as a rule they have shown a greater desire to screen and protect their own members than see that justice was administered, and not infrequently have hindered the administration of law.

The principal points in these new conditions may be briefly summarised as follows:—

1. Greater friendliness of all classes towards us.
2. Greater respect for the missionary and his teaching.

3. A growing desire to acquire Western learning.
4. A willingness and even a desire with many to understand the teaching.
5. A larger number of inquirers.
6. A clearer understanding of the differences between Romanism and Protestantism.
7. A wider range of unworthy motives among the inquirers.
8. Power and aggressiveness of the priests and the unscrupulous conduct of some, resulting in domineering over the officials ; extorting immense indemnities ; receiving and protecting wicked men ; attacks on Protestant Christians ; using money, fear and favor to increase their membership ; and in general and particular, bringing disgrace upon the Christian name. Protestant missions have suffered much in the past at the hands of the Chinese, because of the unscrupulous conduct of many of the representatives of the Romish church and the failure of the Chinese to distinguish between the two churches. Fortunately that danger is being much reduced now, as the difference between the two churches is becoming very generally understood by all classes.

These conditions—some of them new, all intensified—challenge us on all sides. A few suggestions as to how they are to be met may perhaps not be considered out of order.

1. We must not forget that our great business is that of instructing men in the things of the kingdom. Our work should be *intensive* rather than *extensive*. Our members and inquirers must be taught the Word of God, the essentials of Christian belief and practice as applied in daily living, the nature and obligation of union with Christ in the church relation.

2. The time has come when we must make clear the difference between ourselves and the Roman Catholics. This was of less consequence in the earlier days, but it is essential now to the purity and stability of the Christian church in China and must receive attention.

3. In some places, adherents of the Romish church have been led to the Protestant church because they have come to believe that we teach a better way, with the result that they have been persecuted. The number of such is likely to increase in the future. We shall need to exercise great care in receiving converts, both from this class and from the heathen. The need

of such care is emphasized in the latter case, not only because of the number coming, but because of the growing antipathy to the Roman Catholic church; because of its course since the Boxer uprising; because of the differences between them and us which is becoming much more clearly understood; because they would use us as a buffer against Catholic injustice; and because, as one brother puts it, "the Chinese are associating all reforms with the foreigner and the gospel."

4. It is important as never before that we keep aloof from all quarrels, lawsuits, and feuds of all kinds and teach our members to avoid the same as far as possible; to suffer loss rather than be drawn into them. We are here to preach the gospel of peace. We have no civil rank or corresponding official duties. This they must understand, and bear themselves as becometh children of the kingdom.

5. We must exercise great care and teach our converts the same, regarding all relations with both Catholics and heathen. Our members must be shown how to keep themselves free from all blame and to always manifest a Christian spirit towards all men, whatever the treatment and circumstances. Never was this as essential as now, largely because of the unscrupulous conduct of the Catholics.

6. Our members must also be given to understand clearly that they are Chinese subjects and amenable to Chinese law, and that in no way can we interfere with its execution in all ordinary cases; nor can we in any way shield offenders. That it is only in clear cases of persecution for the gospel that we can come to their aid in securing the observation of treaty stipulations.

7. More attention should be given to the instruction of the young and the women and to giving the members a clear understanding of the duties pertaining to the Christian home-life. This aside from the great principles of honesty, truthfulness, and the like, which should characterize all their "walk and conversation" among men, that so they may become "perfect in every good work," and be "accepted in the beloved."

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## Moh-kan-shan.

BY REV. W. H. HUDSON.

THE Chinese characters 莫干山, freely translated, may mean "Don't Worry Mountain." To the heat-worn, nerve-strained foreigners who have found refuge there the term is not a misnomer.

For years it was a problem to residents from abroad in Eastern and Central China "where to spend the summer." The necessity for a change was often confronted by time and purse limits. The muddy waters at river mouths with the absence of wide and sandy beach made lovers of the seashore travel to Japan or other distant points. Even where mountains could be found they were hardly more than barren hills, as at Chapoo and Hangchow, usually without shade and lacking in fresh water, if not already occupied by unattractive Chinese temples.

To itinerating missionaries and perhaps hunting parties is credit due for the discovery of Moh-kan-shan. It seemed to meet a maximum of the prerequisites for a summer resort, situated within a radius of two hundred miles from Shanghai.

### SOME PARTICULARS.

*Situation.*—Moh-kan-shan is an uplifted, outreaching spur of a range or cluster of mountains lying in the Huchow prefecture of Chekiang province. It is about thirty miles north of Hangchow, one hundred south-west of Soochow and nearly one hundred and fifty miles west of Shanghai.

*Access.*—Steam launches tow house-boats to Dong-si ; thence the water way is open to San-jao-poo rest house all the year round. The distance is about eighteen miles.

*Altitude.*—Repeated observations with the aneroid barometer show an elevation of from 1,500 to about 2,500 feet above the sea. This height seems to be a happy medium between the up-reach of malaria and the down grip of frost.

*Temperature.*—During the day it is about ten degrees cooler on the mountain than in the plain below. At night the difference so increases as to make warm bed covering essential.

*Atmosphere.*—The exhilarating effect of the air is felt about half way up ; once on the top the purity, freshness and abundance of oxygen make it "a luxury to breathe."

*Water.*—Numerous springs, fed by melted snows and filtered rains, gush from fissured rocks or "pour pellucid pearls" from shaded beds of deep impervious clay. Early settlers built



PATHS THROUGH THE BAMBOO GROVES AT MOH-KAN-SHAN.



each by the side of his own fountain, late comers preferred higher elevations with a corresponding broad outlook. Cheap coolies carry all the water needed until hydraulic rams or gasolene motors begin to pump for the community.

*Scenery.*—There is a growing charm for the visitor as he mounts the higher levels. The skies of Italy, the verdure of Japan and the grandeur of the Rockies is suggested if not blended in the dilating panorama. A conspicuous feature is the millions of bamboos bowing with feathery grace a cordial welcome to wearied workers. The sound of falling water echoes along the deep ravines or breaks in medley against the granite cliffs and jutting crags. To quote from the Handbook : “Off to the north is the Great Lake gleaming under the sunlight ; on the east the vast coast plain, bisected by the Grand Canal, extends beneath the horizon to meet the waves from the yellow sea ; southwards, over the foothills, come silvery flashes from the Tien-dang river as it winds in graceful curves towards Hang-chow bay ; on the west cosy valleys and clustering villages linger near at hand, while crest, ridge and peak break ranks at last in a long march to the Himalayas.” It would be hard to forget a sunrise seen from Prospect Point or a sunset off Pagoda Peak. For variety contrast a moonlight reverie under midway pavilion with a high noon typhoon sweeping Thunderbolt Ridge.

*Rest House.*—At a landing place just removed from the sights, sounds and smells of the market town San-jao-poo, a two storey building with office, godown and guest rooms has been erected with a keeper in charge to make arrangements for chairs, carriers and general transportation facilities. With rates plainly posted there should be no difficulty in arranging for the ascent. To Yu-ts'en, the village just at the foot of Moh-kan-shan, is four miles across an open plain. From Yu-ts'en to the Memorial Arch is a mile of steep road, thence to the cottages is from one to four miles more of rugged mountain road. Chairs may be engaged for the entire distance ; many prefer to use them only from the rest house to Yu-ts'en.

*Residences.*—Nestling close to the mountain sides or perched on the ridges, the summer cottages display much variety in structure according to the taste, fancy or purse of the occupants. Convenience, comfort, and economy seem to have been sought in numerous ways.

*Gardens.*—Those who have land enough and plant in season have secured abundant vegetables for use during the

summer months. The soil is fertile for a mountain district and seems kindly disposed to foreign seeds.

*Roads.*—Repairs on the old paths and many new ones cut, make easy communication between the settlements.

*Sanitation.*—A Committee has succeeded in making arrangements for the community, so as to remove the night soil and kitchen refuse beyond the zone of contamination.

*Market.*—Chinese dealers have undertaken to supply foreign groceries, while local hucksters bring chickens, eggs, fruits in season and some sorts of vegetables to the door. Careless buyers sometimes pay excessive prices.

*Mails.*—The Chinese Imperial Post Office has been in operation for several years. Distributing and collecting facilities are provided.

*Banking.*—Native drafts, payable at Huchow, may be cashed at San-jao-poo, but few visitors have to regret bringing a surplus of silver dollars and small coin with them for current expenses.

*Boarding.*—At several places boarding may be obtained. The newspapers usually furnish some particulars in their advertising and correspondence columns.

*Building.*—Stone houses are expensive. The mountain clay for the walls is cheaper. Only reliable and experienced workmen should be employed. A cheap start often makes a costly finish.

*Excursions.*—Afternoon parties may visit the cascade, a most picturesque waterfall, or Pagoda Peak, the highest accessible point, or temples and villages in easy walking distance. The children have a veritable paradise for picnics, with abundant shade and copious spring water.

*Recreation.*—Lawn tennis and croquet have advocates and exponents, with plenty of room for interested spectators.

*Union Church.*—Centrally located and easily accessible the original building has been enlarged to accommodate the growing congregations.

*The Association.*—In order to secure efficiency in administering local affairs and to insure equal rights for all, the community has organized and elected a Board of Directors, whose work is evident in the roads, rest-house and various facilities provided for the common good.

*Conclusion.*—Moh-kan-shan has passed beyond the stage of experiment. As a summer resort it is established so firmly as to need no praise. Continued growth is sufficient evidence.

# The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

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## The Worship of Ancestors. How Shall we Deal With It?

BY W. A. P. MARTIN, D.D., LL.D.

### I.

**I**T took three hundred years to convert the Roman Empire. About that length of time has elapsed since the first Catholic missionaries set foot on the soil of China, and nearly one century has passed since the pioneer of Protestant missions arrived at Canton.

In this grand crusade the influence of Christian missions, both Catholic and Protestant, has been profound; and the success achieved is sufficient to warrant expectation of ultimate triumph, but there are no signs of a speedy issue. Less than one per cent. of the people have been gathered in, and not one of the rulers. Yet strong in faith the churches do not appear to be discouraged. "China for Christ, even if it take a thousand years," is the war cry of more than one division of the Christian host. Their zeal and patience deserve admiration. Still there is room to inquire why pagan China has held out so obstinately, and by what means the great achievement might have been more speedily effected.

NOTE:—This paper was written for the Morrison Society by request of the lamented Bishop Ingle, who appears to have thought there might be reason to modify our attitude towards Chinese family rites. Two years ago (March, 1902) I published in the RECORDER a short article on this question. In the present pages, while I follow the same line, I allow myself a wider range and include some other questionable rites, such as the worship of Confucius and the Emperor. *Ancestral* worship is not always the worship of ancestors. I accordingly avoid the use of that term on account of its ambiguity.

W. A. P. M.

WUCHANG, February, 1904.

From early ages the conversion of nations has been brought about by two processes ; one beginning at the top and working on people through their rulers, the other beginning at the foot of the mountain and working upward towards the summit. The latter is uphill work, and the sooner the favor and co-operation of the ruling classes can be secured the better for the success of the great cause.

In China the slowness of its progress has been occasioned in the first place by suspicion on the part of the rulers as to the designs of the churches, and secondly by patent blunders in the inception and conduct of the enterprise.

About the time of the arrival of the first missionaries, the Ming Emperors witnessed a struggle among European Powers for the possession of India. This awakened suspicion, and that suspicion has continued to strike its roots deeper and deeper, down to the present day—government and people interpreting every movement for the extension of commerce or for the spread of religion as a menace to the imperial power.

With the incoming of a Tartar dynasty that feeling was naturally intensified. Themselves an alien race, and their tenure not yet confirmed by time, they distrusted the motives of other powers and showed their animus by restricting trade to the single port of Canton—cutting off intercourse almost as completely as the Japanese had done, who, for the same reasons, had left no point of contact except a Dutch factory on the little islet of Degima in the harbor of Nagasaki.

When, in spite of political suspicion, the science of the Jesuits had opened for them a way to the Imperial Court, and just as the sunshine of the throne appeared to be dawning on them, the see of Rome (so far from infallible) alienated at once both government and people by committing two capital blunders. Influenced by the Dominicans, it rejected the venerated name for God, consecrated by ancient literature, sanctioned by sages and revered by the people, substituting a new term never before heard of unless indeed in a category of petty divinities, in which *Tien Chu* (天主), Lord of Heaven, is followed by *Ti Chu* (地主), Lord of Earth, *Hai Chu* (海主), Lord of the Sea, and *Feng Chu* (風主), Lord of the Winds. At the same time the Pope prohibited the worship of ancestors. In vain did the Emperor Kang Hsi come to the support of the Jesuits. Not merely was he snubbed and made to feel that his opinions had no weight in the councils of Rome ; he discovered to his disgust that all

potentates were expected to acknowledge the supremacy of the Roman Pontiff. He drew back when seemingly on the verge of becoming a Christian, and his successors proceeded to bitter enmity and open persecution.\*

How different the history had Kang Hsi been met in a conciliatory spirit! There can be little doubt by a prudent policy he might have been brought to range himself on the side of Christ instead of heading the opposition of a long line of sovereigns.

The second question, though less conspicuous, is not a whit less vital than the other, nor was it forgotten in the discussions of those early days. The Dominicans accused their rivals of pandering to the prejudices of the Chinese, while the Jesuits on their part maintained that the worship of ancestors ought to be tolerated as a social institution. By condemning that view of the rite Rome has thrown a stumbling-block in the way of every family in the empire. It is related of the chief of a German tribe that with one foot in the baptismal font he turned to a missionary with the question whether the majority of his ancestors were in heaven or hell. "In hell," said the missionary. "Then I shall go with my forefathers," answered the chief, drawing back and refusing the sacred rite. Like him the Chinese stood by their forefathers; nor in this are they alone among the nations.

A belief in the survival of the souls of ancestors may be regarded as universal, even prior to Christianity. Not only was it prevalent among the people of the ancient world; at this day the red men of America and the black men of Africa hold that for good or for evil they are influenced by the spirits of their ancestors. China, however, stands alone in having developed that belief into an elaborate cult which constitutes a social bond of great strength and beauty. The branches of the banyan bending down and taking root around the parent stem present us with a vivid picture of a Chinese clan. They cling together with a tenacity unexampled in other countries—their degrees of cousinship extending far beyond the proverbial forty-second.

These all come together on common ground at a temple, where along with tablets of early ancestors is kept a record of their descendants inscribed on silk. In spring and autumn special offerings are made, which after presentation form the substance of a feast for the whole assembly—a sort of sacrament

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\* The same reaction shows itself in the history of Annam. Kialung receiving help from France favored the French missionaries, but his successors were cruel persecutors.

in which all members of the clan, however widely separated, participate, enveloped in a cloud of incense, the emblem of their essential unity..

Besides these public records, each household possesses a little shrine, like a book case, in which are kept wooden tablets inscribed with the names of its parents for three or four generations, called Shen-wei (神位), the seat of the spirit. Before these the members of the family kneel down and knock their heads at least twice a month, lighting candles and burning incense.

Such is the rite by which the Chinese seek to keep green the memories of the family tree. Does it not spring from precisely the same feeling that leads us to inscribe a list of our relations in the great family Bible?

How effectually this organization works for the preservation of public order we may infer from two reputed facts—first that criminals are expelled from the clan as having brought disgrace on the memory of their fathers; and, again, that in the formation of certain bands of desperadoes each new member is required to renounce his ancestors...

As to the history of this institution, it was not created by the fiat of a law giver—it grew up with the unfolding of family life. Prior to the Three Dynasties, it had not taken shape; but its existence in the Shang and Chow is clearly evinced by funereal poems in the Book of Odes, in which ancestors are asked to send down blessings on their posterity.

As late as the time of Confucius (B. C. 550) offerings to the dead were much neglected, as we may infer from the fact that he grew up to manhood without knowing the place of his father's tomb. In his teachings he lays emphasis on the recognition of family ties without any distinct approach to inculcating the deification of ancestors. In his discourses, so little is said on the subject, as to show how small a place it occupied in his thoughts; yet is the essential principle of ancestor worship comprehended in the maxim, "Be careful to celebrate funereal rites and give them the widest extension; thus will the virtues of the people be confirmed."

With him the end of the institution was to promote the 'virtues of the people.' To get more fully at the views of the great sage we turn to the Book of Rites, said to have been edited by him, though much altered in succeeding generations. In chapter twenty-five we find in the midst of a minute ceremonial this luminous explanation: "The virtuous, when they

make offerings, never fail to obtain happiness in return—not happiness in the vulgar sense, but in their inner consciousness and in the development of their better nature."

These rites, whether funereal or commemorative, have undergone very little alteration. What they are at the present day we may see in a text book for common schools called "Forest of Pencils for the Teaching of the Young" (幼學瓊林).

In addresses to the spirits of the dead, on closing a coffin, or in placing a tablet in the family shrine, there is not a word implying deification or beatification, as Rome calls it on raising a believer to the rank of a saint. But we do meet with something of the sort in an address on the completion of mourning for a parent: "Alas! Thou hast left the world; and we shall not see thy face or hear thy voice again. Drunk with sorrow we pour out a libation and pray for numerous blessings." An address at the spring visit to the family cemetery concludes with a petition that "The spirits (神) will graciously accept these offerings, vouchsafe their guardianship and secure the happiness of their posterity for many generations."

Ancestors have thus come to be looked on as tutelar spirits answering pretty exactly to those patron saints, so conspicuous in the religious life of all the older churches of Christendom. Just here, by the way, we discover a motive for the condemnation of ancestor worship by the church of Rome. It would leave no place for the saints of the calendar. We Protestants look on both with impartial eye and consider them equally objectionable.

## II.

The practical question remains to be considered—and it is one of exceeding gravity—namely, how shall we deal with the worship of ancestors in receiving and instructing converts?

In one instance (to my shame I confess it) many years ago I demanded the surrender of ancestral tablets. A little shrine was handed over, and the convert walked worthy of his profession; but I never repeated the demand; and I trust that no such conditions are now imposed on applicants for baptism. It is in fact only where a whole family or its head is brought over that compliance is possible.

Let us ask ourselves what we should think, if on applying for admission to some church we were required to give up the pictures of our parents? We recall the touching lines of Cowper addressed to his mother's picture:

" My mother, when I knew that thou wast dead  
 Say, wast thou conscious of the tears I shed?  
 Hovered thy spirit o'er thy sorrowing son—  
 Wretch even then—life's journey just begun."

Who imagines that in this appeal to a departed spirit there is the faintest approach to idolatry or saint worship? Let converts keep their tablets as we keep our pictures, or our records in the family Bible; but it would be well to caution them against certain forms of external homage. It is scarcely possible that having been once enlightened they should relapse into any kind of superstitious practice, though such offerings as they might choose to make would not be more reprehensible than the practice of setting a plate for a deceased friend, of which we occasionally hear.

When it comes to the question of participation with others of his clan on what may be called public occasions, what course is incumbent on the neophyte? This is not so easy to answer. By refusal he becomes an exile from his father's house, an outcast from the wider circle of the family clan; and his chances of winning them over to the side of Christ are given to the winds. Better, it seems to me, to permit him to comply with the usual forms of respect. In those forms, repugnant as they are to our habits of thought, there is nothing sinful; and for objectionable additions he is not responsible.

If a whole clan or village were converted the liturgy could be reformed; and they might be allowed to keep their temple and to observe their usual festivals. But even prior to such liturgical reform a believer participating in those festivals is not, in my opinion, guilty of idolatry.

The worship of ancestors is not idolatry like that of Buddhist and Taoist divinities; or like the grosser worship of Egypt, Canaan or Greece; against which the prohibition of the Decalogue and the caveats of St. Paul were directed. Objectionable it is, I admit, to ascribe to them the character of tutelar spirits, but for these excrescences on a venerable institution he is not responsible. His conscience need not be bound thereby more than mine is by joining in public worship at a Roman Catholic church, or by listening to the music of its choir.

When Naaman the Syrian had been cleansed he plainly indicated his determination to serve the God of Israel, but he begged indulgence in case of having to accompany his master to the house of Rimmon. As far as the record goes the prophet gave him no instructions on the subject, but the benediction

"go in peace" with which he dismissed him may be taken to imply assent. If a high official in Peking were converted, must he vacate his post rather than accompany an Emperor to the Hall of Ancestors?

This brings up a cognate question, that of worshipping the Emperor's tablet. His Majesty, it may not be generally known, has a so-called place in every city; and in it his person is represented by a solitary tablet inscribed with a prayer for his long life.\* Before this incense is burned and prostrations are made at particular seasons and on special occasions. I have myself witnessed the ceremony and conversed with Mandarins during the intervals of genuflexion. Would it be criminal in a Christian magistrate to take part in this sort of homage? I should answer in the negative; although in the ancient church many Christians refused to render similar honors to the head of the Roman Empire. Without doubt these are purely civil ceremonies and contain no element of religion except a legitimate prayer, an expansion of our Western form, "The King, may he live forever."

In our Western world the most common representation of sovereignty is the national flag. Is it less Christian to burn a stick of incense than it is to fire a volley of artillery? to kneel before a tablet than to salute a flag by taking off our hats?

In one of Schiller's plays we admire the heroism of William Tell in refusing to bend a knee to Gessler's cap. He would have equally refused to salute the Austrian flag. In him this was patriotism and not religion.

The worship of Confucius, about which there has been no little discussion, is in my judgment precisely analogous to that of the Emperor. His authority as a great teacher is represented by a tablet, before which homage is rendered in its oriental forms, including offerings of meats; but his protection and blessing are not invoked as in the worship of ancestors. To comply with it ought not in any way to affect the Christian conscience; yet at least one Christian at a State university has very recently refused compliance.

The State schools are likely to become, as in Japan, the only avenue to office. Youth from our Christian colleges will have to matriculate in them in order to gain such public positions as their education and talent fit them to occupy—positions in which they may exert a wide influence in favor of the church.

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\* Wan Sui (萬歲), "Ten thousand years."

Are they to be shut out from a bright career so full of hope by a narrow view of a State ceremony?

When Henry IV said "The throne of France is worth a mass," he renounced all that he had been fighting for and showed himself deficient in that moral grandeur which places the claims of conscience above every species of worldly advantage. When a Christian magistrate kneels to a tablet of the Emperor, or a Christian student to that of China's greatest sage, he renounces nothing, nor is he supposed to accept any anti-Christian doctrine.

Is it essential to the purity of Christian faith that every trace of the old ritual should be abolished, and that Chinese society should be reconstructed on models of the West? I answer, no. Yet, if such a revolution were deemed desirable, the readiest way to bring it about would be temporary conformity. Without that, ages may elapse before the influence of the native Christians can be brought to bear in the way of reformation.

To conclude : ancestor worship is accepted alike by Buddhist and Taoist ; and the Jews at Kai-feng-fu adopted it without compulsion, looking upon it, not so much as a religious rite, as a matter of social order. For Christians to reject it would be to abandon the most beneficent of China's ancient institutions. How much better to prune off a few excrescences, and yet to leave each clan to enjoy the shelter of its family tree !

[Copies of this paper, also the one by Rev. P. Kranz on "The Teaching of the Chinese Classics on Ancestral Worship," may be had at fifty cents per copy by addressing the Secretary of the Morrison Society.]

### Family Worship amongst Chinese Christians.

Some time during the year 1896, the Rev. H. O. Cady approached the writer on the subject of "Family Worship" amongst the Chinese, and suggested that something be done to encourage the Christians to establish the "Family Altar" as a witness to the heathen ; and as a means of grace to themselves. Soon after this a small book, intended as a help to Family Worship, called "Selected Truths" 真道撮要, containing the Lord's Prayer, the Apostles' creed, morning and evening Prayers and Selections of Scripture, was prepared by Mr. Cady. His work has passed through a second and third edition. As far as I am aware this is the only book of the kind in the west of Szch'uan.

Family worship, with some exceptions, as far as the experience of the writer goes, is *non-existent* in the west of this province. The difficulties are very great where only one member of a household is a believer ; the obstacles are not small even to those who are all believers, yet if the Church is to hold its own and continue a *Spiritual force* amidst this "Mass Movement," then she must see to it that more time is given to *private communion and family worship*.

[It is suggested that the Advisory Board ascertain how far Family Worship is practised ; and that a representative of each mission at work in Szch'uan be appointed to prepare a book containing portions of Scripture, Hymns, Prayers, etc., etc., suitable to be used at Family Worship, which might be adopted by all missions.]—J. VALE in the *West China Missionary News*.

## Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

### Cantonese Romanization.

BY REV. WM. BRIDIE.

FOUR distinct systems of Romanization have been used to represent Cantonese sounds. The first was that of Dr. Wells Williams in his Cantonese Dictionary, which was a modification of the method of Sir William Jones. That dictionary is now out of print and its place has been taken by Dr. Eitel's Cantonese Dictionary. The spelling is practically the same with an abundant use of diacritical marks. Then there is Dr. Chalmers's English-Chinese Dictionary, in which the system of spelling used is adapted from Dr. Williams's Tonic Dictionary. Last of all there is a system peculiar to Mr. Dyer Ball, as seen in his text books on Cantonese.

Some years ago a large and representative Committee of the Canton missionaries got out a union system, which in spelling is, with the exception of a few sounds, practically the same as Dr. Chalmers's English-Chinese Dictionary. This is by far the easiest, most practical and effective way of representing Chinese sounds with Roman letters. Its entire freedom from diacritical marks prevents the possibility of confusing the signs of the tone marks.

Romanized Cantonese is very much in the same position today that character colloquial was forty years ago. At that time some of the leading missionaries were greatly opposed to putting the Bible into the language of the common people. It was supposed that the Bible in the humble garb of a patois would fail to command that respect which is due to it as the word of God. That day is past, and an increasing number of missionaries are asking the question, "Is it right to read the Bible in our churches in a language that is not understood by the common people?" 非爲文乃爲神者，蓋文至死神致生。

The history of the opposition to the use of character colloquial will, in all probability, be repeated in the case of Romanized Cantonese.

## LITERATURE.

A Primer for the study of Romanized Contonese has already passed through two editions.

The first monthly publication in Canton was a paper in Romanized Cantonese. That was in the year 1902. Its circulation was 500 copies a month. Although sold for the low price of twenty cents a year it paid its way. It was becoming increasingly popular, and but for the removal of its editor from Canton bade fair to command a wide circulation.

The literature is still limited, but it is growing. It includes the Gospels and the Acts published by the British and Foreign Bible Society. Some of the gospels have gone through several editions. The Psalms and parts of the Old Testament, the Pilgrim's Progress, gospel hymns, short stories, etc., have been printed at the C. M. S. Press at Pakhoi. The whole of the Church of England Prayer Book is in manuscript, Cantonese Romanized.

## TABLE OF SOUNDS.

aa	and a final	as a in	father.
a	not final	as a in	fan.
e		as e in	obey.
i		as i in	machine.
o		final as in so—combined.	
oh	(short o)	as o in	horn.
oo		as oo in	stool.
u		as u in	sun.
ue		as u in	une (French).
ai		as i in	mile.
aai		as ie in	pie.
au		as ow in	now.
aatt		broad a × ow	aaow.
eu		as eyo in	beyond.
iu		{ as ee in see and ou in you (eeoo).	
oi		as oy in	boy.
ui		(approx.) as ui in	Louis.
ei		{ as ay in say and e in he.	
ooi		as in	cooing.
sz		as zz in	buzz.

## INITIALS.

The letters f, h, k, l, m, n, p, s, t, w, y, with the compound consonants ch, sh, ts, and kw, are pronounced as in English.

sz initial and final is to be clearly distinguished from sh and s.

## JOINING OF SYLLABLES.

1. All names and compound words are joined by a hyphen.
2. The first letter of all proper names is written with a capital letter. *Exceptions:* terms for God, Jesus Christ, and Holy Spirit;—each word begins with a capital letter, e.g., Sheüng-Tai, Yê-so.

## TONES.

Nine tones are recognized. Upper and lower series four each with a middle entering tone (中入).

上平	no mark, e.g., tung,	東
上上聲	use ' „	túng, 豊
上去聲	„ „	tùng, 凍
上入聲	no mark, „	tuk, 篤
下平	use — „	yüng, 容
下上	„ ∟ „	yüng, 勇
下去	„ ^ „	yüng, 用
下入	„ — „	yük, 玉
中入聲	use ° as kwok	國

## PLACE OF TONE MARK.

Over vowel, or final consonant if there is no vowel. When there is more than one vowel the tone mark is always placed over the final vowel, e.g., kaaù. When the tone mark is over the letter i the dot of the i is omitted.

## Educational Association of China.

## MEETING OF THE EXECUTIVE COMMITTEE.

THE Committee met Friday, May 13th, at 5 p.m., at McTyere Home, and was opened with prayer. Present: Dr. A. P. Parker, *Chairman*, Dr. Gilbert Reid, Dr. C. M. Lacey Sites, Miss M. E. Cogdal and Rev. J. A. Silsby. The minutes of last meeting were read and approved.

The following names were proposed for membership and approved:—

Rev. H. B. GRAYBILL, Macao.  
H. S. REDFERN, B. Sc., F. C. S., Ningpo.  
Rev. HOWARD S. GALT, T'ung-chou.  
Rev. ABRAM E. CORY, Nanking.  
Miss NELLIE E. BLACK, Swatow.

Mr. Ya, of the Commercial Press, being present, the Committee consulted with him regarding the sale of the Association's publications.

Upon motion, it was voted to authorize the General Secretary to correspond with Rev. C. E. Darwent regarding a stereopticon exhibition and lecture in connection with the next Triennial.

It was agreed that Miss S. L. Dodson be requested to collect a specimen library of supplementary reading books for exhibit at the Triennial—to illustrate the possibilities of such a library.

It was agreed that Miss Laura M. White be requested to take charge of organizing the musical programme for a special evening at the Triennial.

The General Editor was authorized to have prepared in Japan 2,000 sets of maps for Dr. Sheffield's Universal History.

It was decided to stereotype Parker's Physics and Parker's Trigonometry and to print 2,000 copies of each.

It was decided to print 2,000 of each of the following books: Graves's Geography of Palestine, Kerr's Hygiene, Baldwin and Sites' Handbook of Astronomy.

Dr. C. M. Lacey Sites proposed that Dr. F. L. Hawks Pott be invited to act as his proxy in Committee during his absence in America. The Committee very cordially approved.

The printing of an edition of 2,000 copies of the Mandarin Romanized Primer on foreign mao-pien paper—the book to contain about twenty leaves—was authorized.

The Committee authorized the printing of the Mandarin Romanized Introduction Sound Tables and Syllabary in one volume. The edition is to be printed on foreign paper, and the syllabary will contain some 6,000 characters. Size of edition, 1,000 copies.

Adjourned to meet June 10th, 1904.

J. A. SILSBY, *Secretary.*

### New Publications.

“**B**EGINNING ENGLISH” is the title of a book in two parts by Dr. O. F. Wisner, President of the Christian College in China. The first part consists of *Vocabularies* with accompanying pronouncing exercises, illustrative grammatical forms and helpful suggestions, while the second part consists of *Illustrative Sentences*. These books are the result of successful experiments in the line of teaching English without the use of Chinese, and will be found very helpful, not only in schools using the same method, but also in other schools, where they can be used in connection with the ordinary readers. Dr. Wisner has, in these books, made a valuable contribution to the appliances for teaching English. The parts are not sold separately. The price for the two is seventy-five cents.

The Commercial Press has begun the publication of a series of “Chinese National Readers” (國文教科書), the first of which lies on our table. It is well printed, in large clear characters, and has numerous illustrations. The publishers

have procured the services of first-class scholars in preparing this book, and are to be congratulated upon their success. The first edition of 5,000 was nearly all sold (as we are informed) in a week after publication, and the second edition is nearly exhausted. A third edition is in press. The price is fifteen cents. The book has been submitted to the Publication Committee of the Educational Association and approved by them.

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The book recently published by Wong Shi-ên, of the Chinan Provincial College, deserves a note in these columns. It is designed to simplify problems involving the properties of the right-angled plane triangle by the application of algebra. The book was intended to assist students in preparing for the official examinations. The Chinese name is 勾股演代. Dr. W. N. Hayes, who writes the English Preface, hopes that this treatise "may help to incite an interest in other branches of so-called Western mathematics." Printed at the Presbyterian Mission Press. Price fifty cents.

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The American Bible Society has recently published Matthew and Mark in Shanghai Romanized. Price, ten cents each. The Gospel of Luke is in press. The Romanized is now getting a good start in Shanghai and vicinity, and will no doubt be a great help in preparing books that can be read with ease and pleasure by the young. A number of schools are teaching it, and the work of preparing literature is progressing.

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We have received copies of a series of Anglo-Chinese Readers, published by Macmillan & Co. The Primer and the First and Second Readers have been provided with Chinese definitions, translation of sentences and other exercises, the books being edited by Rev. John C. Ferguson. The Third, Fourth and Fifth Readers have English only. These books range in price, from twenty cents to seventy cents, and will be found useful in schools, where a series of readers at a moderate cost are needed. While the books are termed "Anglo-Chinese Readers" there are only a few lessons the subject matter of which has any special reference to China; but they contain much useful information and have questions and exercises designed to help both teachers and pupils.

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Many of our teachers have felt the need of an arithmetic adapted to the teaching of the younger pupils in our Chinese schools. Miss Mary E. Cogdal has published an elementary arithmetic designed to meet this need. It is in the main a translation of Book I of Winslow's Natural Arithmetic, but adapted

to the use of Chinese schools. The plan of Winslow's series of arithmetics is,—“to present the subjects in a spiral order, to make the work easy, to give the subject variety and interest, to develop genuine mathematical thought and to give prominence to the idea of magnitude.” The text is in simple Mandarin, contains 300 pages, and is printed and sold by the American Presbyterian Mission Press at thirty cents per copy. The book contains numerous examples, both for the slate and for mental operations and will be very helpful in preparing pupils for the higher arithmetics, which may be undertaken later on in the course, but which need some such preparatory book by way of introduction.

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## Correspondence.

### CONFERENCE HISTORY OF MISSIONS.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: The undersigned has been asked by the General Committee appointed to arrange for the Conference of Missionaries in 1907 to prepare a “History of Protestant Missions in China” during the past hundred years. The object of this note is to request secretaries of Missions and others, kindly to send me copies of pamphlets or books which would be useful in enabling one to get at facts of importance. If they are too bulky to be sent by post, perhaps they might be left in care of the American Presbyterian Mission Press, Shanghai, to be forwarded by cheaper means. A general compliance with this request will be considered as a personal favor. Without such help it will be practically hopeless to comprehend the field and its history.

ARTHUR H. SMITH.

P'ang-chuang, Te-chou.

### AN EXPLANATION.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: I shall be obliged to you if at this late date you will allow me in your columns to make an explanation.

As a member of the Committee of the Educational Association for drawing up a standard course of study for schools and colleges, I found that my views in regard to the study of Chinese were not acceptable to other members of the Committee. I objected strongly to the system of committing the classics to memory and postponing their explanation to a future period.

The whole scheme in regard to the Chinese studies seemed to me entirely out of keeping with the principles of Pedagogy.

As the work of the Committee was about to be completed, I left China on furlough to the United States. Before my departure I wrote a letter to the Chairman of the Committee, again dissenting from the scheme adopted by the majority, and expressly stating that I could not sign the report.

Owing to oversight on the part of those who had the printing of the report in hand, or lack of information in regard to my wishes, my name was printed along with the names of the other members of the Committee.

I feel that I owe it to myself to make this explanation, for I do not wish to go on record as endorsing an antiquated system, and one which I consider to be positively injurious to the minds of our students. It is a system which I have long since rejected in my own educational work.

Yours truly,  
F. L. HAWKS POTT.

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CHINESE LABOR IN SOUTH  
AFRICA.

*To the Editor of*  
“THE CHINESE RECORDER.”

DEAR SIR : It has been a disappointment to me to find no reference to the proposed importation of Chinese laborers into South Africa in one or other of the recent issues of the RECORDER. I have hesitated in writing earlier, thinking that the matter would surely be raised by some one nearer the coast, where the question will be a more vital one than in this inland section. I believe that as a missionary body we have a weighty responsibility in the matter. Besides a public protest I am sure that our responsibility will only be discharged by an attempt to dissuade at least those Chinese with whom we may have a hearing who are seriously thinking of articling themselves for work in the Rand mines. Earnest protests have already been made by many religious bodies in England, and by leading journals, against a proposition which is nothing more or less than slavery.

While the condition of the Chinese coolie is bad enough here in China I am free to say that his condition in the compounds will be infinitely worse. The Kaffirs have already showed their teeth as a result of harsh and brutal treatment they have received on the Rand, so much so in fact that the unscrupulous promoters of the mines deem it expedient to look elsewhere for a more tractable employee. And will such men treat the Chinaman with any more consideration than he has treated the Black? The Labour Importation Ordinance, based upon negotiations between a Christian England and a heathen nation, is enough to bring a flush of shame to the cheek of any Britisher, to say nothing of the righteous indignation every Christian man should feel regarding it. I trust that something may be done that will enable us as missionaries to wash our hands of this iniquitous proposition, both in the eyes of the Chinese and before God. We cannot plead ignorance of the situation in view of the many opportunities which are ours to get adequate light upon it.

Yours sincerely,  
H. G. BARRIE.

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MISSIONARY ORGANIZATION AND  
STATISTICAL RETURNS.

A SUGGESTION.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR : It has been in my mind for a long time to inquire if some scheme could not be devised for the systematic collection of the yearly statistics of Protestant Missions in China. First of all it seems to me that it is a too

[June,

gigantic task for one person to handle successfully. In a country like Japan that may be possible. And as I understand it, that is accomplished there. But here is a country equal to a score or more of Japans. The proposition is therefore too big for any one man, with a whole lot of other routine work, and outside work besides, to attend to.

Would it not be a workable scheme to have a permanent committee, say a representative from each province, or should the work in some provinces be less extended than in others, then let one man represent two provinces?

It seems to me that there should be still one more added to this committee, who should act as chairman, and who should be a resident of Shanghai.

The plan therefore would be something like this: Each one to collect the statistics of his respective province, who in turn will forward them to the chairman in Shanghai for a general tabulation and for general distribution through the columns of the RECORDER.

The first difficulty to be overcome is the initiative steps, i.e., the selection and organization of such a committee. It seems too long, and the waste of too much time, to wait until the next General Conference in 1907 for its appointment. Can we not therefore have a volunteer committee? It is a suggestion. Has any one something better to propose?

Just three things more present themselves as being necessary after the committee is organized: (1) That it shall be self-selecting, that is to say, that when one member has to retire he may have the privilege to chose his successor; (2) the committee to decide upon some uniform statist-

ical table which shall be sent out annually; and (3) the committee to decide when these tables shall be distributed, collected, and forwarded to the chairman in Shanghai.

Yours sincerely,

P. W. PITCHER,  
*Am. Reformed Church Mission.*

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*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: I have to thank you for your suggestion that in reply to the letter from Mr. Pitcher I should relate the efforts made by the Executive Committee of the China Missionary Alliance to secure statistical returns for mission work on the field.

After seeking and receiving suggestions from friends in all parts of China as to the form of statistical return, we were enabled, without much difficulty, to decide upon a simple and comprehensive table. Then, however, we found ourselves faced by the question of ‘from whom were we to secure these returns?’ Only in one or two provinces are there any organizations capable of making them, and outside these one or two provincial organizations and a few active missionary associations, no machinery exists capable of undertaking the collection of statistics. By using the local secretaries of the China Missionary Alliance a large number of returns might have been obtained, but what is essential in such returns is that they shall be *complete* and that they shall *not overlap*. A failure one way or the other renders the whole returns unsatisfactory. We had therefore to postpone the attempt to gather statistics for the whole

of China in China itself. Next we turned our attention to the possibility of securing returns for certain provinces of China, and here we hoped for greater success. Letters were sent out making enquiries on this point. The answers received suggest a lack of enthusiasm for the work due probably to a sense of the difficulties of the task. We fear that little will be accomplished in this direction.

Our final decision was to write to the Home Boards of Missions at work in China asking them to send us their returns when they were made up, and it is hoped that in the autumn we shall be in a position to publish the result.

It may be pointed out that valuable as Mr. Pitcher's suggestion is, it does not touch the real difficulty which lies in the fact that over the large part of China mission work is unorganized. Until Protestant missionaries throughout China get into closer touch with each other the ap-

pointment of provincial representatives, or any other form of permanent committee, is hardly likely to accomplish much. Will not Mr. Pitcher make his suggestion a practical one by putting it to the test in his own province? Amoy, being a well organized district, has returns. Can the friends in Foochow be prevailed upon to join hands with Amoy to complete returns for the Fukien province on the basis of the Amoy table? Nothing succeeds like success, and if Mr. Pitcher could do this he would be showing the way to seventeen other provinces.

On this whole question I should like to say that the Executive Committee of the China Missionary Alliance would be glad of suggestions from missionaries interested in statistical returns.

I remain,

Yours truly,

W. NELSON BITTON,  
*Hon. Secretary, C. M. A.*

## Our Book Table.

A Minute on the Easy Wēn-li tentative edition of the New Testament, passed at a meeting of the Hangchow Missionary Association, on April 19th, and forwarded by the undersigned at its request.

The Hangchow Missionary Association having considered in their meetings specimens of the above named edition taken from St. John's Gospel and the Epistles to the Romans, Corinthians (second Epistle), and Timothy (second)—several members of the Association having also tested the version in their private reading—hereby resolve to make a respectful representation to the Committees of the

British and Foreign, the American, and the Scottish National Bible Societies, as follows:—

1. The Association fully appreciates the motive which led to the appointment of Committees for the Revision, or Retranslation into Chinese, of the Holy Scriptures in 1890.

2. They have a high respect for the character and attainments of the eminent missionaries who have given time and skilled labour to the work entrusted to the several Committees.

3. In particular they are sure that the Easy Wēn-li Committee has done its best to make the

precious contents of Holy Writ in their genuine sense more easily accessible to the Chinese reading public, Christian or otherwise, than heretofore.

4. And nevertheless they feel constrained to ask the responsible Committees of the Bible Societies above named to pause before they conclude that this object has been attained, or take any steps tending to withdraw from circulation the existing versions in the three styles, such as the "Delegates'" and the Bridgman Culbertson versions in Wēn-li, Dr. John's Easy Wēn-li, and the Peking Mandarin version.

5. They do so inasmuch as they believe that, whatever value the new versions may possess for instructed Christians, Chinese or Western, they are distinctly less calculated to convey the vital truths of our religion to the uninstructed reader than the older versions. In this respect they think the so called "Easy Wēn-li" version less intelligible to the Chinese mind in the passages read before the Association and elsewhere than, e.g., the old High Wēn-li of the Delegates.

6. It appears to them that, with the highest motives no doubt, the Committees of Translators have made the hazardous experiment of imitating essentially Greek idioms in Chinese, e.g., in their use almost invariably of certain Chinese particles to represent certain Greek particles in a manner quite foreign to the Chinese idiom and perplexing even to scholarly Chinese readers.

7. No doubt certain Greek idioms have been naturalized in English by the courageous action of Tindale and his associates; but they were Englishmen moulding an indigenous speech, not like us foreigners who, if we would convey our meaning, or as

we believe, the meaning of an inspired word, are bound to use Chinese in its own idiomatic forms.

The above minute, moved and seconded at a previous meeting by the Revs. G. W. Coulter and J. C. Garritt, D.D., respectively, and carried *nem con* when reintroduced on April 19th, as above stated, was draughted by me.

G. E. MOULE.

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A Geography of China (中國近世地理誌), by Wang Hang-t'ong, is just ready, and his series of Readers and works on General Descriptive Geography and Astronomy have made him so well known as a writer of useful Chinese text books that we know these volumes will also speedily receive the welcome they so truly deserve. There is real pathos in the closing sentence of his preface. "We should also try to realize that God has allowed us to be born in China for His own wise purpose. It is a good land, of numberless people, large extent, great resources and an ancient history. We should be thankful to be natives of such a kingdom and have hearts to love it and uphold its greatness. That each one of the students of these pages may endeavor to be a faithful and true citizen of my beloved, native land, is the wish of the writer," and all through the book it is his honest endeavor to bring before the student the true facts concerning the land of his birth.

Mr. Wang regrets that students who wish to learn of China's condition at the present day must go to foreign writers for their information, and this has fired him with the desire to write these volumes, and he says:

"It is my earnest hope that they will increase the love of our own country in the hearts of my countrymen".

He is not unmindful of the conceit and conservatism which are so wide spread in China, but brings his book as another remedial agent to add to the many the missionary body has already prepared and urges Chinese students to acquaint themselves more fully with their own land before they study more widely of other parts of the world, saying, "who can know others who knows not first himself? who can travel the distant road who has not first trod the near?" and again, "I have tried to give Chinese students a *true* estimate and knowledge of their own country, for alas! even to this day many of them still think of China as the 'Middle Kingdom' and believe that the ocean is just beyond the borders of Szechuen. We say 'all within the four seas are brothers,' believing that North and South, East and West of China *is the sea!* It is true the ocean bounds our East and South, but our North and West joins other countries, and the whole, wide world lies beyond. Of this whole world, and also the heavens above us, we should study as we are able, but I hope all Chinese students will wish first to know more of their own country. If they cannot by ship, or railway, or other methods of conveyance visit the different parts of their native land, they may at least through these pages see something of China as she is to-day."

There are twenty-three new maps, with an index to each, and over two hundred illustrations.

The work is in two volumes, sixty cents each. Copies will soon be on sale at the Presbyterian Mission Press.

#### REVIEWS BY I. T. H.

*Wandering Heroes*, by Lillian L. Price, Boston : Silver, Burdett and Company ; *Heroes of Myth*, by Lillian L. Price and Charles B. Gilbert ; and *Heroes of Chivalry*, by Louise Maitland, are three small volumes of Supplementary Reading for Public School pupils, the titles of which indicate their contents. The stories are drawn from all sources ; some being about Japanese, others Chinese, Persian, Hindoo, Dane, Norman and English. Anglo-Chinese Colleges will find them good reading for their students, both to increase their knowledge of English as well as a stimulant in the study of history. Parents who find it difficult to obtain interesting stories for the entertainment of their children will find in each of these ten stories which cannot fail to please, instruct and entertain. Each volume contains a pronouncing vocabulary, a dozen or more full-page illustrations, together with many small pictures, each of which will please as well as entertain the child. They are written by experienced teachers, who know what children want, and are books that have grown rather than books that have been made to order. The price is fifty cents Gold each.

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Stories from the Hebrew. By Josephine Heermans. Boston : Silver, Burdett and Company. 1903. 176 pp. Fifty cents Gold.

This is another of the many valuable books of Supplementary Reading for Public School pupils, published by this enterprising Company. It contains thirty stories from the Bible, beautifully illustrated with reproductions of paintings by Murillo, Claude Lorraine and other noted artists, and contains such poems as "The Burial of Moses," "The

Destruction of Sennacherib," and others which help to make the stories interesting to the child or the pupil. The best evidence to me of the value of the books is that they entertain my own children.

#### ACKNOWLEDGMENTS.

*Hwa Mei Kiao Pao*, Christian Advocate (Organ of the Ameri-

can Methodist Mission). Vol. 1.  
No. 3. May, 1904.

*The South China Collegian*.  
Nos. 1 and 2. The Collegian Stock Company, Macao.

*Contribution Préliminaire à l'étude de l'écriture et de la langue si-hia*, par M. G. Morrisse. Paris : Imprimerie nationale.

## Editorial Comment.

IN our Missionary News columns our readers will find some items of encouragement from both north and south. As the awakening of a thankful heart and a sympathetic spirit is good for us all, we would throw out the hint that similar experiences, as tersely recorded, even in the limitations of a post card, will be gladly welcomed by the RECORDER and its readers.

\* \* \*

As the novelty of the war between Japan and Russia wears off with us who are far removed from the theatre of conflict, that war becomes more serious with the combatants and the people who suffer from its effects. Japan has also recently met with considerable naval loss, but is pushing the enemy on land back to what many believe to be an impregnable defensive. Russia's two famous Generals—January and February—who outflanked Napoleon, cannot figure in this encounter. But there is another who may soon control the situation—General Time. But the Japanese are giving

wonderful exhibitions of offensive warfare. No one can foresee the result. What concerns us most is the Church—the missionary work—in Manchuria. Surely every Christian should earnestly pray that God would protect and comfort the native Christians there and sustain the foreign missionaries who are so nobly remaining at their posts, as well as those who from the stress of necessity have been compelled to leave, temporarily only we hope.

\* \* \*

UNION of Presbyterians in China seems probable. The Committee, composed of members from the English, Irish, Scotch and American churches, directed Rev. D. MacGillivray to prepare in Chinese a short account of the Presbyterian Church and its standards. This book, under the title 長老會歸一記, has been printed and distributed. The report of the second meeting of the Committee, translated by Rev. S. Isett Woodbridge, at the instance of the Committee, is now appearing periodically in the *Chinese Christian Intelligencer*.

THIS union should interest all Christians. The Conference which instituted the movement passed the following resolution. "This Conference earnestly desires the unity of the Christian church in China and cordially welcomes all opportunities of co-operation with all sections of the church; the Conference *resolves*, therefore, to take steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union."

\* \* \*

WE accede with much pleasure to a request to publish in this number the Circular of the Committee of the Peking Missionary Association relative to uniform designations for churches, chapels, terms for God, Holy Spirit, etc. In regard to the last we are pleased to notice that "there is a surprising degree of unanimity". "Some, while ready to accept for the sake of uniformity, simplicity, and economy, the common terms suggested by the Committee, in printing the Bible and Christian literature, think that, in preaching, each should be left to his own discretion." Most decidedly. It is mainly in the matter of literature that the great gain would come in the use of common terms. We like still better the thought of another, or others, "that the judicious use of all terms will serve to enrich the Chinese language". We have previously in these columns expressed similar sentiments. Why should any one

be willing to narrow himself down to the use of one term when there are several that may be used? We like very much another sentence in the Circular, "It is a happy omen that in the letters received there is an almost entire absence of that somewhat acrimonious spirit which was once so common in discussing the term question." May the good work go on until there shall be at least harmony, and if possible, unanimity among the missionaries of China on this much vexed subject.

\* \* \*

IN our correspondence columns will be found Dr. Barrie's interesting letter on Chinese labor in South Africa, with his expression of regret that we had made no reference to this matter in our pages. It was our intention in this issue to note the manner in which the question has been considered by the writers in the native press, the attitude of the average Western merchant, and the agitation by the alertly conscientious in the British press. We had nothing more definite to present to our readers than what they already had seen in their home papers, and we knew that steps had been taken to translate and insert in the vernacular papers, and issue in recruiting centres, such particulars of the contract as would make prospective recruits carefully study the conditions before putting their necks under the yoke.

IN some of the native papers the recruiting of Chinese laborers for South Africa has been made the text, or rather the pretext, for a grumble on the manner in which America and Australia exclude Chinese labor. One altruistic editor thinks it a good thing both for himself and foreigners for the Chinese laborer to go abroad, as he can stand all climates. Heat and cold or fever haunted swamps, or underground workings, seem to make little difference to the laborer from China. On the whole the native press have not taken up the matter strenuously. Possibly the lack of public spirit among the people affects the occupant of the editorial chair. As a literary man he has little in common with the class from which the laborers would be recruited. Then possibly some of the hardships indicated in the contract, which would be unendurable to the sensitive Westerner even to think upon, would be unnoticed by one whose own monotonous life and ideas of comfort and convenience are so opposed to the occidental standard. Then, too, the Chinese lack of appreciation of the Western ideas of personal and social liberty might make our native brethren of the press overlook the degrading conditions which deprive the laborer of civil rights.

\* \* \*

WE have been interested in the widely differing attitudes of the Western merchant and

the conscientious writers who have been so enthused at home on this question. The former seem to endeavor to idealise the real ; the latter aim at realising, if possible, the ideal. The one, seeing much undeveloped wealth and possibility of large dividends, makes the best of a trying situation, touches lightly on the privations of the Chinese laborer in South Africa and would have him undergo any possible hardships during the term of contract for the prospect of a Golden Rand in Manchuria or Mongolia, which can be developed by Chinese laborers with knowledge gained and money earned in the gold mines of South Africa ! The other, with his high ideals and influenced by his deep-rooted principles of freedom and equity, has lifted the whole subject on to a higher plane. He reminds us that it would be shameful for us with our glorious heritage and many hard-earned advantages to impose limitations on laborers of another race, no matter how docile. The agitation will do good, and we trust that the efforts of those who are endeavoring to enlighten our Chinese friends on the matter will be attended with success. It is only right that they should be warned beforehand of the nature of the limitations and prohibitions they will require to conform to, and to understand that working in gold mines means long hours of labor in underground levels.

## Missionary News.

We regret that we have had to crush over to next month an account of a conference of Scandinavian missionaries held at Fan-ch'eng, Hupeh.

### Encouraging Items.

Dr. Hunter Corbett, writing 13th May, says:—

"I have just returned from a journey of forty days in the interior. I never found the people more friendly, nor so many willing to listen to the gospel. Many women come within hearing when we were preaching on the street, and not a few seemed to listen with interest. I received nineteen new members and deferred many more for longer teaching and study."

Rev. M. C. Wilcox writes on May 9th:—

"Our work here at Ku-cheng, where I am writing this, is 'picking up' rapidly. We have recently had three days of blessed Pentecost at meetings with our native workers, who gathered here from a large region about, and the influence is already manifest in more earnest preaching and other efforts for the salvation of souls."

The following two items are from brethren in Pyengyang, Korea:—

"Now that the war has passed on into Manchuria things are resuming their former condition. The day set for a Tong Hak uprising, the destruction of this dynasty and the murder of the foreigners (April 30) passed without event. Christian work at present is but slightly interrupt-

ed in amount, and in some respects is more promising than ever—at least it is very urgent."

"The passing of the Japanese army through our city and station territory disturbed our work a good deal for about two months, and the northern territory had been pretty seriously disturbed. All is quiet and peaceful here now, and our congregation and work are assuming antebellum appearances again. The country work is going on well, and notwithstanding the war the year bids fair to be as prosperous in every respect as previous years. I am looking forward to the baptism of some eighty men and women in the city church next week, also to the ordination of two more elders."

### Steps Towards Union.

We insert with pleasure the following circular letter which has been forwarded to us by Dr. Cochrane with the suggestion that we find a place for it in the RECORDER:—

PEKING, 12th April, 1904.

DEAR FRIEND: In a Circular dated 27th February, 1903, sent to all the missionaries in China a Committee representing the Peking Missionary Association asked the following four questions:—

1. Would you approve the preparation of a Union Hymn Book? Would you be willing to abide by the decision of the majority on this point?

2. Would you approve of the adoption of common designations for our Churches and Chapels: such, for example, as YESU CHIAO Li Pai T'ang 耶穌教禮拜堂 for Churches in which Christians worship, and YESU CHIAO Fu Yin T'ang 耶穌教福音堂 for Street Chapels; and where

further designation is needed, the use of local rather than foreign names?

3. Would you be willing to adopt common terms for God and the Holy Spirit, as, for example, SHANG TI 上帝 and SHÉNG LING 聖靈? Would you be willing to abide by the decision of the majority on this point?

4. Would you favour the federation of all the Protestant Churches in China, and the appointment of a Representative Committee to consider the question?

It is evident from the very large number of favourable replies which have been received from all parts of the Empire that there is a widespread desire for a closer relationship among the different branches of the Church in China. As a step towards the accomplishment of this desire we have decided to call a Conference of North China missionaries to meet at Pei-tai-ho on the 24th August, to discuss various points raised in the correspondence and to draw up a plan for such unity and co-operation as is now possible or desirable.

We hope that every one to whom this letter comes, will endeavour either to be present, or to secure authoritative representation through some colleague or friend. We especially desire that each Mission in North China be officially represented by one or more persons empowered to vote and act on its behalf, and we would suggest that advantage be taken of a business, committee, or mission meeting, to elect such representatives as early as possible.

For your guidance it may be helpful to mention briefly a few of the suggestions made in the replies received.

With regard to a Union Hymn Book perhaps the prevalent desire is that, if not all, at least a large number of the hymns should be in an easy Mandarin style, suitable for the common people. Some think that a book could be compiled in easy Wēn-li that would be acceptable to the whole Empire, adding the suggestion, however, that different editions could be issued with slightly different texts to meet local needs. In North China there is substantial agreement that among Mandarin-speaking people one book, properly edited, would meet all essential requirements, or, as it might be put, that the best book for one locality would be the best book for all localities. One thoughtful suggestion is that in a Union Hymn Book denominational needs be met

by binding in the common book a few supplemental hymns to suit the rites of individual Churches.

As to common designations for Churches and Chapels, the idea of uniformity is generally, though not quite unanimously, approved. A few, while willing to accept the designations suggested by the committee, if adopted, prefer Chiang Shu T'ang 講書堂 to Li Pai T'ang 禮拜堂. Others prefer the same designation for both churches and street chapels. Some would omit YESU CHIAO 耶穌教. Indeed, the Committee itself did not intend that their suggested designation should be written continuously, but in two parts, one over the other, as their circular, had it been printed as written, would have shown; a number object strongly to the common Chinese use of the personal name YESU 耶穌 as irreverent. Of these, some fear it is too late to change. Others insist that the persistent substitution by all missionaries of "Chitu" 基督 for YESU 耶穌 in designating the Protestant Church and Christianity would, in a few years, secure its general acceptance throughout the Empire. The term Chiao T'ang 教堂, now used by the Chinese Government in edicts and proclamations to designate Churches, should also be considered.

In regard to terms for God and the Holy Spirit there is a surprising degree of unanimity. Some, however, think that it is not a question to be decided by a majority of missionaries, but by a majority of those of sufficient experience, or of those who have given the matter special study. Some, while ready to accept for the sake of uniformity, simplicity and economy, the common terms suggested by the Committee, in printing the Bible and Christian literature, think that, in preaching, each should be left to his own discretion. Others, conceding the advantage of common terms in printing, think that the judicious use of all terms will serve to enrich the Chinese language. It is a happy omen that in the letters received there is an almost entire absence of that somewhat acrimonious spirit which was once so common in discussing the term question.

On the fourth proposition, that of the federation of the Protestant Churches in China, although nearly all favour the appointment of a committee, there is rather less unanimity than on the other three. But what is lacking in this respect is perhaps

more than made up for by the very cordial sympathy which it receives from others, and these are a very large majority. No other point evokes so much enthusiasm.

Replies like the following have been received:—

"The China Inland Mission proves it possible"—"We want to see one Native Church throughout the Empire, not another China Association." "It will make the natives strong and conscious of their responsibility." "With all my heart; this is the crux of the question and has been my chief idea for years." "The attitude of the Romanists should induce us to face this radical suggestion at once." And an Anglican clergyman writes: "The federation of non-Roman Churches driven by the aggression of the Romans into a really Protestant attitude is likely to be of the utmost value if it is practicable, and I see few really weighty reasons against the possibility. The signs of the times seem to point to such a crisis as may demand united action and common support; and the framework of a Federation of Churches would be more healthful and helpful than any Missionary Association of individual missionaries."

Please keep this Conference in mind. If possible be present. Failing this, have your views represented by proxy. Above all, do not forget to lay the whole matter before the Great Head of the Church.

Some of the missionaries to whom our former circular was sent did not receive it. Others, who received it, failed to reply. If you are in either class, kindly send your views in writing, to the undersigned as soon as possible, as we would like to have the Conference take into consideration the opinion of every missionary in North China.

Yours sincerely,  
THOMAS COCHRANE,  
for the Committee.

*Committee.*

THOS. COCHRANE, M.B., C.M.,  
London Mission, Chairman.  
JOHN WHERRY, D.D.,  
Presbyterian Mission.  
Rev. FRANK L. NORRIS, M.A.,  
Church of England Mission.  
H. H. LOWRY, D.D.,  
Methodist Episcopal Mission.  
W. S. AMENT, D.D.,  
American Board Mission.

### C. E. Notes.

Rev. Herbert Halliwell, of Wolsingham, Durham, has been appointed to the office of General Secretary of the United Society of Christian Endeavor for India, Burmah and Ceylon. He was selected by the Executive Council of the British Christian Endeavor Union, and is to be supported by British Endeavorers. Mr. Halliwell takes up the work so energetically carried on by Rev. Franklin S. Hatch, of Boston, during the past three years. Mr. Halliwell will leave England for Calcutta early in October. There is no doubt that Christian Endeavor interest in both Great Britain and India will be stimulated by this vital connection in the work.

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Christian Endeavor Societies for women and girls are helping to solve the problem which has been such a difficult one in many places of how to develop the women into the church and develop them in the spiritual life. Very often the congregation in country chapels is made up entirely of men, and when the women do come they take no active part in the service. This could hardly be expected as things are in China unless special efforts were made to encourage and bring forward the women. In most cases custom does not allow them to take part in the meetings with the men, and the result is that they attend sometimes, but have no share in, or responsibility for, the Christian Endeavor meetings. A letter recently received from Peking says: "Up till recently the girls in the boarding-school had attended the meetings of the men's society, taking no active part. We talked the matter over with

the girls, and it was decided to form a Junior Christian Endeavor in connection with the girls' school. For the first two months we did not have active members, but now we are in full swing, with Prayer-meeting, Lookout, Missionary and Sunshine (or "Helping") Committees. We have at present thirty-five girls in the school, and they all attend the Junior Christian Endeavor meeting, held Friday evenings. Of these girls thirteen are active members and sixteen are associate.'

It is worth while to get a prominent pastor's estimate of a method of church work clearly and succinctly stated. This is what Dr. Wayland Hoyt says of Christian Endeavor. His reasons for enthusiasm seem quite as applicable in the Chinese church as at home :—

Let me say again what I have said before—the best thing that has ever come to the church of which I have the honor to be pastor is its society of Christian Endeavor.

I am frank to confess I have become an enthusiast in the Christian Endeavor movement, and the more I know of its principles and workings the more fervent is my enthusiasm, and for reasons like these :

First.—Because of the emphasis the movement puts upon the local church.

Second.—That it is so thoroughly a religious movement is another reason for my enthusiasm.

Third.—A third reason for my glad endorsement of this movement is the specific pledge of service it exacts.

Fourth.—Another reason for my deep interest in this movement is that it takes equal grasp on the young women as well as on the young men.

Fifth.—Still another reason why I so rejoice in this movement is its tender management of young Christians.

Sixth.—Still an added reason for my gladness in this movement is the delightful interrelations it brings about between the various evangelical denominations.

## Missionary Journal.

### BIRTHS.

AT Shao-shing, April 22nd, the wife of C. E. BOUSFIELD, A. B. M. U., of a son.

AT Hankow, May 11th, the wife of Dr. THOS. GILLISON, L. M. S., of a son.

AT Ningpo, May 17th, the wife of Rev. A. R. KEPLER, A. P. M., of a son.

### MARRIAGE.

April 5th, at St. John's Church, Reading, England, CHARLES EDWARD CORNFORD (uncon.), Shao-shing, and HELEN MARY BICKERSTETH CLAYTON, C. M. S., Shao-shing.

### ARRIVALS.

#### AT SHANGHAI :—

May 13th, Dr. J. M. OXNER and wife, S. B. C., for Shantung; Dr. BOYD, A. P. M., Canton (returning).

May 18th, Mr. OSCAR PERSSON (from New Zealand), Dr. J. N. HOOPER and family (Brethren).

May 28th, Mr. and Mrs. E. OCKENDEN, Mr. B. R. MUDDITT and family (uncon.), Wei-hai-wei.

### DEPARTURES.

#### FROM SHANGHAI :—

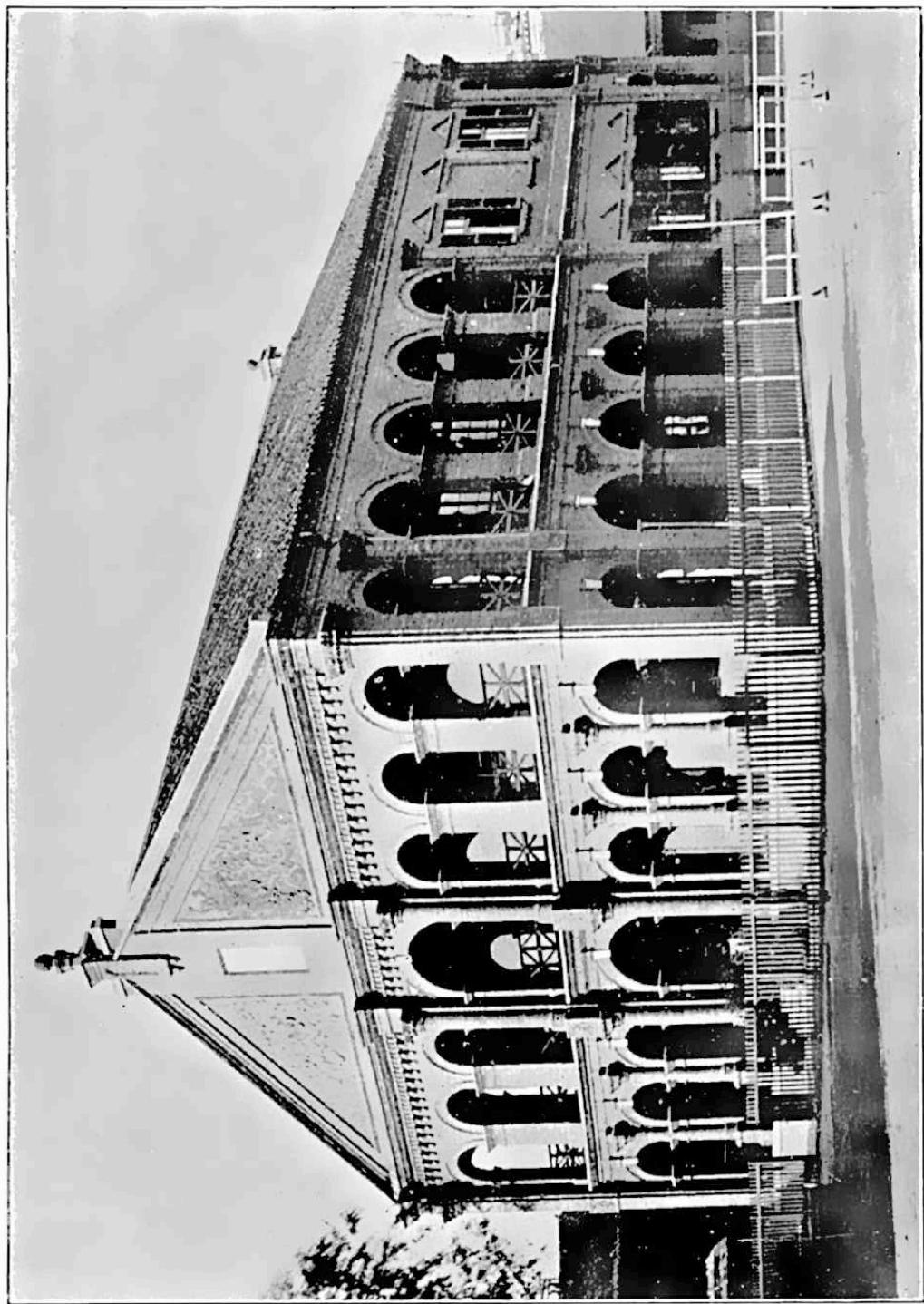
May 2nd, Rev. E. C. NICKALLS and family, E. B. M., for England; Rev. C. F. VIKING, wife and two children, Zion Ch. Mis., for U. S. A.

May 3rd, Mrs. SPENCER LEWIS, M. E. M.; Misses E. H. BUTLER and E. PENNINGTON, A. F. M.; Rev. G. D. WILDER and family and Mrs. WILDER Sr., A. B. C. F. M., for U. S. A.

May 16th, Rev. D. T. ROBERTSON and wife, U. F. C. S. M.; Rev. J. MILLER GRAHAM and family, U. Church, Tientsin; Mrs. B. M. FULTON and child, I. P. M., all of Manchuria, for England.

May 20th, Miss M. LAMBERT, C. M. S., Tientsin, for England.

May 28th, Rev. W. B. BURKE and family, M. E. C. S., Shanghai; Rev. A. J. BOWEN and family, M. E. M., Nanking; Rev. C. METZLER, A. P. M., Tengchow, for U. S. A.



L. M. S. THEOLOGICAL COLLEGE, HANKOW.  
[See page 373].

# THE CHINESE RECORDER

## AND MISSIONARY JOURNAL.

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### Address on the Education of Native Clergy.\*

BY REV. JAMES JACKSON.

I WISH first of all to-day to express my pleasure at being present on this most interesting and important occasion, and to congratulate the London Mission on the inauguration of this department of work represented by the school which is to-day dedicated to the glory of God for the advancement of theological learning. I can conceive of no work more important than that of training a native ministry, and this work cannot be done in any way satisfactorily without systematic effort. We have all come to recognise, have we not? that the development and spread of the church in China must in the future be chiefly brought about through the agency of the Chinese themselves. The vast extent of ground to be covered, the immense multitudes of people to be evangelised, organised and trained, make it impossible ever to dream of obtaining foreign missionaries enough to do the work, even if it is desirable. And it is not desirable. A vigorous, self-propagating, self-governing church is the thing we must aim at. The work of the foreign missionary in the future will, I believe, be more and more devoted to the training of the church already planted, that she may herself be qualified to do the work of evangelising the great masses yet untouched and which cannot be reached by foreign agency. To carry on Christian missionary work on these lines, means, first of all, a trained native ministry—men who by their character, ability and education are fitted to be

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\* Delivered at the opening of the London Mission Theological College in Hankow. April 18th, 1904.

pioneers in the work of the further spread of the church, pastors and teachers who may feed the flock of God over whom the Holy Ghost makes them overseers.

During the past generation students of sacred learning have turned their attention as never before to the methods of our Lord in the planting and training of the church. I suppose no body of men have profited more from Professor Latham's *Pastor Pastorum* than the missionary body. To myself and to friends whom I have known intimately this book has been a constant teacher and an unfailing source of inspiration. Books of this sort have quite revolutionized our ideas about our Lord's methods of work. We no longer think of Him in the old way as exclusively or even chiefly a travelling evangelist, but as the trainer of the Twelve. This latter was the great work of His three years' ministry and all the rest was subordinate. Even the great works of healing which He did amongst and for the multitudes we now understand as being done chiefly for the instruction of the disciples, as in that most suggestive and typical instance so well expounded by Latham, the healing of the daughter of the Syrophenician woman. It was upon the few specially selected that our Lord fixed His attention and concentrated His efforts. He well knew that the future spread and even the very existence of the churches depended not upon multitudes of hearers or converts, but upon the select, appreciative and trained few. Quality and not quantity was what our Lord sought for. It was through the well-instructed few, not the half-instructed, unappreciative multitudes that our Lord sought to plant and spread the kingdom of God.

The theological education of students for the Christian ministry should keep pace with, nay, should keep ahead of the advance of general education. Theological students should at least be as well educated as the students who are going into other walks of life. The demand for education at the present time in China is very remarkable. The condition of things which now exists is one which the most far-seeing could hardly have predicted ten years ago. Those of us who have long been engaged in educational work used often to be called upon to give an apology for our existence as teachers, and we were not unfrequently exhorted to leave our unprofitable labour and give ourselves to missionary work! Now all that is changed, and the Christian educator has been no small factor in the forces which have brought about that change. No one need apologise

now for being a teacher. The demand for higher education will become increasingly insistent, and while the future gives some cause for anxiety, it is full of promise. The Christian school and college have a work before them perhaps greater than the church has hitherto undertaken in any non-Christian land. All this has a most important bearing upon the kind of education which should be given to the Christian ministry. It would seem obvious that it should not be inferior in range and quality to that which we are offering to other students in our higher schools. The churches which are now springing up all over China want not only pastors and teachers, but leaders and guides, men not only of piety but of keen intellect, of trained, sound judgment, with a broad outlook, with an ample knowledge of the past history of the church, and also able to understand and appreciate the position and opportunity of Christianity in China to-day. Such men cannot be got without a long training and liberal culture; but if there is one thing more than another, from the lack of which the native church is suffering to-day, it is the lack of trained leaders; and this lack will become rapidly more apparent unless we bestir ourselves to supply it. I hope that we shall not make the mistake of divorcing our theological schools from our colleges. They should not only be in close touch with them, but they should be an integral part of them. The religion of the Incarnation which we are here to preach not only pervades all life, but it should pervade all thoughts, and theological teaching will be best given in connection with and as part of the higher learning which we cultivate in our colleges, of which learning theology is not only an important, but an essential part, if it makes claim to be higher learning in any true sense of the word. We cannot afford to let it be said that an inferior education will do for the clergy. We must give them the very best, both for the honour of the Christian ministry and the edification of the native church.

In days not far off an educated native ministry will be needed to meet the new intellectual situation which is rapidly developing. As yet we know but little of the intellectual conflict which is bound to arise between Christianity and the new learning in this country. The Christian apologetic which has met our needs hitherto has not been of a highly intellectual, but much more of the popular type. The educated man in China has not thought it worth his while to pay much attention to Christianity. But this state of things will rapidly change.

The Chou Han type of opponent, with his filthy abuse and still more filthy pictures, is largely a thing of the past. We shall soon have men of different calibre to deal with. If I mistake not, the agnosticism of some of our Western scientists and philosophers will strongly appeal to the Chinese student when he takes to the study of Western learning. Any one who looks into the books and magazines which are now being poured forth in such numbers will not fail, I think, already to detect this tendency; this, together with another tendency quite as dangerous, fostered, I am sorry to say, by some Christian teachers, to regard all religions as much the same, making religion very much an affair of geography. It will not be long, I believe, before these and similar tendencies will develop rapidly, and the need for Christian apologists of a very different stamp from those yet produced in China will become imperative. The apologetic hitherto found sufficient will cease to meet our needs. Now, what are we doing to prepare for this contingency? I do not at all despair of the situation, for I believe that as in the past history of the church in other lands, so in the church in China God will raise up men to meet the new needs of the coming time. But as wise master-builders we should be laying our plans and preparing our materials. And the place to do this is in our colleges and theological schools. It is in these that our Christian apologists must be trained. These are the armouries in which we must forge those weapons of precision which will be needed to meet the attacks upon Christianity from the intellectual side which are certain to be made in the not distant future. We all know what a great debt the church owes to the famous Christian schools of Alexandria and Antioch, how our modern thought is continually enriched by the writings of the scholars who were trained and who taught in those schools. I believe that the great Asiatic nations—India, China and Japan—have their own contribution to make to the thought and life of the church, and the sooner we begin the kind of teaching in our schools which will give free play to the peculiar genius of the Chinese nation the better it will be for the future of the church in China.

Perhaps all this may seem somewhat Utopian to some. But we must take large, long views and keep before our minds high ideals. I have spent most of my missionary life of nearly twenty-eight years as a Christian teacher. In looking over the work of the past I see that failures have come not from too high

but from too low ideals, not from attempting too much, but from being contented with too little.

The education given in our theological schools, as in all other schools, should be given in an atmosphere of freedom and should foster a manly independence in our students. We want to train a generation of free-thinkers in the best sense of the word, men who will be able to take the initiative in plans for the growth of the kingdom of God. I have known missionaries who have fought rather shy of the trained native worker. He is not sufficiently docile. They would rather have the man to whom they can say go, and he goeth, do this and he doeth it. The partially trained man is more obsequious. As the eye of a servant is towards the hand of his master, so the eye of the slightly trained native is ever to the hand of the missionary. The well trained man is more independent and perhaps at first he shows his independence in somewhat obtrusive and objectionable ways; we must bear with this for the time. It is far better to have a man who goes wrong sometimes than to have a machine which never goes wrong, though I am sorry to say some missionaries seem to prefer the machine. We must foster the spirit of true freedom by training men in the atmosphere of freedom. Training men and binding them by contract to be preachers is a most demoralising thing. It is objected that it is expensive training them, and if we do not bind them many will leave church work and seek other occupation. Even so, let them leave. If we cannot bind them by the bonds of intellectual and spiritual sympathy, by the high sense of obligation and responsibility, we had better let them go. The most degrading of all forms of slavery is spiritual and intellectual slavery, and the worst place for the employment of slave labour is in the Christian pulpit. Here at least a man should feel himself to be a man and rejoice in the liberty wherewith Christ makes him free. We must be prepared for losses, but one highly trained, intellectually and spiritually free worker is worth a score of those who stay with the church because they must, who have just got enough of a kind of education which unsuits them for anything else except to remain in the priest's office that they may get a portion of bread !

In the training of theological students there are special difficulties which tend to hinder the development of a manly, independent spirit. These difficulties are not unknown in Christian lands and they have caused much discussion of late

years among those who have the teaching and directing of theological seminaries. I refer to the demoralising effect upon the character that so often is seen in those who have everything done for them, and who thus learn to do little for themselves. The beneficiary system which has been so common in Western lands and which has become universal in missionary lands is productive of much evil. How it is to be avoided at present I do not see, but we ought certainly to keep our eyes open to its dangers and we should strive in all ways to keep the evil within as narrow limits as possible. No one who has had much to do with educational work in this country can have failed to realise what a demoralising effect upon the character is often produced by our free scholarship systems. The evil is worse when in addition to free education, free board and lodging are afforded and a small allowance made in addition, as is often the case. I do not pretend to be able to solve the difficulty. I am sure our present methods are productive of much evil. It is difficult to give free help to our fellowmen without robbing them of something even more precious than we give. Help that costs no sacrifice and calls forth no sympathy is often a degradation to the person who receives it. The only perfect kind of giving and receiving is that which calls forth all that is best, strongest, most manly and independent in the receiver which answers to the self-sacrifice of the giver. How to do this is a problem which we have not yet solved, but which we must not lose sight of nor rest content until we have at least approached a solution.

I trust that this school dedicated to-day will be a real school of the prophets. It is true, as Dr. Whyte, of Free St. George's, says, that "divine prophecy does not come by the will of man in prophetical schools or anywhere else. School or no school, holy men of God will always speak as they are moved by the Holy Ghost." Yet still the church is guided by a true instinct when she makes provision for fostering and guiding the prophetic spirit in those to whom she looks to be the forth-tellers of God's mind. The Congregational Church has done much to keep alive the spirit of prophecy and I cannot do better than close in the words of one who I believe is a Congregationalist, and to whom I have been indebted for a most suggestive book. Speaking of the Hebrew prophets he says : "The prophets stood alone, assured only of God's aid, but speaking to men as souls conscious of right and capable of high resolve. While the thunder of the armies has passed like the roar of the billows

that waste their strength on a rock-bound coast, their words still echo through the fruitful earth like the murmur of the brooks." May God raise up such a race of prophets in China and may this school contribute its share in doing so.

## English and Evangelism.

*Or the Relation of the New School to the Church of God.*

BY REV. HAMPDEN C. DUBOSE, D.D.

(Continued from p. 287, June number.)

ON the matter of a higher and lower scale of salaries in the above quotations both sides of the question have been presented. The Societies at home give the same stipend on the field to all its foreign missionaries. By a parity of reasoning the Mission should follow the precedent. The same reasons that hold good in the one case are true in the other. The native church, however, is composed of the Lord's freemen and should be encouraged to give double honour to those who labor in word and doctrine. The Chinese can make distinctions which would not be invidious, where the Westerner must abide by the rule. The young English student can be told, the Mission will give you a *living salary*; if your wants are more, let your own people supply them. This, however, he may consider too far in the future.

The Rev. Charles Shaw writes: "I have a small but interesting work. I only pay one man, and the rest of our work, including the catechists, is self-supporting, except the day-schools, which are supported from England. It is troublesome, and requires much faith and patience, but I believe it 'pays' best in the end."

At this place it may not be improper to mention a work in and around this city, where the doorkeeper is paid \$3; the Bible woman \$4; the school-teacher \$4.50 (the rest of his salary the pupils pay); and the native preacher, a man of pulpit power, \$11 (Mexican). The city street chapel has, within a generation, been enlarged five times to accommodate the daily congregations. In the country towns four commodious chapels and one small one are rented by the Christians and inquirers (of the latter there are 200 or 300) and another place of preaching is offered free. In two of these places they speak of purchasing or building

houses of worship. Not one cent of money from home has been expended in this outlying district, and it is probable they will soon pay the native preacher's salary. From the size of the audiences in city, town and village we must conclude that it is the day of preaching around Soochow. These facts are mentioned to show that the missionary is not dependent on English for something to do.

#### IV. THE RELATION OF THE ENGLISH SCHOOL TO THE GOSPEL.

We come to a more serious aspect of the New School in its relation to evangelism. The heathen has been for ages "under the shadow of death," and with darkened mind can form not the slightest conception of Zion's light and glory. His first introduction to Christianity is the view of a grand foreign building which to his limited vision appears to be a "sky-scraper." He sees in the city a large number of schools where his native language is partially excluded by those sent out to propagate the new religion. If he mingles with the Christians he hears the word "English" constantly on their lips—the subject of conversation not being religion and the predicate prayer—and he concludes that English is an integral part of Christianity, as the South Sea Islander is taught that clothing for the body is essential to entrance into the house of God. There is a rhythm in the words, *Foh-yin, yin-wen, yin-yang*—Gospel, English, Dollars—so his conception of religion is not at all distinct. It is shrouded under a veil. The ignorant may conceive of the church as Anglo-Chinese, and so miss saving faith.

The missionary establishes the church school, and those who are his followers acknowledge his leadership. He says to them: "This is the way" for you children; "walk ye in it;" and they very readily accept his teaching, as it naturally accords with their views. He leads the Chinese to think that the highest attainments are possible only by an English education.

We raise the question, Is the teaching by English that from which we can expect the best results? Is it not too radical a change from the time-honored precedents of the past? Is it sufficiently conservative? Is it not too far exalted above the present status of the Chinese? Is it the best possible for the children of poor Christians? Suppose at home the son of pious, praying parents is given a wheel and an automobile, furnished with a plenty of pocket money, sent two years to Paris and

three to Germany, what do we prognosticate as to his future? There is a practical relation between training and success.

Archdeacon Moule : "How can a school where English is taught and desired by parents and children, with the scarcely at all disguised wish to 'better themselves'—to attain a different social scale and be no longer agriculturalists or artisans—direct the children to the conversion of China? It may direct their minds towards 'Reform,' sound or unsound, and to treasures of knowledge which they suppose English alone can unfold, but the conversion of China seems remotely connected with the scheme."

Rev. S. E. Meech : "The L. M. S. (Peking) has not yet adopted the teaching of English in our school. The Methodist Mission is the only one which has made English a definite part of the school course. I only know that a large number of those trained in their school have gone into railway and other employ, where with few exceptions their interest in Christianity has ceased."

Rev. W. B. Hamilton : "The government college at Chinan promises to be of little service to the cause of Christianity. The students get a monthly allowance of three taels while in attendance. Many of them are from official families; and from the physician in charge, who is a Christian in Li Hung-chang's medical school at Tientsin, I learn that there is scarcely a moral man among the two hundred. During the early part of Dr. Hayes' presidency, some ten or twenty attended Christian service, but since the enforcement of the Confucian homage they scarcely come near the missionary. Christianity has not, however, been eliminated from the institution."

Rev. L. P. Peet : "I think the greatest evil which threatens is that the mind of the student will become 'secularized' rather than 'spiritualized.' The gate of honor, wealth and power is thrown open to him, and he will be led to seek those rather than spiritual life."

The next point is the large proportion of pagan element in the schools. Their parents select the school for its advantages and moral influence. Dr. Davis in a paper read last year reported that in Dr. Hayes' school "of forty-five pupils six were from Christian families," and at the university "a very small proportion came from Christian families." As in a boarding department it is hazardous to *herd heathenism*, it is a question, when a large majority are from heathen families, whether a boy from a Christian household is safe?

Dr. Parker: "One of the evils that threaten the new system of education is that it tempts the young men away from us to secure the higher salaries that are given to those who know English. Another evil is that young men become more or less unsettled in their obedience to government and faith in their ancient traditions; the result being a tendency to join in with all sorts of revolutionary schemes and a general feeling of desire to be free from all religious, social and governmental restraints. Another evil to be noted in connection with the English schools is that a large heathen element is always present in such a school, which is very detrimental to the development of the Christian spirit and the growth of consecration and desire for the salvation of souls."

Archdeacon Wolfe: "The vast majority of the pupils in these schools here are heathen, who avowedly enter these schools in order to fit themselves for positions from which they expect high salaries. It can be easily imagined that this class, forming the great majority, are in danger of exercising a baneful influence on the small minority of Christian lads probably not yet really converted or well grounded in the Christian faith. There are at present several young men, professed Christians, from the English schools in Shanghai, employed in the government offices, who, from the reports that I hear, never attend a place of worship, and to all appearances have abandoned their Christian profession. It is the same even here in Foochow with a few employed in secular positions. All this is very discouraging and saddening no doubt to those who carry on these schools, and seems to confirm what I say about the bad and baneful influence exercised in these schools where the heathen pupils are in the great majority." All along the "track" hang out the red light! Danger!

Mr. Brockman: "The spiritual tone of the institution is lowered by the preponderance of men from heathen homes. A missionary says: 'Their sordid conversation and worldly influence give a momentum dollarward to the school which it becomes practically impossible to arrest.'"

Rev. C. A. Stanley: "The dangers are, being foreignized away from his people in a measure, and so not in the fullest sympathy with them; and loss of spiritual power on his part by unwise foreign reading instead of that which alone will be helpful in his work."

Rev. P. D. Bergen: "The dangers are, hasty imitation of some of the less desirable features of Western life, lack of

religious toleration, neglect of China's literature, the new egotism that develops from a smattering of the new learning, and the dissipated state of mind and body that sometimes follows rapid increase in income."

Dr. A. H. Smith : "The paper of Mr. Brockman in the RECORDER some months ago seemed to me a singularly wise and temperate statement of the present difficulties and to suggest the lines on which they are to be met. The evils that threaten are the strong and frequently increasing temptation to the students to give up evangelistic work and to seek after places which pay higher wages ; the intellectual pride which is so fatal to spirituality anywhere ; and in many cases a distinct antagonism to the teachers and the missionaries with whom heretofore all the relations of the students have been most cordial. There is a reason for all this, by no means confined to missions. Government schools are everywhere feeling it most keenly, though they give freely that for which we require some payment."

Rev. L. Lloyd : "The great danger which threatens the new system of education is that the students will look upon the acquirement of English and of Western knowledge generally as a stepping-stone to preferment and will not bear in mind *the connection* of the institutions, at which they were trained, *with Christianity*."

Rev. Dr. J. M. W. Farnham : "The evils of the present system of education are, to my mind, very great and numerous. As carried on with mission funds and by missionaries, I consider it a misappropriation of time and money. The results of the labors and the money do not affect the mission work, only very remotely."

In the Memorial University at Tai-yuen-fu Christianity is only taught under the general head of civilization, so the connection of this institution with the gospel is extremely incidental. That a memorial to the martyrs of Jesus should have the name of Jesus left out does not seem quite appropriate.

Our conclusion is, taken generally, the English school is not a wise annex to Biblical evangelization.

#### V. ITS RELATION TO THE MINISTRY.

We will not speak of the danger to the missionary, called of God to preach and set apart by the laying on of hands, giving his whole time to pedagogy and with little time for Bible study, of

minimizing Christ's command to make known the glad tidings, for each of us has to hear the injunction "Take heed to thyself."

This part of the subject is discussed by many. There are two from Dr. J. N. Hayes' school studying for the ministry. Dr. Anderson says: "If you will give the new school the twenty or thirty years for work that the old-fashioned boarding-schools have had they will, in my opinion, supply as many preachers and with far better equipment."

Rev. J. A. Silsby: "The English school will, in my opinion, supply better men than the purely Chinese school. Perhaps in the present circumstances the comparative number of those entering the ministry will be fewer than under the old system, but when one does enter the ministry he will be a better and more efficient worker. He will not be a mere drone who enters the ministry because he can do nothing else, and he will be less saturated with Confucianism than he would be if his chief literary diet had been the Chinese classics."

Bishop Graves: "I do not think that the English schools are the places to look for the preachers for country hamlets. We must look for these from a different system. Peasants in the country cannot support men with the new education because it certainly fosters a desire to rise above the dirty and shiftless level of ordinary Chinese life. Men of less education would probably do better for such posts. The problems are grave as to self-support, but can we refuse an educated ministry and see only the needs of the country stations? So far as I can see we need both kinds of men because we have both kinds of work to do."

Rev. E. F. Gedye: "A certain proportion of the Christian boys will, I think, generally be willing to serve Christ and the church as preachers, but all are not called of God to that work and all are not fit for it. An English-speaking Chinese has, as a rule, more expensive tastes than a purely educated Chinaman. But in many cases his work will be more valuable and therefore he can appeal to a class of Chinese whose education and tastes are similar to his own. The English-speaking Chinese would expect in a pastor the sympathy that could only come from one who also spoke and read English."

Rev. R. F. Fitch: "I think the English school will give us some of the first men we shall have for the ministry. It depends upon the teachers to maintain a strong evangelistic

spirit and get a specially strong grip on the older boys that they in turn may influence the younger ones, and this work will give them a foretaste of the ministry. I think that at present we have an insufficient constituency of educated men from the middle classes in the church, and that the man who has a good English and scientific education will reach these classes as no other men could, and thus by his education, position and personal influence solve the question of self-support much more quickly."

Dr. A. P. Parker : "I think the general experience of English schools in China shows that there is not much hope of securing native preachers from such institutions. The temptation which the knowledge of the English language places in the way of young men to seek higher salaries and the good things of this life are almost overwhelming, and not very many of our native Christians are strong enough, so far, to withstand such temptations."

Rev. J. Beattie: "I do not find that a knowledge of English tends to turn a man's thoughts to the ministry of the Lord among his fellow-countrymen."

Rev. W. H. Lacy: "My experience is that it breaks more than it makes." It is likely that this terse Wesleyan dictum will become famous.

Rev. J. R. Goddard, D.D.: "In our Mission there has been no candidate from our boys' schools since English began to be taught. The boys all look forward to large wages and profitable business careers. Those who have become teachers require largely increased salaries, and it is natural to conclude that the same would be true if any of them should become preachers."

Rev. L. Lloyd : "I do not think that the English school will ever be a recruiting ground for the native pastorate to any great extent. Here and there the students from our Anglo-Chinese Colleges have taken up such work and their knowledge of Western literature has made them better equipped for it than their fellows when they are really converted, but as a rule there is a tremendous temptation to take positions where their knowledge of English is valued and paid for. I feel that while English is asked for it must be taught, but I would not, for a moment, allow it to supersede our old-fashioned but useful colleges which are conducted on simpler lines in the native language and where the whole aim of the institution is to fit the students for evangelistic and pastoral work."

Rev. P. D. Bergen : "The English schools will not prepare preachers for the missions, and it is utterly useless to expect it. I have no doubt but that the English school has come to stay and to develop enormously in the near future and that *eventually* many good men will be found in the ministry from among their graduates."

Mr. F. S. Brockman : "Representative missionaries in different parts of China are almost unanimous in the conviction that English has a tendency to turn away young men from distinctively religious callings."

A brother of experience writes : "My ideas have changed greatly the past few years on this subject. This city has proved too much for our preachers. There are such inducements held out that every man we have had here during eight years has left us to go into business. Only this week one has left us. I may, however, state that they have not sent to us our *best*. They have been English-speaking and while excuses have been many, I believe the chief reason has been the big pay. In the Y. M. C. A. work there is a young man who gets Taels 100 per month, but we as missions cannot compete with this kind of salary. Most of our English-speaking preachers were here at from ten to twenty dollars a month, and as a young man can get \$50 at business, if they continue to preach it is evidence that the grace of God has taken firm hold of them. Our people at Peking have started out to get security for every boy entering the school that he will repay all the money expended on him if he leaves mission work. This is the right way." This falling from the grace of preaching cannot be considered too seriously.

Dr. Farnham : "At present the Chinese learn English simply as a 'stepping stone' to employment outside the mission. We need educated men and women to preach and teach the gospel to their own countrymen as no foreigner can ever do. They only cost for salary one-tenth the money and ought not only to be as useful but much more so."

Rev. J. Beattie : "So far no boy receiving an Anglo-Chinese education in Amoy has entered the service of the church."

Rev. D. H. Davis : "I have not seen that the teaching of English in our schools has done anything toward supplying native preachers, but on the other hand, it has induced the young men to enter other callings."

Rev. C. Hartwell: "In the Methodist Anglo-Chinese College here (Foochow) only a very few of the graduates have entered upon special religious work."

Rev. J. E. Walker: "It takes warm piety and deep genuine humility to make the English-speaking and the un-Anglicized preachers mingle in true Christian brotherhood. The English-educated preacher has tremendous advantages over his Chinese-educated brother, but he brings some very vexing problems."

Dr. Griffith John: "I am looking to the theological school for the needful supply of pastors and preachers, and in that school English is *not* taught. We do not deem a knowledge of English necessary for either the pastoral or evangelistic work. The reasons why we do not introduce it into the theological school are two: First, the introduction of English would increase the expenses connected with the work. We should have to give higher salaries to our agents and thus make self-support in the native church an extremely difficult thing to realize. Second, it would greatly increase the temptations to our fellow-workers to go in for lucrative positions outside the church. And I would add that, in my opinion, their efficiency would not be promoted by a knowledge of English. I can conceive of its unfitting them in a great measure for the work which they have now to do."

Rev. C. Campbell Brown: "In this and the Foochow districts the teaching of English is calling off our supply of native preachers. We only get the second rate men to train. In view of China's national weakness, the greed of gain, the whole *English* question needs more careful handling and reconsideration."

Rev. C. Shaw: "Here the American Methodists have one English school. I attended a meeting not long ago when six of their men graduated. The speeches were on the whole good, but one wondered how much of the sense of our English books, say a commentary on Isaiah or on the Gospels, they would be able to comprehend and digest. Of these six I think two were to be preachers. I fear the results in this respect in Foochow are disappointing; very few of the English trained students enter the ministry. Of course we want Christian business men, but at the same time if we give as one reason (and a very good and potent one) that we teach English in order to give our preachers access to good Biblical literature, it must be disappointing to see that the love of money is still paramount, and instead of

giving their talents to building up the Christians in their 'most holy faith,' they go to secular employment where they cannot even keep the Sabbath, and soon their love grows cold."

Ven. Archdeacon Moule : "The English school will lessen if it does not *dry up* the supply of native preachers. An English-speaking preacher will expect and demand at least double or treble the present rate of pay and his English will be of scarcely any use to his flock, whether he be pastor or evangelist."

Rev. H. Thompson : "The English school has not so far supplied the Mission with preachers, and it is not likely to do so for a long time."

The native Presbyterian pastor at Hangchow, during the week of prayer, boldly pointed to the Presbyterian college and said: "The institution is of no benefit to the church here." Sandwiched between the world and paganism the Mission school is handicapped.

Dr. Mateer : "Very little English has been taught in the college. The experiment did not commend itself by its results, and was consequently dropped. The men who received this education all went into some more lucrative calling, and there are no pastors in the Shantung Presbyterian Mission who know English. The experience of the past has been that no dependence could be placed in those thus educated going into the ministry. The reason is not that English is *anti-Christian*, but that the predominant consideration is the pecuniary one, and the mind being filled during the school days with dreams of money, is secularized and more or less impervious to religious impressions. As the standard of English education rises, however, probably religion will make more and more impression on the pupils."

Ven. Archdeacon Wolfe : "I deeply regret to say that my experience compels me to conclude that the existence of the English school, thus far at least, has been anything but favourable to the supplying of the churches with native pastors. I have no hesitation in saying it has been decidedly unfavourable. The Church Missionary Society has opened no English school in this province, but two or three such schools have been in existence now for twenty or thirty years, and so far I do not know of a single teacher or pastor supplied from these schools at work in connection with any of the three missions here. The result in this respect certainly is nil." "Nothing but leaves." For example, what is the object of our medical schools? Suppose no student received a diploma.

Perhaps Mr. Brockman's figures may be taken as proximately correct. Out of one hundred graduates of five Anglo-Chinese colleges in ten years two entered the ministry; *id est* two per cent. Alas! only two per cent.! Are we to judge the tree by its fruits? The great object of the mission school is to furnish ministers; why this complete failure? The ascension of our Lord is emphasized both in the Old and New Testaments. Pastors, evangelists and teachers are ascension gifts to His church. In our propaganda, both in theory and practice, let us magnify these gifts that come from the most excellent glory.

*What conclusion shall we reach?*

I. AS TO THE ENGLISH SCHOOL.

*First.* To satisfy the honest desires for the higher education, to meet the call from the ruling and wealthier classes, and to take advantage of the magnificent opportunities afforded by the changing conditions in China, let there be established on an English basis a few great universities fully manned and equipped. From these will be turned out annually a number of noble spirited, highly accomplished and thoroughly educated young men, many of whom will occupy important positions in the counsels of the state, and, holding their instructors in high honor, will exert a life-long interest in the establishment of true religion.

Dr. Mateer says: "It would be well for Christian men to establish schools, not with a design of raising up a native ministry, but of giving those who desire the English to get in this world a chance to hear of a better world. They are the rising class of influential men of the new China, and if for nothing more than to ensure that they be favourably disposed to the gospel, it is well for them to come under a decided Christian influence. These mainly settle at the ports. For their sakes it might be well to have a few English-speaking pastors, for ministering in the ports, to secure the respect of these and other English-speaking Chinese . . . . The chief dangers are from free thought and agnosticism. We wish to raise up a ministry who will hold fast to the fundamental principles of our faith. The time is coming when it will be necessary to have *some* men in the ministry in touch with Western thought and literature who shall be able to defend the faith before their own people and against the attacks of Western scepticism and destructive criticism. The English question is the question of the hour in education and the demand to teach it is very hard to resist.

Many missionaries are radical on the idea of self-support, and English accomplishes the end they deem all important, and hence they teach English not because it brings results to the mission work, but because it brings in the money for the support of the school."

*Second.* Let Christian men be sent out—with a view to entire self-support—to establish English schools in this land. These to be maintained for two years by the home Societies, so that they may have time to obtain a working knowledge of the Chinese language and come in touch with oriental civilization and methods of mission work before they enter the school-room. They may be under contract to teach five years at their own charges within the bounds of the field occupied by the Mission. All of our Boards might do something in this line. This system of self-supporting schools would prove a mighty auxiliary and exercise a great influence for good without detracting from the funds, save for the first two years, given to evangelization.

This is a magnificent field for the Y. M. C. A., who might well have a staff of one thousand devoted teachers, scattered in all the great cities, labouring for the uplifting of China. The call for English, in as far as it is a *bonâ fide* call, comes from the merchants and gentry, who have money and are willing to expend it on education.

Rev. J. Beattie: "My own strong view is that the teaching of English such as would fit for a money-making career should be paid for by the natives themselves. Give them English if they are willing to pay for it. Our Anglo-Chinese School (Amoy) is not a tax to any great extent on our Mission. The head master's salary is paid for by a well-to-do friend at home, while the second teacher's salary comes as a grant from the L. M. S., with which we are in conjunction as far as this school is concerned. Our E. P. Council took the strong ground at the first that this school for English was not to come into competition with the funds available for evangelistic work. The property was purchased by a friend at home and the native teachers' salaries and running expenses are paid by the fees of the pupils."

The above plan is in wise accord with the Doctrine of the Mean. We might remark that were the fees made higher the L. M. S. might withdraw its grant with a view to the entire self-support of the English school.

The placing English instruction in the hands of laymen not supported by evangelistic funds reflects honor upon the privilege of proclaiming salvation to the heathen and sets free a number of gospel heralds. Archdeacon Wolfe says: "As far as the missionary work is concerned, personally I would have preferred that the English schools were non-existent and that missionaries devoted their whole time and strength and talents to teaching Christianity to the Chinese through the medium of their own native language. I see a danger in missionaries practically giving up their whole time to this English education while the surrounding millions of dark heathen are practically neglected, at least by these able missionaries who devote themselves to the work of the school."

*Third.* Let the worship and the religious instruction be in the Chinese language. Morning prayers must not be a "cat's paw" for learning the classic English of King James and the sacred lyrics of the Hymnal, but real worship of Jehovah in the language of childhood that many may be taught to say Abba Father.

## II. AS TO THE MODEL CHURCH SCHOOL.

*First.* A school taught in the Chinese colloquial and classic languages. The foreign teacher must be a classic scholar and able to point out the false teachings as to the nature of man, the origin of matter, the Chinese cosmogony, the sacrifice to the dead, Pantheism, the eight diagrams, and regeneration by study. If outside the Mandarin district, each pupil should recite at least two years to a Nanking teacher so as to be familiar with the general spoken language of China. Also that the course include our usual college curriculum, using text books in Chinese. We could call special attention to the model school under the charge of Dr. Noyes at Canton, which, under his wise pilotage, has successfully "weathered the gale" which beat heavily about his barque and is now sailing on unruffled seas.

Rev. P. D. Bergen: "The youth of Christian families should be carefully looked after and given a Christian education. Christian schools should be able to offer better training than those purely secular."

Rev. D. H. Davis: "I think the model school is one of the best agencies for the conversion of China and directing the minds of the children of Christian families to this work."

Rev. R. F. Fitch : "The motive that will appeal far more to the Chinese mind is the great need of his native land, that the student should become the leader of men, whatever his future occupation be. The foreigner must have a personality, enthusiasm, good judgment, command respect by his scholarship and make his boys feel that the grandest thing they can do, if God so calls them, is to give their whole time to the salvation of their native land."

*Second.* The Chinese church should be taught the necessity for education on conservative lines. The people are very sensible if the subject is presented in a business-like way. This is an excellent topic for a sermon. In our spring Conference last month the discussion was the best method of conducting school work, when one of the native clergy asked the writer, "Why, when the Northern Presbyterians teach English so extensively, does not the Southern Presbyterian Mission do likewise?" The reply was that we had reasons which seemed to us good, which were then stated. In our Mission school at Kashing the boys were urging English till Rev. Mr. Price, from Sin-chang, made them a speech, when they saw how reasonable was the opposite view.

Rev. C. Leaman : "Such a school would not poison the atmosphere by teaching Chinese classical heathenism any more than foreign materialism and evolution, but would infuse all departments with pure Theistic, Redemptive and Biblical instruction."

Ven. Archdeacon Wolfe : "I presume that you mean by a 'model school' one for the training of the children of Christian parents in order to fit them to be teachers and pastors and preachers of Christianity to their countrymen. I have always thought, and the conviction has only been deepened by increasing years and experience, that the school best adapted for this purpose is that in which the teaching is all given in the vernacular and saturated from beginning to end with the truths and doctrines of the Bible; that the best and highest education from a native point of view be given to the pupils by Christian teachers who are competent to impart such education; that a good knowledge of other subjects as history, astronomy, etc., etc., be also given, and all be made subservient to the deepening in their minds of the truths of Christianity. The sad and lost condition of their heathen countrymen should be kept before their minds, and the duty of all Christians to obey and

carry out the great Master's last command should be carefully inculcated and that the education in the school should be such as would enable the pupils, should they be called by God to become preachers or pastors to their countrymen, to take their stand as learned men among the learned and literary men of their country."

*Third.* In the Christian school the proportion of boys from heathen homes should be very small. The church is in the midst of Edom, Moab, and Philistia, and we should be very careful not to transgress the Old Testament injunctions against mingling with idolaters.

Rev. W. B. Hamilton : "Keep the Christian pupils vastly in the majority—say eight out of ten—and have a special care to have the larger and more influential boys good."

Dr. A. P. Parker, though President of a leading Anglo-Chinese College, with a similar institution in his Mission in this city, feels so greatly the necessity of conserving the interests of the church that he is joining heartily in the movement for a Christian school at Huchow, where will be gathered the minors in the kingdom and household of Christ. He remembers the days of Buffington College, where with one man and one lady, assisted by a corps of well-trained native teachers, a high literary, classical, scientific and Biblical curriculum was maintained and with a tone of piety pervading the student body of one hundred, almost yearly graduates entered the Conference.

Dr. Chauncey Goodrich : "I am persuaded that nothing but teachers filled with the Spirit ; teachers who continually pour out their hearts upon their students, both in public service and in private meeting, can at the present time save many of their men for preachers. In Robert's College, Constantinople, it was many years before the College produced a single preacher. *Per contra*, the Peking University has turned out a few preachers, the product of the evangelistic spirit and of great revivals. We want educated men of character everywhere, but O ! *we do want preachers!* There are young Moodys and Spurgeons in China, and we must do all that is possible to find and train them."

*Fourth.* The salaries of the school teachers should be on a similar plane to those of the pastors.

Rev. C. Leaman : "Our high salaried school teachers make it hard to regulate the salaries of the pastors and in many places puts an end to self-supporting churches."

In each of our schools at the close of the session there are many times more applicants for teachers than the number of graduates. Writes the son : "Father, I feel called to preach. Shall I go to the theological seminary at \$5 a month or accept a position as teacher in the — Mission school at \$25 ?" The father replies : " My son, it is all the Lord's work. You can as Paul labor with your hands during the week and preach on the Sabbath. Your father thinks it best for you to accept the place as teacher."

It is not for our schools to sap the foundations of our Divinity Halls. Let missionary teachers give heed !

*Fifth.* There should be a street chapel quite near the school where at least twice a week large gospel meetings and grand evangelistic services for the pagan multitudes shall be held ; these to be attended by the student body, and as ushers and members of the choir they may take part. The leading preachers of the Mission should be occasionally deputed to conduct these meetings. Thus the young men would study practically evangelistic theology.

Rev. P. D. Bergen : "A good teacher should find many opportunities for keeping before his pupils the question of China's evangelization. A beginning should be made in the homes of the pupils."

Dr. A. H. Smith : "We must have more of the infinite patience of the Great Teacher ; must begin aright with selected material and endeavor early to counteract the influence away from evangelistic work, which is the main although not the only aim of missionary education, and strive to direct the best pupils to the more excellent way of giving themselves for others. There ought to be practical evangelistic work for others all along the course."

*Sixth.* The ministry should constantly be kept before the students. The theological seminary should be represented near the close of the session. The life of penury should be compared with the honor of becoming "messengers of the churches and the glory of Christ." "Salvation ! O ! the joyful sound."

Rev. L. Lloyd : "What I feel is wanted is an institution where the high honor and real dignity of being the messengers of the Lord of Hosts is ever kept before the minds of the students, so that they become impressed with the nobility of such work and lose their desire to be above all things well off."

When the parent presents his son for matriculation he should be examined as to his motives for placing the boy in the church school, and all throughout the course he should receive careful pastoral instruction as to the father's duty in guiding the young Christian into loving service for our Lord and Master. Thus by carefully guarding every avenue of approach on the part of the evil one we may hope that our missionary institutes may become schools of the prophets and our churches supplied with men who shall hold forth the Word of Life.

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## The Future of Christianity in Japan.

BY REV. H. LOOMIS.

THE victories won by the Japanese forces in the war with Russia make it evident that Japan is destined to exert a large, if not controlling influence in the East, and it becomes at once an important question what is going to be the effect on the work of Christian missions.

Of course at the present time we can only judge from what has occurred in the past and the present general trend of affairs.

One significant fact is that the Christians occupy so many prominent places. Admiral Uriu (a Christian) was in command of the ships that were sent to the destruction of the Russian vessels which were at Chemulpo, and this was practically the opening of the war. A Christian nurse was recalled from Korea and appointed as the head nurse of the Red Cross Hospital in Tokyo. It is stated that the government has sought especially for Christian young men to go as interpreters for the military representatives of other countries who have gone to the front.

In a statement made by the Prime Minister to the Rev. Dr. Imbrie it was said : "Japanese Christians are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of the leading papers, and the officers of the army and navy."

During the Chino-Japanese war the present Prime Minister was at one time in command of the Nagoya garrison, and was called upon by the Agent of the American Bible Society, whom he received very cordially, and not only gave permission to distribute copies of the Gospels to all the men under his command but had them drawn up in line so that they might first listen to a Christian address.

The Prime Minister was subsequently in command of the troops which marched through Manchuria, and he issued an order that all missionaries and missionary property were to be carefully protected, and this order was carried out to the letter. He has recently given official utterance to the fact that during the present war no distinction is to be made in favor of any particular religion, but as far as the government is concerned all systems of faith are to be treated with equal consideration. This intimation was intended to counteract the statement that had become more or less current that because Russia was a professedly Christian nation this was a war between Christianity and Buddhism.

As in the war with China the consent of the officials has been given to the distribution of the Scriptures among the men in the army and the navy, and the Vice-Admiral of the navy promised the Agent of the American Bible Society to send to every ship in the navy such copies of the Scriptures and other religious reading as should be furnished.

Recent arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria in the capacity of spiritual advisers to the Christian soldiers. Freedom will be allowed them to fulfil the duties of their calling among the men on the field according as circumstances will permit, and they will be provided with transportation and commissariat privileges by the Department of War.

Last Sunday evening an address was given in Yokohama by the Agent of the Bible Societies in Korea on the condition of things in that country. The speaker remarked that he was at one time much prejudiced against the Japanese, but owing to what he had recently seen his feelings had undergone a great change.

One thing that struck him as especially remarkable was the conduct of the Japanese soldiers. The spirit and discipline were perfect. Not only were they considerate in their treatment of Koreans and such foreigners as they came in contact with, but after the destruction of the Russian ships at Chemulpo the Russian Minister residing at Seoul, and his suite, were furnished an escort of Japanese soldiers to accompany them to the port of departure. Not one act or word was seen that would tend to humiliate the Russians or injure their feelings. It was the same when the Russian Minister left Tokyo. As he took the train for

Yokohama a large number of officials came to express their personal regard and deep regret that he was to leave Japan.

In striking contrast with the conduct of the Russian soldiers has been the uniform treatment of the prisoners captured by the Japanese and especially the sick and wounded. These have received similar treatment to that which is given to the Japanese soldiers.

From such things as these one can learn what is the spirit that is now dominant in Japan and judge as to the conditions under which Christian work will be carried on in the future. From present indications the war seems likely to bring the Japanese into more close relations than before with the United States and England, and this is likely to be used of God to draw the minds of the people to the truth and value of Christianity. That such may be the result let all Christians most earnestly pray.

## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

### Some Considerations regarding Methods of Work, with Special Reference to their Application to Efforts to reach the Scholars and Officials of China.

BY REV. J. S. WHITEWRIGHT.

**S**O far as we do not succeed in our work, it must be because there is something defective, either in the message, the men who give the message, or the methods used. With regard to the first of these nothing need be said; we know and are sure that the teachings of the Christian faith are the "power of God unto Salvation;" with regard to the second we have had, and have at the present time, men of the highest character, ability and devotion among those who have come to China to seek to win China to the gospel. There has also been

great variety in the types of men ; the fault is not that men have been entirely of one and an unsuitable type. What remains to us is to consider the methods used.

The curriculum of theological institutions at home would seem to be defective with regard to their preparation of men, both for home work and also for work on the mission field. It is felt by many that far too little time is devoted to Homiletics and instruction on the practical direction of church affairs ; yet the business of these men will in future largely be to conduct public worship, to preach and teach and to direct church affairs. The head of a theological institution in England has laid himself out to train his men to take up special work in crowded slums, where, alas, the churches have had but scanty congregations. His men are succeeding ; they are making a marked impression on their neighbourhood, they are filling their churches. It is a question as to how they go to work, of the methods they use.

There are still theological institutions where those men who are preparing especially for the mission field have to do all their reading on Comparative Religion and on Modern Church History (that is, the glorious history of the last hundred years) by themselves, without any direction, while the practical questions that will meet a man early in his career are never even touched on. It may be replied that many of the matters referred to in the last clause can only be met and learnt by the man himself in his own experience. While admitting this to be so to a large extent, surely a good deal might still be done towards putting men on right lines, so that they would be able wisely to approach the problems that will face them on the field. The lessons of church history might be studied in their relation to the practical problems on the mission field to-day. Modern Church History should be specially studied. It is well to know the story of the great Councils of the church, but there might be lessons to be learnt also from the latest Missionary Conferences. How many theological students in England and America have ever seen the report of the last Conference in Shanghai ? The writer well remembers being thrilled through and through, when a student himself, he read the stirring appeal of the first Shanghai Conference.

A Professor of Church History at home demurred to the study of recent church history on the ground that it is too near, that we needed time to get the perspective right. In the mean-

time, while we are waiting to get the perspective exactly right, ministers are going out to their charges in the home lands without that knowledge which would fill them with enthusiasm and develop in them and through them in those to whom they minister, the true missionary spirit. The missionary student also leaves home, in many cases, without the valuable equipment and preparation that he might have had.

The study of Comparative Religion is being taken up, but there is a need that more attention be given to this great subject. There seems to be in some quarters a feeling that there is so much that is good in the great non-Christian religions, that it is doubtful whether, after all, there is much need for the preaching of Christianity.

The study of the great religions of mankind, albeit in a kindly and sympathetic spirit, with full and frank recognition of all that is good in them, will bring home, perhaps more than anything else, to the careful student, the absolute need of the divine revelation given through Jesus Christ to save mankind.

Such study at home would, on the one hand, still further increase the sympathetic interest of the home ministry, and on the other enable the young missionary to approach the practical study of the religions of the country to which he is sent, in a better fashion. It has been well said that we need to know what we wish to convert men from as well as what we wish to convert men to. The ignorance at home amongst those who ought to have some acquaintance with these matters is astonishing. The story of the young curate who, when asked by a parishioner to tell him what Buddhism was, replied off hand, "Oh a fine old religion of the East founded by Mahomet," raises a smile, but leaves us in the end somewhat sad. Without a knowledge of the religious and ethical ideas of the Chinese, those at home can never realize and those in the field can never adequately meet the need of China.

We may have to modify our ideas of preaching to a greater extent than we have yet done. We come to China to preach the Gospel and the idea of the original word stands before the mind of the young missionary as that of proclaiming as a Herald. His idea, in the minds of many, is that he should go from place to place making a statement of the primal truths of Christianity and that he should make this statement in the form of a set sermon or discourse and then pass on. Other terms in the New Testament which describe preaching, such as those rendered in

English by "converse," "reason," "teach", do not as a rule have the same influence on him. It may even be forgotten that in the original idea of the "herald," it was presupposed that the people would, in the case to which such a metaphor applied, recognize the herald and his office and understand his message. When the people of old were told by the herald that the king was approaching they understood the message and prepared for the king. Such a phrase as proclaiming as a herald was specially applicable to the first presentation of Christianity to the Jews who expected their king and had been prepared to understand the message.

At a meeting held recently in England a missionary from India described how a tour over a wide area was made by him and his assistants; he described preaching at a village which lasted for say an hour or so and the departure to another village. At the close of the address he stated that those villages could not be visited again for a space of three years. The question is worth pondering, what results are likely to be expected, especially in the way of influencing men likely to influence others by such methods. It is by no means intended to convey the idea that evangelization in villages is not a matter of the utmost importance, but the question is worth considering, whether far more would not be accomplished by confining efforts to much smaller areas and attempting to meet the same people far more frequently. For the final message is to "make disciples," to make converts, and what we have to consider is how to carry out that command.

To do effective Christian work anywhere in the world requires character, knowledge, devotion, ability, and adaptability. A man may have the first four and yet not succeed in his work. No human power can make seed grow, but it is in the power of man to find out what conditions are favourable and what are unfavourable to growth. Certain methods of farming succeed and others do not; there is such a thing as "scientific farming." After all what is science from the Christian point of view but a knowledge of the works and laws of God? The man who studies these works and conforms to these laws succeeds, and he who does not learn and obey does not succeed. It would seem superfluous to insist that there are scientific and unscientific ways of propagating Christianity. It is saying no more than that there are ways of working that are according to the laws of God, and that there are ways that are not according to His laws.

Twenty years ago the surprising statement was made by one who had then spent not a few years on the field, "Never mind *how* you go to work; your sole business is to preach the truth." It is as if one said to the farmer, never mind how you go to work; your business is to sow the seed; the results are with God. Neither the farmer, nor the business man, nor anyone else who succeeds, approaches his work in this way. Is it that the highest of all work is to be done without preparation and the study of the methods on which it should be attempted? "Study to show thyself a workman approved unto God, rightly dividing the word of truth." "The servant of the Lord" is told that "he should be apt to teach"; aptness to teach while to a large extent a natural gift can be very greatly developed by proper study and application.

It might appear to some that we are leaving out of sight the need of absolute dependence on the Divine help and blessing. The conversion of a man to the truth is a miracle wholly dependent on divine power. This is taken for granted all through, but what would we say of the wisdom and common sense of our farmer, who devoted much time to praying for a good harvest, and, though his harvests were very poor, never considered whether he tilled his soil and sowed his seed at the right time and in the right way?

Under this head of methods, or rather what should come before it, is the question as to what should be our spirit, temper and attitude towards the people whom we seek to win. This would appear to be of very special importance in approaching the scholars of China. They are, as a body, hostile to us, suspicious of us and our aims and only too ready to despise us as "foreigners." Moreover they are, as a class, utterly ignorant of our true character and objects, and so there is abundant room for still further misunderstanding on their part. Not a little has been done in the way of criticising their beliefs. A Chinese official who had lived in England some years and who if not a Christian seemed most favourably disposed to Christianity, complained that sometimes the preaching of Christianity was done in such a way as "to make men angry." On the other hand, it was contended later that often men can only be benefitted "by being made angry." The experience of most of us would be, however, that we are not readily benefitted by those who irritate us and that they who begin by making men angry very rarely succeed in bringing others to the adoption of their views.

Conversion by ridicule is not common, and does not deserve to be. The prophets of Israel used ridicule in addressing their own people who had fallen away into idolatry from higher knowledge, but it is a very different thing to use the same language to people who have never known anything better than their present systems.

"It takes two to speak the truth ; one to speak and one to hear." What if it be that the truth be at times so spoken that even though the statement made be absolutely true, the hearer understands something quite different from what is intended by the speaker. Twenty years ago a Chinese Christian said to the writer of this paper: "You foreigners are so thoroughly impressed with the value of the doctrine you preach you do not stop to consider how to present it so as to avoid causing men to misunderstand." Statements may be made in regard to Confucius and Mencius, true in themselves, but which yet may leave an impression on the Chinese scholar who reverences them, that was not intended by the speaker ; ancestral worship may be spoken of in a way that causes the intensest irritation and leaves the impression that the speaker has no regard for "filial piety." Nothing is easier than to ridicule the religious beliefs and superstitions of the people. In like manner very many of the institutions of China are open to contemptuous disparagement. The question is, whether the spirit that prompts addressing a Chinese scholar in this manner on his sacred books and the institutions of his country is a right one, whether it is wise and in accordance with the highest examples set before us.

With regard to our own direct teaching of Christian truth, may we not consider whether we sufficiently adapt what we say to the apprehension of those whom we are addressing. In Dr. James Robertson's book on "Our Lord's Teaching" he states that the method of Jesus was characterised by "its invariable adaptation to His hearers." He goes on to say: "This is the quality for want of which preaching most frequently fails." In addressing the Chinese scholar we, as a rule, are addressing a man who feels he has nothing to learn and nothing to unlearn. It would seem then that the first thing we have to do is to bring him to the position of realizing that there is a good deal for him to learn and something for him to unlearn. As we converse with him, if we are readily to influence him for good, we must put ourselves in his place and realise to some extent how he looks at the world and how he regards us and our

aims. If there be no attempt to link on our ideas to his, to meet together first as friends on common ground, then it is surely not very likely that we can make much impression on him. I have heard an address given by a European to a number of young Confucian students, the majority of whom, as far as was known, had come in contact that day with direct Christian teaching for the first time in their lives. The address consisted largely of a recitation and amplification of the apostles' creed with all the foreign terms, together with others relating to the geography of Palestine. The foreigner was speaking not only with a very foreign accent but in a very foreign manner and spirit and without any adaption to his audience. An untrained native evangelist abruptly commenced conversation with a scholar by telling him that he was a "sinner." It is perfectly certain that the evangelist did not convey the idea he intended to do. In any case, was there any reasonableness in the method that sought to establish such a position before first making it clear as to whom and for what reasons the man thus addressed stood in the relation of being a sinner? It would be easy to multiply similar instances illustrating wrong method and lack of adaptation.

It might be well occasionally, instead of spending so much time in talking to the Chinese, to spend a little more in learning from the Chinese. We, too, have a good deal to learn and perhaps something to unlearn. Time spent in listening to native assistants and studying their presentation of what they desire to teach, might give us many lessons. It will be found if much time is spent in this way that especially untrained or partially trained men are not seldom unwise in their presentation of the truth, and that, sometimes, but little care is displayed in their choice of subjects and in the order in which they are presented. The effect of our attitude on our native assistants is also of the greatest importance. It is axiomatic that men are very apt to imitate the defects and weaknesses of those they seek to copy.

The negative and destructive spirit and method is easier than the positive and constructive. Any one can pull down something, but it is not every one that can build up anything. It is time that we learnt that in the main the surest and best way to destroy the evil is to fulfil the good. The foreign merchant does not proceed to point out the inferiority of Chinese goods; he shows that he has something better than they have, something worth their buying.

Two men were engaged in conversation in an hotel at a port of China ; one was advocating a positive instead of a negative and controversial method in dealing with the Chinese, while the other took the opposite view. A merchant sitting by joined in the conversation, and addressing the latter said : "If I conducted my business on those lines I should soon have no business at all." There ought surely to be as much common sense applied to the business of saving men as to the business of commerce.

A lesson might be learnt of the great Christian soldier, Stonewall Jackson. In his life by Col. Henderson it is said : "It is clear that he had studied campaigns in order to discover the principles on which success is based, that having studied and reflected on these principles and the effect their application produced, in numerous concrete cases, they became so firmly imbedded in his mind as to be ever present, guiding him into the right path, or warning him against the wrong." He was distinguished for his "study of human nature." Our warfare is as deserving of careful study of its principles and methods as that waged by men on behalf of patriotic or material interests. We are engaged in a warfare that has for its object the destruction of all evil, the fulfilling of all good by the bringing of all men to the dominion of Jesus Christ. The weapons of our warfare are 'not carnal but spiritual, mighty to the pulling down of strong holds.' The greatest of Christian missionaries said : "So fight I, wisely, not as one that beateth the air." There are principles and methods that are wise and effective and there are those that are unwise and ineffective. St. Paul was at times driven into controversy, but his counsel to a younger missionary was, "Foolish and unlearned questions avoid, knowing that they do gender strifes, but the servant of the Lord must not strive, but be gentle unto all men . . . patient, in weakness instructing those that oppose themselves."

The words of Principal Grant in his "Religions of the World," are well worth quoting : "No one is fitted to present the gospel to the Chinese till he has become a Chinaman, as Paul became a Greek, a barbarian, a Jew." Again he says: "No one can benefit us who makes his approaches with an air that plainly says that he knows all the truth and that what we have hitherto believed and acted on is all false. If he comes to us with an assumption of his own superiority, and a scarcely concealed contempt for our forefathers, he can never be God's prophet to

us. He must take a different attitude altogether. He must stand with us on the common platform of brotherhood. He must take trouble to find out what we have done. He must speak our language. . . . He must respect and love us."

To sum up the above, it appears to the writer that for all branches of mission work and more especially for effective work among the scholars and governing classes of China are needed :—

1st. Some special training of the theological student before he leaves his own country, which should include, as above mentioned, more thorough study of Church History, especially that of the extension of the church from the earliest times to the present, the general consideration of principles and methods of evangelisation, together with the study of comparative religion.

2nd. On the field, a frank and fearless application of the scientific spirit to the study of principles, methods, and results of mission work.

3rd. An intelligent and intelligible presentation of the truth, together with adaptation to individual needs. In the words of Prebendary Row in his "Revelation and Modern Theology Contrasted," the missionary must set before men a gospel equal in simplicity to that which our Lord and His apostles announced.

4th. In our teaching, a positive and constructive spirit in place of a negative and destructive one.

5th. Careful study of Chinese sacred books.

6th. A thorough and whole hearted recognition of the good in Chinese people, systems and institutions.

7th. A sympathetic and courteous attitude in all our relations with the people, the constant endeavour to put ourselves in their place and realise their standpoint, to become "Chinese to the Chinese."

8th. Constant effort to remove prejudice and misunderstanding, the cultivation of friendly and social relations, the endeavour to find out what most interests those whom we seek to influence; and in the words of Mr. John R. Mott, "to seek to multiply points of contact with human souls." It would seem that to reach the scholars and officials of China in anything like an effectual manner, institutions having the object of bringing Christianity to bear on these classes should be established. Institutions of this kind should be placed in important centres and should be well equipped in staff and all necessary

appliances. Such an institution might well have (1) a Museum, illustrating progress in civilization, science and invention, etc., etc., of countries under the influence of Christianity; (2) Lecture Rooms; (3) Reception Rooms, for social work; (4) Reading Room and Library; (5) Chapel, mainly used for direct teaching and preaching of Christianity. It should be noted, however, that every room in the institution and all its agencies should and could be used for the direct preaching of the truth.

The above suggestions with regard to such an institution are based on practical experience at Ching-chou-fu, extending over a period of sixteen years. The work has been carried on as a branch of another institution and under special difficulties which it is not necessary to enter upon here. What has been imperfectly done shows that men of the literary and official classes can be effectively reached and in large numbers. Some account of this work is given elsewhere.\* I quote below a brief account given by one who has observed the work of the institution.†

The total numbers of visits to the Institution up to the end of March, 1904, amounted to nearly 900,000. While all classes have been represented a considerable fraction has been drawn from the literary and official classes.

Contact with many scholars and officials gives reason for great hopefulness with regard to the future of these men and

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\* East of Asia. Special Educational Number. June, 1904.

† He says: Many years ago in the Theological Training Institute at Ching-chou-fu a small museum was started for the use of the students. The "open door" has been a prominent feature in the policy of the Mission, and outsiders were freely admitted to the Museum. In the very first year there were as many as five thousand visits paid. So fruitful was it in bringing people under our influence that the museum was enlarged, with the outsiders specially in mind. In 1893, when new buildings were erected for the training college an important feature of the plant was the "front court," with a museum at one end, the chapel at the other, reception rooms on the one side and one of the college lecture rooms on the other. Here the work carried on in the former premises was largely extended. From 70,000 to 80,000 visits, and sometimes more, are paid annually; lectures on scientific and religious subjects are frequently given; but the work for which all else is but the means to an end is the evangelistic work. All the time that the museum is open the preaching of the gospel is going on in the reception rooms with those waiting to go into the museum, or, more systematically and directly in the chapel. During examination times, any morning or afternoon, students and professors, in numbers ranging from twenty to two hundred, may be seen listening attentively to the preaching of the gospel, who but for such means would, humanly speaking, never come under the sound of the truth.

In 1900, in an important city of this province, the prefect had given orders for the Christians to be killed. The county magistrate, having first fruitlessly protested to the prefect in person, took effective measures, in defiance of the prefect's orders, to protect both Catholic and Protestant. This magistrate, a few years before, had come to Ching-chou-fu bitterly anti-foreign, but largely through the work carried on at the college, became our warm and sincere friend; and his son has since then professed his faith in Christ.

through them of the Chinese people. If the Chinese scholar be approached in the right spirit and in the right way, he can be influenced more readily than is usually supposed. It will be found that there is a true desire among by no means a small number of scholars and officials, for the true welfare and progress of their country.

Our duty is to seek to attract, interest, enlighten, educate, and by constructive methods break down the hatred, prejudice and misunderstanding that are so largely founded on ignorance ; to seek to do all this in such a spirit and manner that those who are now our enemies may become our friends, and that their hearts and minds may, with the blessing of God, be opened to the reception of all truth.\*

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\* Since the above paper was written the prefectoral examination here has come to a close. The visits to the Institution have been very large, frequently over a thousand a day. One of the reception rooms was set apart for six weeks as a reading room, and though not convenient for this purpose there were about sixty readers per day; 2,700 for the time it was open.

The attention paid to the preaching in the chapel was very encouraging. The evangelists and assistants agree in stating there has never, on any previous occasion, been so much readiness to listen to the preaching of the truth as has been manifested during these examinations.

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## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the " Educational Association of China."

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### The International Institute.

THE Thirteenth Report is before us, and we are glad to read that during the last six months "there has been a fair degree of encouragement." The London and New York Committees have made encouraging reports, and there are a number of subscriptions with the condition that Tls. 100,000 be raised. The Boxer outbreak was quite a damper upon the interest of many who had subscribed previously, and many withdrew their subscriptions, but the faith and persistence of Dr. Gilbert Reid refuses to be overcome. Land costing over Tls. 40,000 has been secured, and there is a building fund of nearly Tls. 10,000, while the prospect of a handsome endowment seems to be brightening. Dr. Reid has had a busy year—

lecturing, teaching, writing and cultivating the acquaintance of Chinese officials and gentlemen of distinction. He has had a good helper in his wife, who has been assisting in teaching as well as in other ways. On a recent trip with an English surveying party Dr. Reid met more than fifty officials, and every one holding an important post informed him that he was either acquainted with the plan of the Institute or had been reading his lectures delivered in Shanghai. The work has not been free from discouragement, but funds for carrying on the work have been providentially supplied, and it is to be hoped that the needed funds may be obtained to put the work on a good working basis and secure the support of a corps of assistants.

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### New Books for Schools.

**T**HE first volume of Mr. Wang Hang-t'ong's Geography of China (中國近世地理誌上集) is a welcome addition to the rapidly increasing text books which are being prepared for Chinese youth. It is prepared by one who has had many years of experience as a practical teacher and who desires to help the young people of China to be well-informed, useful and patriotic citizens. The book has twenty-three maps and is well illustrated. It is a work that will be appreciated and studied with profit by both Chinese and by foreigners who desire to post themselves in regard to Chinese geography. Price 60 cents. For sale at the Presbyterian Mission Press, Shanghai.

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A beautiful map of Manchuria and Korea has been published by the Commercial Press, and we can recommend it highly. This is a good time to teach geography, and wide-awake teachers will be glad to purchase such maps as these and point out the places which are being brought into prominent notice by the events of the war between Japan and Russia.

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Porter's Physiology, revised by Miss Porter and published in an attractive form by the Educational Association through the Presbyterian Mission Press, is now ready. The price has been reduced to 60 cents—better and cheaper than in its old form.

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Dr. Pott's Pedagogy is a book that has recently been placed on sale. Price 20 cents. This is the first book our Association

has published on this subject, and the price places it in the reach of all. The average Chinese teacher knows little of the art of teaching, and such books will help to awaken among our teachers a real interest in their work.

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Prof. C. M. Lacey Sites, Ph.D., has given us a very useful and suggestive "Syllabus of Introductory Economics, comprising Production, Value and Distribution." The book is in English, but many of the terms employed have been also given in Chinese character, a feature which will be very helpful to teachers who desire to prepare themselves to talk to the Chinese on the subject of Economics. There are a number of suggestive and helpful diagrams illustrating the subject of supply and demand, etc. The book is published by the Nanyang College and printed by the Methodist Publishing House.

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## Educational Association of China.

### EXECUTIVE COMMITTEE MEETING.

THE Executive Committee met at McTyiere Home, June 10th, 1904, at 5 p.m. Present: Dr. A. P. Parker, *Chairman*, Rev. Ernest Box, Miss Cogdal and Mr. Silsby.

Dr. Parker reported the publication of 2,000 copies of Porter's Physiology, and the price was fixed at 60 cents. He also reported the publication of 2,000 Handbooks on Fishes and Reptiles.

Dr. Parker was authorized to order 270 Wall Charts from W. and A. K. Johnston.

The Committee agreed to allow to schools a discount of 5 % on twenty copies of the Association's publications and 10 % on cash orders amounting to \$50 or more.

The following names were proposed for membership and approved:—

Rev. H. B. Rattenberg, B.A., Wuchang.  
C. K. Edmunds, Ph.D., Macao.

The Treasurer was authorized to pay to Prof. Gee \$23.00 expenses for postage, etc., in sending out circulars.

After some time spent in discussing the programme for the Triennial Meeting, it was agreed that the Secretary and Miss Cogdal prepare an analysis of the suggestions received to be presented at a subsequent meeting.

Adjourned to meet at the call of the Secretary.

J. A. SILSBY, Sec.



## Notes.

MRS. ANNETTA THOMPSON MILLS has been doing a most excellent work at Chefoo in her School for the Deaf, and it is very gratifying to read in her report for the years 1902 and 1903 of the successful efforts which have been made to help the Chinese boys who have been placed in her care. A history of the work from its inception makes it evident that Mrs. Mills has not made a mistake in giving herself to this work, and the Lord has blessed her greatly in it. The school property, which cost a little over \$10,000 Mex., was for a time burdened with a mortgage of \$5,500. We are glad to see that this mortgage has been reduced to \$2,000, and it is to be hoped that this year will clear it off altogether. Mrs. Mills has gone for a much needed furlough to England and America, Mrs. M. G. Wells having kindly offered to look after the school during her absence. We trust that she may come back greatly refreshed, and that she may receive the financial help needed to provide for the enlargement of the work and the opening of a school for girls—a work which she would gladly undertake and for which the land already secured is sufficient.

Mrs. Mills in her work for the deaf has been using methods which might well be employed in other schools. As a test of the value of a series of illustrated cards used in teaching the deaf, a little hearing boy was taken into the school and in three months he had learned the characters on the first two sets of cards—numbering in all over nine hundred.

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No one man has done more for the Educational Association than Dr. John Fryer, and it is very gratifying to see him back for a short time, looking hale and hearty. He came to China in 1861 and has ever since been an able and energetic worker in the cause of education. He was one of the School and Text Book Series Committee appointed at the Conference in 1877, and when the Educational Association was organized in 1890, Dr. Fryer was elected General Editor. He has been indefatigable in his work of preparing books and in other ways helping forward the educational work in China. Dr. Fryer is now in charge of the Chinese Department of the University of California and has not ceased to retain his connection with China and to keep in touch with the work for which the Association stands.

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Circulars and blanks have been sent out to members of the Educational Association asking for suggestions regarding the next Triennial Meeting. All are requested to answer as soon as

possible, and any who have not received these circulars will please let us know. No one has been intentionally omitted.

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Dr. C. M. Lacey Sites, who has been doing such good work as General Secretary of the Educational Association, has gone on furlough to America. He has been an able and energetic worker along educational lines, and the Association's Executive Committee will miss him greatly. We wish him a pleasant vacation and hope to have him back with us greatly refreshed by his trip to the home land.

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A friend has sent in the suggestion that there is an undue proportion of Americans in the membership of the Educational Association and that this is especially in evidence in the list of officers and members of Committees. We had not thought of it before, but now that our attention has been called to it, it does look too much like an American association. There are quite a number of first rate men and women of British and European nationality in educational work in China who have not yet joined our Association. This is not because they are not given a hearty welcome. Indeed the question of nationality does not enter into the matter when we arrange our programmes and elect our officers—except that most of us, other things being equal, try to be a little partial to those of a different nationality than our own. We come together once in three years and get more or less acquainted with one another, and then we elect those who seem to us the best suited to serve as officers and on committees. The leading educationists among our British and European friends have not come in any great numbers to our Triennial Meetings, and many whom we have invited to prepare papers or addresses have not felt free to do so on account of the distance of our meetings from their fields of labor, but we feel sure that national prejudice has had very little to do with this matter. We are very much gratified to see the increasing interest which our British and European friends are taking in the cause of education and also in the Educational Association. We shall be glad to have them all who are engaged in Christian educational work in China come out in full force at our next Triennial and share with us the burden as well as the pleasure of the Association's work. Some of us who have labored hard to make the Association a successful and helpful institution would be very glad to be relieved of work for which others are as well fitted as we—if they will only consent to put their shoulders to the wheel.

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In the Presbyterian High School, of which Dr. Noyes is President, there are thirty-three theological students. The whole number is 112. The school was founded in 1885.

The new building of the Lowrie High School at South Gate, Shanghai, was dedicated on the 21st of May. The money for the building was furnished mostly by the Earnest Workers for China, a society formed over forty years ago in connection with the First Presbyterian Church of New York City. The Society has made yearly contributions to the support of the school and their contribution to the building amounted to about \$10,000.00 Mexican. Some \$600 were contributed by other foreigners, and Chinese friends of the school contributed about \$800.00 ; this amount coming almost entirely from former students. After the close of the exercises about \$500 more were subscribed by graduates and former students toward securing additional buildings. The school has this year an enrollment of sixty students. It was founded in 1860 by Dr. J. M. W. Farnham, and is one of the oldest mission boarding-schools in China.

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*The South China Collegian* is a very interesting monthly published in connection with the Canton Christian College and edited by teachers connected with that excellent institution. The *Collegian* is printed in magazine form, having both an English and Chinese department. The paging and binding are in Chinese style, but the paper is foreign and very neatly printed. It is the object of this paper to call the attention of Chinese gentlemen to the kind of educational work being done in South China and to interest them in developing the very best schools for their sons and daughters ; it is hoped also that the interest of American friends may also be aroused and their aid secured. A further object is to publish a journal which will be helpful to those engaged in educational work in the South China district, to afford "a bureau of intelligence and a medium of exchange of views," and it is also desired to present an interesting and helpful paper to earnest students. A suggestive essay on "Some Difficulties of English Idiom" contributed by Prof. Wannamaker, is the leading article. While the letter press is of special interest to the students and patrons of the Canton Christian College, there is much that will interest others, and a dollar for the subscription will be well invested. We learn from the *Collegian* that the College opened with an enrollment of seventy, of whom six are in their fourth year. The new students number forty-three. The College has secured about thirty acres of land near Canton, and it is hoped that the temporary sojourn at Macao may soon end.—Since writing the above No. 3 of the *Collegian* has been received. It is filled with interesting reading matter, and is fully up to the first number in literary quality and general attractiveness.

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## Correspondence.

THE OLD TESTAMENT TRANSLA-  
TION HOUSE AT SHANGHAI.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: As one who has been for a generation earnestly longing for

**ONE BIBLE FOR CHINA**

may I, through your columns, make five suggestions to the members of the Executive Committees of Bible Revision, who still remain with us, to the Companies of Revisers and to the Agents of the Bible Societies in China.

1. That at an early day there be a joint Conference of the Executive Committees, the Revisers and the Agents, held with the view of completing the Old Testament revision before 1907.

2. That a Translation House be rented in Shanghai.

3. That Rev. Messrs. Baller, Clarke, Davis, Gibson, Goodrich, Mateer, Sheffield, Wherry and Woods (and others of the Revisers already appointed) be requested to give their whole time to this work.

4. That on the first draft of any book of the O. T. one of the Mandarin Revisers and one of the Wén-li Revisers *work together*, so as to secure that the versions of Old Testament be one and the same.

5. That they overture the Missionary Associations throughout China as to the desirability of having only *one version* of the O. T. in *Wén-li*.

Among the *survivors* of the Executive Committees are Y. J. Allen, F. W. Baller, T. Bryson, H. Corbett, G. F. Fitch, J. C. Gibson, C. Goodrich, R. H. Graves, C. W. Mateer, A. H.

Smith, J. W. Stevenson and Ven. Archdeacon Wolfe.

China needs an authorized version of the Old Testament.

Very sincerely and cordially,  
HAMPDEN C. DUBOSE.

JEHOVAH IN THE N. T.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: Your correspondent ‘G. Parker’, in the May RECORDER, calls my statement that ‘Jehovah . . . has no place in the New Testament original’, an “unproved assumption.”

I used the phrase ‘New Testament original’ in its ordinary meaning for the Greek text, no matter whether the ‘Receptus’, or the latest revision. Mr. Parker appears to have access to something more original than that, viz., Hebrew.

If so, will he tell us that he finds Jehovah there; and, if his Hebrew original is pointed, whether it has the vowel points of Adonai, or what? It would be curious, if true, to find that while the supposed “Hebrew” writers ventured to use the sacred tetragrammaton, their successors, the translators and copyists, as they became more and more gentile, omitted it.

I am afraid that Mr. Parker’s “working hypothesis” is, after all, at least as much an “assumption” as my *fact*.

Yours faithfully,  
T. C.

P. S.—Did our Lord, or any with whom He spoke, speak ‘Hebrew’? I thought the negative was an ascertained fact, and that if He did not speak Greek He spoke ‘Aramaic’.      T. C.

## Our Book Table.

Pedagogy 教育準繩. By Rev. F. L. Hawks-Pott, D.D. Published by The Educational Association of China. 45 leaves. Price 20 cents.

In preparing this introduction to the science of pedagogics, Dr. Pott has done good service for the teachers of China. It is a timely work and was much needed. Although schools are being established all over the country by government, missionary and private enterprise, qualified teachers are exceedingly hard to find. The Chinese have very imperfect ideas of the science of teaching. In the first place, they have but little to teach—the Chinese classics and letter and essay writing forming the largest part of the instruction they have to impart. In the second place, as their principal object is to secure that the pupils shall be able to repeat these classics from end to end, it is only necessary that the memory should be crammed, while the other faculties are left practically to lie dormant and undeveloped. Now Western education is to remedy all this by extending the range of study and by training systematically all the powers of the pupil's mind.

But in the carrying out of this programme of Western education competent teachers are essential to success, and in order to secure such competent teachers instruction in the theory and practice of teaching must be given.

It is with no little satisfaction, therefore, that we hail the appearance of this book by Dr. Pott. It is the first of the kind on the subject that has been published in the Chinese language, and while the book itself is

not a very large one, it covers a wide range of subjects, as the following table of contents will show: School buildings, physical exercise, school government, classification, general principles, object lessons, kindergarten, teaching English, writing, geography, mathematics, science, singing. Each of these subjects is treated in a masterly manner, briefly but clearly, and much valuable advice and information to teachers is given under each heading.

The president or principal of any college or school could not do a better work for all the teachers in his institution than to see that each one of them gets a copy of this book and reads it. In fact, it would be well if the teachers could be formed into a class for the study of the book and come up for regular recitation before the president or principal, say once a week.

It is to be hoped that this is but the beginning of a literature in the Chinese language on the general subject of the theory and practice of teaching.

There is much that ought to be said to our Chinese teachers on the subject, and it will require quite a variety of books published from time to time to put into the Chinese language the principles of pedagogics as taught in the West, and the experience that teachers have gained, especially in recent years, in the different countries of Europe and America.

It may be that Dr. Pott will find time in the future to write a more extensive and comprehensive work on this most important subject.

A. P. P.

The past few months have brought out several books relating to the Far East of considerable interest. "The Vanguard, A Tale of Korea," by Rev. J. S. Gale, F. H. Revell Co., whose "Korean Sketches" attracted so much interest a few years ago, is fresh and strong, tingling with life and radiant with what the critics call 'local color.' It is also particularly happy in the time of its appearance when the civilized world has its vision turned to the little peninsula, the destinies of which seem to be inextricably linked with the history of some of the great nations of the West. It is idle to advise our readers to read this book—that they will be sure to do if they once look into it. The exigencies of a Korean tale require somewhat more surprising phenomena than would normally occur in the few years described, but there is nothing inherently impossible, and none of that "wallowing in the pathetic" once so dear to philanthropists, and now so much out of favor.

Miss Luella Miner's "China's Book of Martyrs," issued by the Pilgrim Press (New York, Boston, Chicago, \$1.50 net), is an elaborate collation of some of the more striking records of experiences of the Chinese native Christians in Boxer times. It extends to above 500 pages, and is full of material which the world will not willingly let die, and which has, by these pious labors, been rescued from oblivion while it is not yet too late. Is it unreasonable to hope that the substance of it may be put into Chinese for the benefit of the coming generations of Christians?

Rev. James H. Roberts' "A Flight for Life and an Inside View of Mongolia," from the same publishers (\$1.50 gold), is

an interesting narrative of the escape of the American Board missionaries from Kalgan in the summer of 1900, accompanied by many Swedes and Norwegians for a part of the journey. Permanent value is given to the story by the insertion of enlightening chapters on Mongolia and the Mongolians. There is a brief Index and a "Glossary" extending to the length of more than thirty pages, embracing not merely the names mentioned in the text both of persons and places, but trivial nicknames, the translation of Chinese phrases, and the names of cities (such as Hangchow in China and Aleppo in Syria) which are wholly unrelated to the contents of the book.

Mrs. Ada Haven Mateer's "Siege Days" (Revell Co.) is in some respects unlike anything heretofore published on that critical period of history. She has secured contributions from a large number of ladies and from some children, covering different aspects of the siege in Peking, which are arranged chronologically and are illuminated by Mrs. Mateer's comments. The result is a distinct and a valuable contribution to the growing literature of the Boxer year, and will be a store-house whence interesting incidents will be drawn for many years to come. Two classes of readers will take kindly to this volume, all who were in the siege—and many of those who were not. Each of the three volumes last mentioned has gained in interest by the lapse of time since the events recorded.

A. H. S.  
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#### ACKNOWLEDGMENTS.

The Tungkun Medical Missionary Hospital. Rhenish Missionary Society, Canton, for the year 1903. 25,440 out-patients.

The International Institute. Thirteenth Report of the Mission among the Higher Classes. Rev. Gilbert Reid, D.D.

Glimpses of Kuling, arranged by Mrs. S. I. Woodbridge. A beautifully illustrated brochure, by one who has been there and seen and admired. To be had at the Presbyterian Mission Press, Kelly and Walsh, and Kuling.

The South China Collegian. No. 3. Published with a view to promoting a deeper interest in the Canton Christian college in particular and in the whole field in general. Bilingual. Monthly. \$1.00 per annum, postpaid.

*S. D. K. Recent Publications (Chinese):—*

The Universe, or The Infinitely Great and the Infinitely Small. 270 engravings. Translated by Rev. D. MacGillivray. Price \$1.50.

Brief History of the American Presidents and Selections from their Words of Wisdom. By W. P. Bentley. Price 65 cents.

The German Empire of To-day. By Veritas. Translated by Dr. Y. J. Allen. 25 cents.

Theory of Human Progression, by P. E. Dove. Translated by Dr. W. E. Macklin. 25 cents.

Physical Culture, including Free Gymnastics and Dumb-Bell Exercises. Translated by S. T. Yao. 25 cents.

Jeremy Taylor's Holy Living. Translated by Dr. T. Richard. Mandarin. 8 cents.

The Relations of the Advanced and the Backward Races of Mankind. Translated by Dr. T. Richard. 6 cents.

A Primer of Church History. C. E. Hicks. Translated by Rev. Gilbert Walshe. 6 cents.

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### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

*For the S. D. K.* Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer. Noble Lives, translated by Miss Wu. Christmas in Different Countries, Miss Laura White. Life and her Children, Winners in Life's Race, translated by Rev. J. Sadler. Anglo-Chinese Readers

for S. D. K., a Chinese Primer, by Miss Jewel.

*Commercial Press List:—*

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Steel's Physiology, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill (translated by Dr. G. Reid for Commercial Press), Questions of the Time for the Government of China (in print), Comparative Governments, Fundamental Principles with citations of Chinese Treaties, Biographical Terms in Chinese, European Constitutional History (for Educational Association.)

*Educational Association List:—*

Physiology, Dr. Porter (reprint); Epitome of History, Rev.

P. W. Pitcher ; Pedagogy, Dr. F. L. Hawks Pott ; Elementary Physiology, for Shansi University; Wonderful Century, by Russel Wallace Myers ; Universal History ; The Twentieth Century of Popular Astronomy ; Evolution, by Edward Clodd ; Introduction to the Study of Science, by Lord Brougham ; Remsen's Chemistry ; History of Commerce in Europe ; Physical Geography, W. and K. Johnston ; History of Russia, Ramboud ; Biographical Dictionary ; Chamber's Multum

in Parvo Atlas of the World ; Text Books of Tokio Normal School, translated from the Japanese ; Arithmetic (two vols.) ; Algebra (two vols.) ; Mineralogy ; Zoology ; Physiology ; Physics (for beginners) ; Pedagogy (two vols.) ; The Introduction to Standard System of Romanization with syllabary ; Primer of Standard System of Romanization ; and the Gospel of Matthew in Standard Romanization, printed by the B. and F. Bible Society.

## Editorial Comment.

IN spite of printing more pages this month we regret that the unusual pressure on our space causes us to omit again the Diary of Events in the Far East. Next month we hope to take up the thread where it was dropped, and to give in our Missionary News department some crushed-over items from the North.

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THE Conference of Missionaries in Korea, 1904, is postponed by the Russo-Japanese war. This will be a great disappointment to many, not only to the missionaries in Korea, but to others who had intended being present from abroad. No doubt the postponement is wise. Due notice will be given when events make it possible to hold the Conference.

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As this number of the RECORDER reaches its readers, many of the missionaries will have gone to their places of summer rest and recreation.

We are very fortunate in having such places as Ku-liang in the south, Mo-kan-shan near Shanghai, Kuling in Central China and Pei-ta-ho in the north. Doubtless other places will be developed as the country is better known and the number of missionaries increases. And these places are a great boon to the missionary body. They make possible to avoid, in many instances, a trip to the native land for health and recuperation. They are also places where great good may be done by mutual conference, by conventions, and where those in one part may learn what are the difficulties and methods of those in other parts. May the summer be one of great blessing to those who are able to get away for a season to any of these places, and of strength and peace to those who "remain with the stuff."

\* \* \*

IT is an interesting study to observe the manner in which

Divine Providence overrules the schemes of nations for the furtherance of His own plans and purposes. The United States was drawn into a war with Spain for the liberation of Cuba. Incidentally, apparently, but providentially in reality, it resulted in the liberation of the Philippine Islands from the galling yoke of the friars, so that now the gospel, in its fulness, is given to the whole of those islands, where, if the old régime had continued, it would have been impossible for a Protestant missionary to live and preach.

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AND now, Thibet, which has stood with barred doors during all these centuries, defying every effort of the missionary to enter her borders, seems about to be compelled to give up her exclusiveness on account of the jealousy of two nations—Great Britain and Russia—and it will probably not be long before missionaries may have free access into this last stronghold of seclusiveness. The prayers of God's people are being answered, in an unexpected manner doubtless, but none the less truly, and Thibet, with her territory of 500 miles by 1,600, situated from ten thousand to twenty thousand feet above the sea, will no longer be solely dominated by the blighting power of Buddhism, but will begin to hear of the true Redeemer and Saviour of souls.

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THE lengthy article by Dr. DuBose, which was begun in

our previous issue and concluded in this, is certainly valuable for the number of testimonies which are adduced, but we could wish that he had focussed them in a more satisfactory manner. Some of them would seem to read as much against as for his conclusions. Certain it is that the question of English in our schools has come to stay; it is something that will not down but will be increasingly to the fore as the work goes on. The only question is, how best to utilize it so that it will help and not hinder our work.

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THE letter from Dr. DuBose which we have printed in another column contains a suggestion worthy of consideration, viz., that the Committees appointed by the 1890 Conference to prepare a union version of the Scriptures, should adopt a more expeditious method of procedure when they come to the translation of the Old Testament. This suggestion, we believe, the Executive Committee will cordially endorse. But until the New Testament is completed by each of the Revision Companies, it seems scarcely necessary to make any fresh arrangements for the work on the Old Testament.

Of the three Companies engaged in translating the New Testament, one only (the Easy Wén-li Company), we believe, has completed its work. The High Wén-li Company has published but one Gospel, though the remainder of its work is, we understand, in

a forward state. The Mandarin Company expects to complete its first draft some time this year. Both the High Wén-li and the Mandarin Companies will, of course, have to revise their first translations, and then the three Committees should, according to the Conference programme, meet together to unify the three versions. Until this has been done, such a scheme as Dr. DuBose has outlined is not likely to receive serious consideration. At the same time, it is evident that if the present generation of native Christians

is to get the promised revised versions, a radical change in the method of translating will have to be made.

Is not the idea of a "Translation House" at Shanghai in a measure anticipated by the Martyrs' Memorial Scheme? which no doubt has the full weight of Dr. DuBose's influence. But has Dr. DuBose considered the probable result of shutting up fifteen or sixteen translators in one house for any considerable length of time? Is he really serious in this part of his communication?

## Missionary News.

### Dedication of the Theological College of the L. M. S. at Hankow.

Dedication services in connection with the above College were held on the 18th of April last. The building, a photograph of which we reproduce elsewhere, is a two-storied one in red and grey brick. It was designed by the Rev. Arthur Bonsey and is in every respect well suited for its purpose. On the ground floor there are four lecture rooms, a library, and large lecture hall capable of seating nearly 200 persons, while the upstairs rooms are devoted to dormitories, a guest room and a professor's room.

Not only will the building be valued because it provides a beautiful home for the theological and normal schools, but because it is the gift of Dr. John, who has thus crowned his long

life of devoted service to Central China by presenting the Mission with this beautiful building.

The building has been completed for some time, but the 'opening' services were delayed so as to afford an opportunity to the Rev. George Cousins and the Rev. William Bolton, M.A. (a deputation from the Directors, now in China) of being present. Although the day was not ideal from a weather point of view, both services—one for the Chinese in the forenoon and one for the foreigners in the afternoon—were largely attended. Mr. Cousins was the chief speaker at the morning service and in his words one recognised the voice of an old missionary who knew something of the difficulties which confronted his hearers as students now and as preachers in the days to come. Messrs. Foster, Sparham, Greig and Dr. Gillison also took part. Short pointed addresses were delivered by some of the

native evangelists, two of whom had themselves been students in the College; then Dr. John, in beautiful and touching words, in which he spoke of the great gladness and thanksgiving which filled his heart that day, and of the prayer in which they all joined that God would make the building to be a great blessing to the church in China, brought the service to a close.

Nearly all the missionaries in the three cities were present at the afternoon service. The dedicatory prayer was offered by Mr. Cousins. Mr. Sparham, on behalf of the Mission, made a statement in which he indicated the steps which had led to the erection of the College. He said that prior to 1897 the whole strength of the Mission had been devoted to evangelistic work, but that year, in view of the growing membership, they decided to begin a theological, a normal, and a medical as well as boarding-schools for boys and girls. The scheme then drawn up had been adhered to throughout, and now all these schools were started. The countless difficulties had been overcome in a way which they could not but regard as a special token of Divine favour.

The following gentlemen also took part in the proceedings: Messrs. Warren (Wesleyan), Jackson (Am. Church), Adams (Am. Baptist Union), Archibald (N. B. S. S.), Dr. Martin and Mr. Bolton. To give even an outline of what was said would require too much space, and to attempt to condense the addresses would be to end in misrepresenting the speakers; but the following impressions may serve to give some idea of what was said. Of course we were in the atmosphere of congratulation, and very sincere

congratulations too. The unity of feeling did not stop with this, but it was certainly more marked here than elsewhere. In all the remarks made (and they were really complimentary) and behind all that was said, there was a very deep feeling that we were presently passing through a transitional stage in mission work. The old days of clay-digging and brick-making were passing away. The material out of which the church was to be built was now on the ground, and what was to be done with it? Times of transition are testing times. People are not sure of the outcome of it all, and people like to be sure. Some, looking back on the old order, and knowing all its value, fear that it will be forgotten or lost sight of. Others look too exclusively on the excellencies of the new order, forgetting that it sprung out of the old. The educationist of many years, who once had to apologise for his existence, seeing his day approaching, waves his sword and proclaims how well it is fitted for the work now on hand, while the evangelist would have all men remember that his sword is a tested weapon which had not been wielded in vain. Of course none of these things were said by the speakers, but such were some of the impressions made in listening to the speeches, and the impressionist view has its value.

Central China is highly favoured in having two veterans who have been fifty years—more or less—in China, and a few words spoken by them are worthy of being reported. Dr. Martin in the course of his remarks said that "the present gathering pointed to a change in the attitude of the L. M. S. on the question of education. It had been first in Scripture translation, first in

book preparation, and foremost in earnest evangelistic effort, but had not kept step in educational matters. Now it was coming up." Mr. Cousins asked to be allowed to correct an impression which might be made by Dr. Martin's remarks, that the policy adopted in China was the settled policy of the London Missionary Society. But such was not the case. In India and Madagascar much—one might say in some cases nearly all—of the work was on educational lines. But the L. M. S. reposed great confidence in its missionaries in different parts of the world and left it pretty much to the missionaries of the respective 'fields' to determine which was the best policy to be adopted by them.

In the light of what had gone before the remarks of Dr. John were full of interest. He said he was afraid that his attitude with regard to education had been misunderstood. People spoke of him as if he had been an enemy to education who had got converted, and wanted to know the means of his conversion. He believed he had always been divinely led. At the beginning he saw the great need was for evangelistic effort, and it was his whole ambition, whether by tongue or pen, to make the hills and valleys of Central China ring with the music of the cross. He was no enemy to education, but thought it should be left to the few. Were he to begin again in similar circumstances he would do just what he had done. He sympathised with schools and hospitals and every department of Christian effort, but for the great mass of missionaries he would say, 'let them evangelise.'

C. R.

## Conference of Scandinavian Missionaries.

A most interesting Conference was held at Fan-ch'eng, Hupeh, February 23-25 last by the Scandinavian missionaries working in this part of the province.

A committee had beforehand arranged a practical and well suited program with sermons, papers, solos, duets, song by a male choir from Lao-ho-keo, etc.

The entertainment was most excellent, and much praise is due the Fan-ch'eng and Hsiang-yang friends for the way they made us feel at home and at ease among them.

The Conference began with Divine service on the morning of February 25. Rev. Mr. H. N. Rönnig, of Hanges Synodes Mission, was Chairman for the day. Mr. O. Sama, of the Norwegian Covenant Mission, read a paper on the subject of the Conference.

He showed that progress has always been most rapid where co-operation existed; that the tendency of the day is to combine, to unite both in the commercial and the religious spheres. He expressed it as his opinion that Conferences of this kind might be very useful for instruction and edification, even if the present time may not be the best for union.

The rest of the forenoon was spent in discussing the above subject; some being in favor of full union, others thought the time was not come.

In the afternoon the Rev. Rönnig spoke on the question of how far unity in methods of work is practicable.

He laid stress on the following points:—

We are at present alike in many things. Holding the same

views on many and vital questions we ought to strive for more unity, i. e., get the same translation of the Bible; use the same kind of hymn books, catechisms, Bible histories, etc. Also in methods of teaching; what to require of candidates for baptism; church discipline; schools for higher education, both for Chinese and schools for our own children, so as to avoid sending them to the coast or home to be educated. The speaker thought the time had come to realise these thoughts.

The question of organization was now brought up, and the Chairman appointed Rev. P. Matson, Mr. O. Sama, and Rev. O. R. Wold a committee to draw up rules and by-laws for a permanent organization.

February 24 the Conference was held at Hsiang-yang with the Rev. Dr. Sjoquist in the chair.

The question of organization was again brought up; the Committee of the previous day reported. On motion the report was temporarily adopted without comment to be brought up for discussion at the next annual meeting, when it was hoped a larger representation would be present.

The following were elected officers for this year:—

*President*: Rev. MATSON.

*Vice-President*: Mr. SAMA.

*Secretary*: Mr. WOLD.

*Committee on Program*: Dr. SJOQUIST, Mr. SEIFFARTH, and Miss HAALAND.

The next annual Conference will be held in Lao-ho-keo in February, 1905. In the afternoon Rev. P. Matson read an excellent paper on "How to open a Station in a New Place"; Mr. Seiffarth followed, discussing the subject of "Helpers."

The topics discussed the last day were: "Women's Work," by Miss Haaland; and "Medical Work," by Dr. Hotvedt. All these papers were most excellent, but I dare not give any extracts for fear that this my report shall be too long.

The Secretary was instructed to send a report to the Chinese RECORDER and to send fraternal greetings to all the Scandinavian missions working in China.

There are at present no less than eighteen Scandinavian Societies with a working staff of some over two hundred missionaries working in China. This does not include the Scandinavians working in other missions, such as the C. I. M. and the Episcopal Church Mission.

A most cordial invitation is herewith extended to all missionaries speaking the Scandinavian languages to come en masse or to send delegates to the next Conference to be held in 1905.

O. R. WOLD,

*Secretary.*

TSZHO.

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### China Missionary Alliance.

#### Shanghai Branch.

The Third Annual Meeting was held at the Union Church Lecture Hall on Monday afternoon, 30th May. The business mainly consisted in the presentation of reports for the year from the Hon. Secretary and Treasurer and the election of officers for the Local Branch and of three members to the Executive Committee of the China Missionary Alliance in place of those retiring in rotation. The chief items of interest mentioned in the Secretary's statement were contained in a communication from

the Secretary of the Alliance reporting

(1) That a series of "Rules for the Regulation of Mission Work in China," prepared by the Waiwupu, had been brought to the notice of the Executive Committee, and that they had enquired of the Doyen of the Diplomatic Corps in Peking and the British and American Ministers if they had any official knowledge of the suggestion. Their reply was that the proposed rules had not been presented to them for consideration, and that their consent to such regulations would not be obtained without means being first given for an expression of missionary opinion thereupon; and

(2) The efforts of the Executive Committee to obtain statistics of missionary work in China.

The present membership of the Shanghai Branch is 100.

The following were elected officers of the Local Branch for the year 1904-5:—

Dr. A. P. PARKER, *President.*  
Rev. E. Box, *Vice-President.*  
Mr. C. W. DOUGLASS, *Treasurer.*  
Mr. J. N. HAYWARD, *Secretary.*

Revs. Dr. A. P. Parker, J. W. Stevenson and D. Willard Lyon were elected to fill the vacancies on the Executive Committee of the Alliance, which now consists of Revs. W. N. Bitton, G. H. Bondfield, W. A. Cornaby, G. F. Fitch, W. H. Lacy, D. W. Lyon, J. B. Ost, and A. P. Parker.

Martyrs' Memorial.—The following Resolution was adopted:—

That this Branch of the China Missionary Alliance most heartily endorses the proposal that a Martyrs' Memorial be erected in Shanghai, and earnestly supports the appeal of the Secretary to the churches in the home lands.

## Courses of Study for Chinese Preachers, etc.

*Recommended to the Board of Bishops of the Methodist Episcopal Church by the Central Conference for China, held at Nanking, November, 1903.*

[NOTE.—The following revised Courses of Study were arranged by a representative Standing Committee and published, in part, in the *Hwa Mei Pao*. But as missionaries in various parts of the empire, including Manchuria, have written the undersigned concerning these courses, it is thought that their publication in the RECORDER—with the kind consent of the Editor—might be of service to others who have not seen them.

So far as known to us the Chinese names of books and authors have been given. Any corrections or suggestions will be gladly received. No rigid examination is had upon the books indicated "*to be read*," but the Boards of Examiners apply such tests as will show that these books have not been neglected.

M. C. WILCOX (Foochow),  
*Chairman Committee on Chinese Course of Study.]*

### I. COURSE OF STUDY FOR TRAVELING PREACHERS. ADMISSION ON TRIAL.

Genesis; the Four Gospels; Graves' Geography of Palestine (猶太地理擇要紀好弼著); the Discipline, Parts I and II; the Larger Catechism with Illustrative Notes (依經問答喻解武林吉譯), translated by Ohlinger; Muirhead's Geography (地理全志慕維廉); Martin's Evidences of Christianity (天道溯源丁達良著); Philosophy of the Plan of Salvation (救世略說赫士譯), translated by W. M. Hayes; Written Sermon; thorough

preparation in the Course in Romanized prescribed for Exhorters.

**TO BE READ:**—Sheffield's Universal History, Vols. I and II (萬國通鑑謝衛樓); Allen's China and Her Neighbors (中西關係論林樂知); Ohlinger's Life of Tyndale (丁大理); Mrs. Sites' Life of Wesley (衛斯理傳薛師母).

#### FIRST YEAR.

Leviticus, Numbers, Deuteronomy, I. and II. Peter; the Discipline, Part III.; Physiology (體學易知蓋婉而譯); White's Eighteen Christian Centuries, first half (十八周史季理斐譯); Ohlinger's Homiletics, first half (傳道之法); Written Sermon.

**TO BE READ:**—Sheffield's Universal History, Vols. III. and IV.; Wilcox's History of the United States, Vol. I. (大美國史略蔚利高著); Richard's Present Day Triumphs of Christianity (近代教士列傳李提摩太著); Autobiography of Rev. Hu Iong-mi (信效錄許揚美著).

#### SECOND YEAR.

Joshua, I. and II. Samuel, John, Romans; Discipline, Parts IV. and V.; White's Eighteen Christian Centuries, completed; Williamson's Natural Theology, Vols. I. and II. (格物探源章廉臣著); Ohlinger's Homiletics, completed; Written Sermon.

**TO BE READ:**—Wilcox's History of the United States, Vol. II.; Selby's Life of Christ, Vols. I., II., III. (耶穌事蹟啟師多馬著); Williamson's Comparative Religions (古教彙參); Richard's Benefits of Christianity (救世教益).

#### THIRD YEAR.

I. and II. Kings, Psalms; I. Corinthians to Colossians, inclusive; Discipline, Part VI.; Astronomy, translated by Walshe (三光淺說華立熙譯); Williamson's Natural Theology, Vols. III. and IV.; Ohlinger's Pastoral Theology, first half (牧師之法); Martin's Psychology (性學舉隅); Written Sermon.

**TO BE READ:**—Life of Christ, Vols. IV., V., VI.; Fyffe's History of Greece,

translated by Edkins (希臘史略艾約瑟譯); Faber's History of Civilization (自西徂東花之安); Edkins' Errors of Buddhism (釋教正謬); Owen's Geology, translated by Edkins (地質學啓蒙).

#### FOURTH YEAR.

Isaiah, Daniel, Job., I. and II. Timothy, Hebrews; Discipline, Part VII.; Treatise on Matter (博物新編吉信花); Mental Philosophy, translated by Yen (心靈學顏永京譯); Jevon's Logic, translated by Edkins (辨學啓蒙); Ohlinger's Pastoral Theology, completed; Written Sermon.

**TO BE READ:**—Life of Christ, Vols. VII., VIII., IX.; Martin's Political Economy (富國策); Creighton's History of Rome, translated by Edkins (羅馬史略); Uong De-gi's Discovered Truths Compiled (見道集黃治基著); Resolution of Doubts (釋疑彙編); Written Sermon.

#### II. COURSE OF STUDY FOR LOCAL PREACHERS.

Candidates for Local Preacher's License must be examined on the entire course for exhorters. Local preachers must also be prepared on the Exhorters' Course in the Romanized as a condition of advancement or ordination.

#### FIRST YEAR.

Genesis, Exodus, Acts; the Discipline on the Annual Conference; Graves' Geography of Palestine (猶太地理).

**MEMORIZE\*** :—Psalms 1st and 2nd, Isaiah 61st Chapter, I. Corinthians xv: 35-58.

**TO BE READ:**—How to Win Souls, translated by Miss Ruth Sites (相靈編薛師姑譯).

#### SECOND YEAR.

Joshua, Judges, I. and II. Thessalonians; Biblical History, Part I. (聖經史記); the Discipline on the Central and the General Conference.

\* All memorizing to be in Mandarin or the colloquial.

**MEMORIZE** :—Genesis 1st and Matthew 5th Chapter.

**TO BE READ** :—DuBose's Catechism on the Three Religions (三教問答杜步西著); Nevius' Manual for Preachers (宣道指歸倪維恩著).

#### THIRD YEAR.

Job; I. and II. Corinthians; I. and II. Timothy; the Discipline on a Preacher's Duties; Biblical History, Part II.

**MEMORIZE** :—Psalm 8th and Matthew 6th Chapter.

**TO BE READ** :—The Parables of Jesus Explained (耶穌譬喻略解紀好弼著); Who is Jesus? by Sia Sek-ong (耶穌是誰論謝錫恩著).

#### FOURTH YEAR.

Isaiah, Galatians, Philippians, James; Binney's Theological Compend, translated by J. W. Lambuth (天道總論藍栢譯); the Discipline on Sunday Schools and Epworth Leagues.

**MEMORIZE** :—Psalm 90th and John 3rd Chapter.

**TO BE READ** :—The Three Important Things, Martin (三要錄丁達良); Illustrations of Christian Truth (譬喻要旨).

#### FOR LOCAL ORDERS.

Local preachers who are candidates for deacon's orders must be re-examined on the entire course for local preachers, re-read the books prescribed to be read, and do the work required in the Romanized.

Local deacons seeking elder's orders must pass the examination for admission on trial and peruse the books required to be read up to the end of the second year of the course for traveling preachers, including the Life of Christ, complete.

#### III. COURSE OF STUDY FOR EXHORTERS.

**Examination by District of Quarterly Conference** :—The Miracles of our Lord, the General Rules and the

Shorter Catechism (依經問答). Read at sight selections from John's Gospel, Romanized or Mandarin. Foochow candidates must also be examined in the Romanized Primer.\*

**MEMORIZE** :—The Apostles' Creed and the Decalogue.

**TO BE READ** :—Bunyan's Pilgrim's Progress, first half (天路歷程).

**FIRST YEAR** :—The Parables of our Lord; the Discipline on Members and Exhorters. Read at sight selections from the Four Gospels, Romanized.

**MEMORIZE** :—Psalm 23rd and the Beatitudes.

**TO BE READ** :—Pilgrim's Progress, last half.

**SECOND YEAR** :—Mark; the Bible Picture Book (聖經圖說); the Articles of Religion; Pilcher's Primary Geography (地理初階); Read at sight and write from dictation selections from the Romanized or Mandarin New Testament.

**MEMORIZE** :—Psalm 91st and Luke 14th Chapter.

**TO BE READ** :—The Gate of Virtue and Knowledge, Griffith John (德慧入門楊格非).

**THIRD YEAR** :—Luke, the One Hundred Texts (百節經廣學會出); The Discipline on the Fourth Quarterly Conference; the first half of the Larger Catechism with Illustrative Narratives, translated by Ohlinger (依經問答略解武林吉譯). Read at sight and write from dictation from the Romanized newspaper or the equivalent in Mandarin.

**MEMORIZE** :—Psalm 51st and John 17th chapter.

**TO BE READ** :—The Tongue of Fire, translated by Cornaby (舌如火燄高葆真譯).

**FOURTH YEAR** :—John; the Discipline on the District Conference, and the Larger Catechism, completed. Read or write, as above, any-

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\* The work in Romanized is prescribed especially for the Foochow and Hing-hua Conferences.

thing in the Romanized or the equivalent in Mandarin.

**MEMORIZE:**—Isaiah 53rd and I. Corinthians, 13th Chapter.

**TO BE READ:**—The Messiah (彌賽亞廣學會出).

### C. E. Notes.

#### ANNUAL REPORT OF GENERAL SECRETARY.

To the officers and members of the United Society of Christian Endeavor for China,

DEAR FRIENDS:—

On March 24th I completed the first year's work as General Secretary of the United Society. The work has been introductory and prefatory in the main, endeavoring in new places to secure the organization of local societies, to whom the United Society could minister in the way of stimulus and information. I have sought to keep in touch with those interested in Endeavor work in all parts, but my long trips in the North and South have considerably hindered me in this, though greatly increasing the opportunities to help the particular section visited with Endeavor information and suggestion. The growing work might keep one person fully occupied in the correspondence and editorial work at the office, while a travelling secretary who met all the calls to visit and introduce or strengthen Endeavor work would be constantly on the move.

The trips made during the year by the General Secretary have been as follows:—

(1) To Japan, by invitation of the Japanese National Convention to speak at that meeting and study Christian Endeavor work in that empire. Two Chinese Endeavorers from Foochow also attended this convention.

(2) To Ningpo, to report on the Japan Convention and make preliminary arrangements for the National Convention in 1905.

(3) Return to Foochow, to report the Convention, and to Shanghai to establish Christian Endeavor headquarters here.

(4) To Mo-kan-shan by invitation to speak at the Conference on Christian Endeavor work.

(5) To Manchuria, visiting and speaking in eight stations of the United Free Church of Scotland and the Irish Presbyterians, and to Tientsin, Peking, and Pao-ting-fu, speaking before gatherings of Christians of the London Mission, American Presbyterians and American Board, and to audiences of foreigners.

(6) To Amoy, Swatow, Hongkong, Canton, and Foochow, visiting and speaking in the Reformed Church, London, English and American Presbyterian, Basel, Anglican and American Board Missions, and holding conferences with missionaries of all these boards and of the American Baptists.

At Hongkong I met by arrangement Rev. F. S. Hatch, who has just completed three years' service as General Secretary of the United Society of India, Burmah and Ceylon. He accompanied me on my return to Shanghai and spoke helpfully at these several ports to large meetings which I had arranged for on my way down. The month of enthusiastic work which he gave to the Christian Endeavor work in China was of great aid in stimulating the interest of the Endeavorers and enlightening them on approved methods of doing Christian Endeavor work in a neighboring country. The hearty thanks of the United Society are due Mr. Hatch for his aid in the work of Christian Endeavor extension.

(7) To Ningpo and Yü-yiao with Mr. Hatch to attend the Presbyterian Christian Endeavor Rally. Several addresses were made and conferences held with members of committees on arrangements for the National Convention.

In Shanghai I have presented Christian Endeavor work before a union meeting in the Southern

Methodist Church, also to gatherings in the churches of the Seventh Day Baptist Mission, the Southern Baptist Mission, and the American Church Mission at different times during the year, and there has been much interest manifested.

In most of my trips Mrs. Hinman has accompanied me, and has done much to interest the missionary ladies and the Chinese Christian women in Christian Endeavor generally and in Junior work particularly. During the year, I was absent from Shanghai for thirty weeks on Endeavor business.

As a result of these trips there has been a noteworthy increase of interest in Christian Endeavor work. No attempt has been made by the General Secretary to start societies, as they must always be directly connected with the local church and under the supervision and guidance of the missionary or native pastor rather than any officer of the United Society. But in most places visited the matter of organizing societies has been vigorously taken up by those in charge of the work, and many societies have been immediately organized. In other places it has been thought best to distribute the literature of the movement to the native preachers and leaders and delay organization until the people thoroughly understood the plan of the society and were ready to ask for it themselves, rather than to simply receive it by direction of the missionary.

The vast majority of those I have met and talked with were cordial and sympathetic and anxious to have the help which this method would give in enlisting the active service of more Christians. In very many cases

I have been asked to spend considerable periods in different fields, making an extensive tour of out-stations with the missionaries in charge that the fundamental principle of testimony from all and service by all might be presented to all the Christians. No doubt great good would be accomplished by such trips in strengthening the work locally, but perhaps to the neglect of other places where there is equal need for Christian Endeavor societies. At Foochow only have I been able to do such work; my knowledge of the dialect there making it possible for me to visit and speak directly to the native congregations on the invitation of native pastors and preachers. I spoke to nine different churches having Endeavor work when in Foochow, besides addressing several public meetings.

There are many earnest supporters of Endeavor work among the missionaries there and in other Endeavor centres who might themselves be willing to undertake short tours among the churches of adjacent districts in the interest of Endeavor work, under the direction of the United Society. A considerable number of members of the United Society in various provinces have expressed a desire to assist in some definite way in the work of Christian Endeavor extension. Besides the officers who give their time and thought to plans for carrying on the work, several members are preparing Christian Endeavor literature for the magazines and other publications, and I would suggest that others might be asked to give addresses on Christian Endeavor at points not too far from their stations and assist in the organization of societies and local unions in different parts of their provinces, the United So-

society assuming the travelling expenses involved, if they can give the time.

Ninety-seven foreign missionaries and native pastors and teachers in different places have been reported as enrolled in the United Society; many others, I am told, have signed lists not yet sent in. It has not seemed best to push the enrollment of members in the United Society faster than the local interest would justify, though there are many who have not yet been canvassed who would gladly aid the work financially and by local co-operation.

A great help in the presentation of the society in the different places has been the supply of Christian Endeavor literature in English and Chinese which I have been able to distribute, mostly by sale. The literature has been freely supplied where it seemed best in introducing the society, but generally it has been offered for sale. As this has made a good deal of work in caring for accounts, the office sales have generally been put in the hands of the Mission Press. There has been purchased from the Christian Endeavor headquarters in the United States and England about \$60 (gold) worth of literature, besides much that has been granted freely by the American society. There are now in stock English books to the value of about \$100 silver. The Chinese literature issued has so far been confined to the Christian Endeavor pamphlet (*Mien Li Huei Iao Tse*) which has been published in both Wēn-li and Mandarin, the separate pledge sheets for members, and the Topic Cards for the year. Beside this permanent literature there has, however, been a great deal published in the Chinese magazines

in the way of notes on the topics and other Christian Endeavor items. Two editions of a thousand copies each of the Christian Endeavor pamphlet in Wēn-li have been issued, the first being quickly exhausted, a thousand copies of the pamphlet in Mandarin and fifty-five hundred of the Topic booklets, which are now almost entirely sold out. Plates of the Mandarin pamphlet have been made for future editions. Manuscript is in hand for an edition of the pamphlet in Foo-chow Romanized Colloquial, and also for a tract on the value of Christian Endeavor methods in the Anglican church. It is hoped that a number of new publications in Chinese may be added next year to the available material for informing the Chinese about the Society. There is now in stock about \$50 Mexican worth of pamphlets and pledges in Chinese.

This year my trips have been entirely in the coast provinces, and usually only short distances away from the coast, and I have reached most of the principal missionary centers in these provinces, with the exception of a few places difficult of access, where, though I was cordially invited and would have been able to accomplish much for Christian Endeavor, limitation of time prevented my going. But meanwhile correspondence with missionaries inland has opened up many attractive opportunities for presenting the Society in the interior, and I hope to be able to visit many places up the Yangtze and in adjoining provinces next year. In furtherance of the plan to do as much as possible in Central China next year I propose to spend the months of July and August at Kuling, becoming acquainted with the missionaries and arranging to visit their

stations where possible. I shall also try to continue my study of Mandarin while there, in the hope of being able to use it for public speaking later. The great advantage which this would give me, would justify, I think, taking considerable time for study.

Arrangements for the National Convention at Ningpo next year are well under way. A few of the speakers are promised and others are probable, but it is too early for any definite announcement. Local committees at Ningpo have begun planning the several departments of the work of preparation.

The carrying through of the plans for this convention and the extension of Christian Endeavor in Central China will fully occupy me for the next twelve months. I hope that the next annual meeting of the Society may be a general session of a good number of the members, and may be held in connection with the Ningpo Convention.

Respectfully submitted,  
GEO. W. HINMAN.

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Rev. A. E. Cory writes of the Christian Endeavor work in the Foreign Christian Mission at Nanking that "every station will soon be doing something along Christian Endeavor lines. The society in the church at Nanking is flourishing."

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Rev. H. S. Conway, of She-kien, in reporting how the Endeavor work was taken up in his district, says that in answer to his repeated urging that the people should do definite work for Christ, they replied that they "had no plan." He said: "If that's all, I'll get you something very quick," and without having the detailed plan of the Christian

Endeavor Society before him, he made out a prospectus of a society, in most essentials the same as the Mien-li-huei, and called it by that name. There is little doubt that Chinese Christians are willing to take an active part in Christian service if they are guided and directed into the use of workable plans adapted to local needs. The Christian Endeavor Society embodies the principle of universal testimony and service on the part of the Christians from the very beginning of their acceptance of the gospel rather than imported plans of committee work. These *ought to be* in every case suited to the needs of the work and ability of the workers.

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Recent investigations of some Christian Endeavor Societies in America which have failed in their work show that in almost every instance it was because the pastor took no interest in the Society and ignored its possibilities for stimulating the young people. No one has proved or can prove that large masses of young Christians will anywhere remain indifferent to inspiring leadership and definite plans of action.

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Some of the most encouraging reports of the value of the Christian Endeavor Society in mission work have come lately from workers in the China Inland Mission. The two following are specially interesting:—

EXTRACT FROM LETTER FROM MR.  
TALBOT, CH'EN-CHEO, HONAN.

"The special feature of progress lately in Ch'en-cheo has been the establishment of a branch of Young People's Society of Christian Endeavour.

"Feeling the need of adopting some method by which we could permanently attach our young peo-

ple's sympathies to the church, we were led to conduct a series of meetings upon Christian Endeavor lines, with the result that it was decided to hold a weekly prayer-meeting and form the various committees. The attendance at these meetings has steadily increased and the interest shows no sign of abatement. No less than seventy persons were here last Monday. A weekly collection taken by the members themselves we purpose using for various objects. Three backsliders have been brought back through this Christian Endeavor movement, and some men, who would not otherwise attend a meeting."

Extract from report of work of H. S. Conway, Shih-ki-tien, Honan, published in *China's Millions*:—

One very helpful agency to the work has been our Christian Endeavor with its seven sub-societies:—  
1. Gospel Preaching Society, the members of which have been both diligent in study and earnest in

preaching the gospel in the out-stations and in the street-chapel at night.  
2. Look-out Committee has done good service in looking up irregulars and teaching the enquirers throughout their respective districts. 3. The Christian Marriage Society has, at last, aided in managing four engagements between Christian children, and I have had the joy of conducting six Christian weddings this year.  
4. The Repeating Scripture Society records that 375 chapters of Scripture have been repeated, which represents a considerable amount of teaching by its members.  
5. The Anti-foot binding Society has enrolled only seven members, but in the case of five, especially, this cross has been taken up bravely and borne consistently for Christ's sake.  
6. The Christian Purity Society has thirty-seven members, and has helped many to abstain from intoxicating wine, tobacco, and bad literature.  
7. The Soul Seekers Society has nine members, who have led not a few to come to the meetings, some of whom are now bright enquirers.

## Missionary Journal.

### BIRTHS.

At Sha-si, June 21st, the wife of Rev. ANDERS P. TJELLSTROM, S. M. S., of a daughter.

At Shanghai, June 24th, the wife of Rev. FRANK RAWLINSON, S. B. C., of a daughter.

### DEATH.

At Shuen-teh-fu, May 29th, RICHARD M. BROWN, C. I. M., of typhoid fever.

### MARRIAGES.

At Yun-nan-fu, May 2nd, BENJAMIN CURTIS WATERS, and Miss MARY MCINNES, of C. I. M.

At Shanghai, June 21st, EDWARD G. BEVIS and Miss J. E. WIDMAN, C. I. M.

At Nanking, June 22nd, the Rev. E. C. LOBENSTINE and Miss ROSE HOFFMAN both of A. P. M., Hwai-yuen, Anhui.

AT SHANGHAI, June 23rd, Rev. KRISTIANSEN and Miss NEILSON, D. M., Manchuria.

### ARRIVALS.

AT SHANGHAI:—

May 13th, Mr. and Mrs. G. T. HOWELL and child, from U. S. A., for C. I. M.

### DEPARTURES.

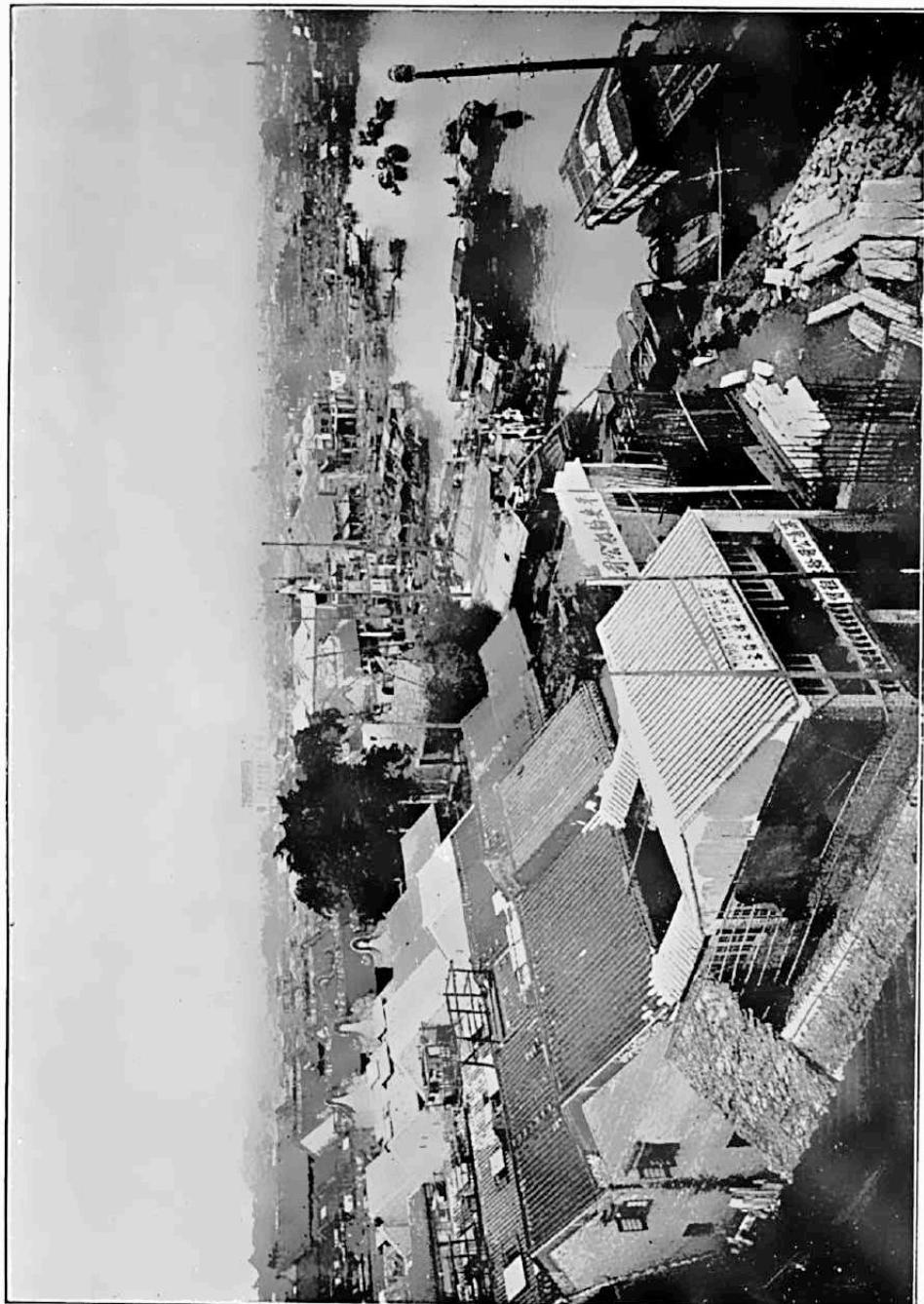
FROM SHANGHAI:—

April 30th, Mrs. GREENE, C. I. M., for U. S. A.

May 16th, Mr. and Mrs. O. STEVENSON and two children, C. I. M., for England.

June 4th, Miss M. H. PORTER, A. B. C. F. M.; Rev. J. W. PAXTON and family, S. P. M., for U. S. A.

June 8th, Rev. R. B. EWAN, M.D., and family, C. M. M., West China; W. F. MACKLIN, M.D., and family, F. C. M., for U. S. A.



VIEW OF CITY OF CANTON (LOOKING EAST).

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## Tracts and Terms.\*

"And the leaves of the tree were for the healing of the nations."

BY REV. CHAUNCEY GOODRICH, D.D.

ON the first leaf of the Bible there is a story of a garden planted by the Lord Himself in the midst of Eden. And out from Eden there flowed a river to water the garden. In the garden grew "every tree that is pleasant to the sight and good for food." What a bower of beauty it must have been! And in the very centre of the garden there grew a tree called the Tree of Life, a prophecy of life and blessing to the world. But, alas! a prophecy unfulfilled. We have only begun the second leaf of our Bible, when a slimy serpent creeps into this Paradise, and presently there is a Celestial Police Force, and a flaming sword turning every way, to guard the tree of life. And the tree from the heavenly garden disappears from the world. Since then the earth has been a place of sin and of graves. Forty millions a year—one a second—find their home in its cold bosom. And the mocking tragedy of life and death—of death in life—goes ever on. Where is the tree of life?

Let us turn to the last leaf of the Bible. Out from the heavens comes down the Holy City, and through the heart of the City, and proceeding from the Throne, there flows a river, now called "The River of the Water of Life," and again the Tree of Life appears, not one but many, growing all along the

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\* Read before the North China Tract Society at its Annual Meeting, May 27th, 1904.

banks, a tree perennially fruit-bearing ; its boughs doubtless hanging low and invitingly to those erstwhile hungry and dying. "And the leaves of the tree were for the healing of the nations."

You have kindly asked me to speak some words to you upon your anniversary. Pardon me that the above words at once flashed across my mind, and seemed to mirror in them the work of this Society. The Bible is the tree of life to this world, and it grows on the banks of that blessed river whose waters flow from the Throne, and is full of sap from those life-giving waters.

What now are tracts ? Does it seem too much like fancy to think of them as leaves from this tree of life—or at least as messages richly freighted with the essence and fragrance of those leaves—to be scattered among the millions ? Whence comes the grace and sweetness and life healing power of their message but from this Celestial source ? It is not from some palm, or balsam, or fir—some earthly tree that may chance to grow anear this tree of life, and catch some fragrance from its heavenly aroma—that its secret power comes.

How then may it be that a gospel tract is born ? Shall we say that some weary traveller has sat under the shadow of the tree which bears perennial fruits, and plucked, and eaten, and been satisfied ? As he continues to sit under its shadow with great delight, some leaves drop into his lap. How beautiful they are ! He gathers them up. They seem to be scarlet veined. He would fain send them to some sick and weary ones. He dips his pen into his heart to add a love message to go with them, some life story may be, and weaves a little chaplet together ; and so the tract is born. *All tracts that live are born.*

Here, shall we say ? is the test of a gospel tract. Were its leaves dropped from the tree of life ? Is it filled with the spirit of the gospel ? Is there healing in it ?

But there is another sense in which tracts seem like leaves from the tree of life. The leaves of a tree are counted by the million. And so are tracts, which are already scattered among countless multitudes. And they are in every language, as they were intended to be, "for the healing of the nations."

And here is my first word to you, as this Society seems to be having a resurrection. Let it be to a bourgeoning life. It is now four years since a Sirocco blast swept over North

China, and this Society seemed to be swept out of existence. I had recently translated a small tract, "The Greatest Thing in the World," by Drummond, which helped to make the bonfire of our Press just before it should have appeared. Two years later, I sent a second translation, through which I had again struggled, to the Society, but could not find that the Society had an existence.

It is not a matter of great wonder that our Tract Society lay so long in a moribund condition. The marvel is that our missionary work has in so short a time been thoroughly organized and much enlarged. Our scattered ones that were left have been found and comforted and instructed, and sometimes disciplined, while the church has already grown beyond the former numbers, and is growing as never before. And meanwhile our churches and colleges and dispensaries and homes, fairer and stronger than ever, have been rebuilt as by some wondrous magic out of the soil left a charred and disfigured ruin. And yet these years of anxiety and toil must needs lie between.

At length the time has fully come to enter again upon this work and to push it with enthusiasm. A sister Society, the Central China Tract Society, is literally publishing its tracts by the million. The year before the catcylsm it scattered over a million tracts. But last year was its banner year, when more than two million tracts from its Depositories fluttered into homes along the Yangtsze and elsewhere.

And yet this is but the beginning, the happy inauguration as it were, an opening prophecy of that Society's work in the coming years. The heart of Central China is just beginning to open. When once this so called Celestial Land really stretches out her hands to God, how the Press will work day and night to multiply the leaves, and glad tireless messengers will go everywhither, themselves the meanwhile telling the same message of the glad Evangel. The time of hunger and outstretched hands is rapidly coming.

It is time—it is more than time—to be alert to meet the need and the opportunity of the time. Nearly a hundred millions, including Manchuria and Mongolia, are dependent on the activity of this Society for these little love messages of life and healing.

My second word is on the selection and multiplication of tracts. Let us say, first of all, that not all tracts are what I

have chosen to call "Gospel Tracts," or tracts which bear the call to repentance, the message of love, and the promise of life to the millions without God. These have a very large place in the work of our Society. But outside of these, the Tract Society has still a great work of instruction and the building up of character. Note the catalogue of tracts and volumes issued by the great Tract Societies in the West. Do they publish "Come to Jesus," "The Dairyman's Daughter," "Life for a Look," "The Sinner's Friend,"? but and so they also publish memoirs, histories, hymn books, commentaries, Bible dictionaries, helpful stories—whose plot was often born in the author's brain—and a considerable variety of Christian literature intended for the education and lifting up of the masses. The leaven of the gospel is hidden—or should be—in all these books, which so have a blessing in them.

We have a handful of such tracts and small volumes. How shall they be multiplied? Need it be said, in the beginning, that we should receive no books chiefly because we are anxious to enlarge our catalogue. A book, or a tract, should always have a message and a mission, to find a place upon our shelves. I once spent a half day in the rooms of a great Tract Society selecting a small bundle of tracts, gospel tracts, such as I wished to distribute.

The first thing to be done is a judicious weeding. There are at least two places where we should never work with our eyes fixed on numbers, viz., in the tract society and in the church. One of our own churches many years since had a large number on the church roll. After a year of hard work only about half the number remained, but the church was stronger and was preparing to grow. We do want greatly to increase the number of our publications. But let us print no books, new or old, which have no message and no mission.

With this thought in mind, we may carefully examine the tracts issued by other societies in China. We have done well to select some very valuable tracts. Doubtless there are others which will do as good a work here as in Central or Southern China.

Let us not, however, commit the error of overloading our shelves with Wēn-li books and tracts. Some tracts in Easy Wēn-li we should certainly have. But the great work of tracts, as of the Bible, is always in the language of the people, and the language of the people in the North and West of China is the Mandarin colloquial.

My first teacher in China, a graduate of the first degree, affected to despise the Kuan Hua. One day I suddenly entered the room and caught him poring over, with most evident interest, the Peep of Day, a small volume translated into very simple colloquial. He at once put the book aside and tried to look innocent, as if he cared nothing for the book. Doubtless the truth interests scholars when presented in the classical style, but it *finds* scholars and people alike in ‘the language wherein they were born.’ Is the Wên-li the language of the brain? But Kuan Hua is the language of the heart. Let the great majority, of our tracts especially, be written in a chaste Colloquial that “can be understood by the people.”

In the days when I was fond of trout fishing, I flavored my bait with the tincture of anise seed. The fish cared nothing for an elegant rod and line, but they seized my bait. An elegant and hidden style may tickle the vanity of those who can read a little and affect to understand it, and it will please the pride of scholars, but for something that shall be food and drink, with a recognized and delightful flavor, we will take the language which common people find to their taste. Of such books there is a great want not yet met.

Need it be said that a tract should be interesting? Good tracts tingle with life and interest. The matter, as well as the style, should gain and hold the attention from cover to cover. It is as true of a tract as of a sermon that there must be life and movement in it. There is no life giving power in a corpse. There are no dead leaves on the tree of life, and the truths of the gospel are full of life and power.

Who now shall write our tracts? He who gives birth to one good gospel tract, never so small, does, it may be, the greatest work of his life, for his best message shall be multiplied a multi-million times and shall go on preaching his message—telling his sweet love story—long after he has gained his harp and his crown. How it may add to the depth of his joy and the sweetness and power of his song! Who here shall receive the inspiration to write a gospel tract?

Perhaps it may be right here to say a word for the first time in my missionary life on a very old and almost tabooed theme, namely the “Term Question.” Once and again a circular has been issued, urging a greater unity of effort and a closer federation of the churches. In this circular the third question asked reads in part as follows: “Would you be

willing to adopt common terms for God and the Holy Spirit, as, for example, Shang Ti (上帝) and Sheng Ling (聖靈)?"

Now this is not the first effort toward union in the terminology for God and the Holy Spirit. I think it was in 1867 that Dr. Williamson came to Peking with a similar proposal; only the terms then suggested were Tien Chu (天主) and Sheng Shen (聖神). I had but little knowledge of the term question—and indeed I have never studied it profoundly—but I felt that the spirit of Christian union was the spirit of the gospel, and so, in company with the other missionaries in Peking, I very gladly signed the proposed paper. How delightful will it be, I meditated, to be *one* in our terms for God and Spirit! Alas! It was only a dream, and I never have discovered with what exact thought the proposal was made. For the old terms continued without any break to be used as before. I soon learned that there was no thought of giving up Shang Ti for God, a term which I had been taught was practically idolatrous, albeit it might be used with the best of purpose.

Once more, after nearly forty years, the proposal is again made for unity. During all these years our proof readers and our presses have struggled through with numerous editions of Bibles and tracts in at least three sets of terms. Is there now a hope that at last a new era is to dawn and that henceforth our converts shall learn to speak the language of Canaan in the same tongue?

This is probably the earliest period in the church when such a proposal could be made with any hope of success. To begin with, this land of millennial ruts seems to have been foreordained to be the land of endless divergencies. Its multi-form dialects are always suggesting how it might have been near to the tower of bad memory. It has the most tangled system—no, *mesh* rather—of weights and measures and currency of any land under the sun. And the term question furnishes one of those hopeless mazes, out of which it sometimes seems absurd even to entertain any hope of emerging. It is possible that the terms suggested give some hope of an exit from the tangled and thorny paths of discussion into a happier time of blessed harmony?

It cannot be forgotten by some present what deep hold the subject took upon some of our earlier missionaries, who bequeathed it to the following generation, who, receiving it as a sacred legacy, in their turn gave to it their best powers and

some of their best life blood. That generation has nearly passed away. Certain principles and statements may remain as true as ever, but as connected with the term question they are weighed in a new set of balances, in the making of which truth and love have been fused together. In these balances, love and harmony and peace weigh TONS, as beside mere questions of words. We are emerging into a new time, when the divinely beautiful picture of a loving union arches itself over our heads like a new heaven, and we desire to see the vision realized.

I remark again that the terms now proposed are those upon which the church in China may have the most hope of coming together. As a matter of fact Shang Ti is far and away the leading term for God in the Protestant church in China. It is also a term which Chinese Christians, with a very few exceptions, love to use. Is it because it is so imbedded in the literature of China and holds their highest ideas of a Supreme Ruler? But it is also a term which is upheld with great enthusiasm of earnestness by those missionaries who have long used it.

What now shall be said of the term suggested for Spirit? Perhaps, first, that if there is to be any hope of union, in the nature of the case there must be a spirit of compromise, a readiness on all sides to yield something. If, in this process of compromise, Sheng Shen is given up, Sheng Ling appears to be the only remaining term which has any hope of success.

Let us look for a moment at the terms themselves as they are related to this question.

If Shang Ti is the name of highest dignity in the Chinese language, it is certainly not the generic term for God. Shen is, without all question, the term which translates theos, and deus, and elohim as well.

But it seems equally clear that Shen cannot be the word which translates Spirit in either of the above languages. While the word has a secondary meaning of Spirit, and fits in happily for Spirit in certain combinations, its primary and fundamental meaning is God or gods. Without delaying to discuss the question whether Shen might not be used for Spirit—a useless discussion indeed, since it has long been so employed—there is one strong reason against its use in the Scriptures, namely, that we have no term remaining by which we may speak of the true God and false gods, of gods many and Lords many and for translating God or gods in many places where the generic

term is used in such a sense that Shang Ti illy fits. On the other hand, it violates one's linguistic sense to use the same character here for god and there for spirit.

What then shall be said of Ling, the only other character for Spirit which has survived? The characters Feng (風), wind and Chi (氣) breath, were attempted by past generations of missionaries and abandoned. To some the term Sheng Ling as a translation for Holy Spirit is very distasteful. Is it because Ling is used for the Shades of the departed and seems more like Ghost than Spirit? Perhaps so. And yet even that word is by no means obsolete in the English language, holding its place in the Creed and still frequently heard.

I cannot imagine any other reason against the term unless it be that a term which one has used for ten, or twenty, or thirty years, has so grown into his life, and become a part of himself, that another term seems a strange misfit. I think we can easily forgive one another for having strong preferences, amounting possibly to prejudices.

Will you pardon one who has used the term for nearly forty years for urging that Ling, more closely than any other term, translates Spirit? This is its root meaning. The Chinese classification Sheng Hun, Chüeh Hun, and Ling Hun (生魂, 覺魂, 靈魂) for plants, animals and men, well expresses the three forms of life, namely, vegetable, animal, and spiritual. The term universally employed, so far as I am aware, for soul is Ling Hun (靈魂) or Hun Ling. If now this term be analysed, Ling will stand for  $\pi\nu\tilde{\nu}\mu\alpha$  Spirit, and Hun for  $\psi\chi\eta$  Soul. The first translation of Ling in Williams is "The Spirit or energy of a being," and in Giles is "Spiritual." Out of this meaning there naturally grow related meanings, which appear in such terms as Ling Yen and Ling Ying (靈驗, 靈應), Ling Miao (靈妙), Ling Ming (靈明), Ling T'ung (靈通), Ling Chi (靈跡), Ling Pien (靈便 and 靈變), Ling, Pu Ling (靈, 不靈), Ling Ch'iao (靈巧), Ling Tan (靈丹), etc.

A mere glance at the above terms, which reveal the fundamental meaning of the character, shows how far removed it is in its essential meaning from the idea of Ghost or Shades. And may it not be that in the Chinese use of Ling for the departed, there was originally a thought of something more than the 'shade' of the dead, namely, the Spirit itself, which was thought to remain in some mysterious connection with the body?

The character Ling *throbs* with life and energy and spiritual power, and it adapts itself in a wonderful way to the various ideas of spiritual life and working which we need to express in translating the Scriptures.

Moreover, the character Ling is often used as a noun, albeit Mr. Warren in his most excellent article in the last RECORDER failed to remember for the time that it was so used. It is used alone, as noted above, for the Shades of the dead. It is constantly used in the combination of Hun and Ling together, for man's soul or spirit, or perhaps for both. The ordinary colloquial in the north is not Ling Hun, but Hun Ling, and whichever way the characters are placed, they are rather used co-ordinately as a sort of compound noun. Other terms are such as San Ling (三靈), Ssu Ling (四靈), Yin Ling (陰靈), Hsien Ling (先靈, one's ancestors), Sheng Ling (生靈, Living spirits or beings), Shu Ling Ti (屬靈的), I Ling Wan Kan (一靈萬感). The character is one of those which show the extraordinary facility of a character in the Chinese language to pass from one part of speech to another.

The same is true of the character Shen (神), as witness the adjectival use in the combinations Shen Miao (神妙), Shen Ch'i (神氣), Shen Chi (神跡), Shen Hsiao (神效), Shen Hu (神速), Shen Tao (神道), Shen Ch'i (神奇), Shen Nü (神女), Shen Li (神力), Shen Neng (神能), Chih Sheng Chih Shen (至聖至神), and many others. The general sense here is divine or divinely.

It may be added that the ready use of Ling as a noun or an adjective makes it a most valuable character to express the various synonymous terms for spiritual found in the Bible. It should be mentioned in this connection that the use of Ling for Spirit will sometimes prevent a doubt rising in the mind as to whether God or Spirit is intended, and will give a distinct terminology for Spirit.

Many years ago I opposed a change of terms in my own Mission, basing my argument chiefly on linguistic grounds. It is the one term used in our Mission to which I have given my unqualified assent.

It goes without saying that, for those who have for a long term of years used Shen for Spirit, the new term Ling will at first seem uncanny and difficult for their lips to frame. So also will it be for those who in all their missionary life have never used the term Shang Ti. Perhaps we may be contented

if, in speaking, a large liberty is felt in using, more or less, the old terms, while in printing Bibles and tracts the different sets of terms be at once and forever abandoned, as soon as the new terms have been well considered and adopted.

I wish here to add that, in spite of the prejudices of a life-time against the term Shang Ti for God, I am prepared most heartily to accept the basis of union, *provided only that it shall be generally and heartily accepted.* For more than thirty years it has seemed plain to me that our blessed Lord took far less interest in the term question than His missionaries; that the outpouring of the Spirit has been granted without any apparent reference to which set of terms was used, and that the spiritual enlightenment, and consecration, and firmness of Chinese Christians has had very little connection with the set of terms which happened to be used in their instruction. Far more has depended on the love and spirituality, and faithfulness in instruction of their missionary teacher. With Shang Ti (上帝) or Shen (神) or Chu (主) on their lips, they have gone forth with equal enthusiasm of devotion to preach the glad Evangel, and they have met with equal heroism a martyr's death.

It is *time* that the church in China, so far as is possible, were one. Why not, in a sense, inaugurate this in the very next tracts we print in our Society, thus saving a large trouble in proof reading, a considerable extra expense in printing, and giving an object lesson of Christian unity to our Chinese brethren and to the world.

Where, except in China, was there ever such a controversy over the term for the Supreme Being, almost equal to the old controversies over a letter in a Greek word—*διοονσια* or *διαιονσια*—with, however, this difference. In that controversy, Athanasius and others contended for a fundamental doctrine of faith, namely the true divinity of our Lord, whereas in China no great doctrine is on trial. The question is one of terminology and not of doctrine. It effects one's linguistic sense, but does not at all concern one's ethical beliefs. I cannot but think that in the past the subject has been lifted to a plane of undue importance, especially when compared with the more vital question of Christian unity.

It is time, I repeat again, to give to the world an illustration of the power of the gospel to bind together into one the church in China. If the terms suggested are accepted, we

shall have a working basis for union which will help to solve many difficulties.

We shall have as our principal word for God one which, in the minds of many, was early used in China for the Supreme Being, besides being in itself a term of exalted dignity.

We shall have, moreover, a generic term for God to use in many places where we greatly need such a term.

We shall have a term for Spirit which is distinct in its meaning and not liable to be confounded with the term for God.

We shall have, by and by, a Union Hymn Book, of which many of us have long dreamed, but never dared to hope for, and which this Society can print by the hundred thousand for the use of the coming army of Christians.

Better than all, we shall move together as never before, in loving harmony and with a great increment of power toward the accomplishment of the greatest work ever undertaken by the Church of Christ. And as we march forward, keeping step together, with what joy and triumph we shall sing :

"Like a mighty army,  
Moves the Church of God;  
Brothers, we are treading  
Where the saints have trod;  
We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity."

My last word to you, brethren, is, that we press forward in the work under the inspiration of hope of a sure and triumphant success. I would I might look upon this land after another quarter of a century, and perhaps I may, but it will be from the bonnie land above the stars. But whether from there or here, what joy to witness the moving forward of the Lord's chariot. The resurrection time of China is coming. Not only among the lower and middle classes is the leaven of the gospel working, but the film is beginning to be removed from the eyes of her statesmen and her scholars. When once they shall get a vision of the beauty and glory of Christianity, then shall China begin to put on her beautiful garments, and she shall soon take her place among the great nations of the world.

Away with unworthy and skeptical thoughts—skeptical thoughts are always unworthy—in regard to the coming of the kingdom of God in China! Lift up your heads and behold the

heavens of the Bible studded with brilliant stars of promise. See Jesus on His Mediatorial Throne. His heart has lost nothing of its love since He was nailed to the bitter cross. His arm has lost nothing of its might since He said: "All power is given to me in heaven and in earth." Aye, look around and see. They are beginning to come; "these from the Land of Sinim." By and by they shall come in bands and troops.

A cataclysm of Boxers, or a clash of empires, does but give a fresh illustration of the power of the gospel, and the stability of the kingdom of Heaven. The great waves of passion, hate and lust, and towering ambition beat against this rock, but it is not shaken. For this is that stone cut out of the mountain without hands, which is becoming a great mountain, filling the whole earth.

May this Society meet worthily the opportunity of the time, and greatly help forward the coming of the Kingdom of Heaven in China.

## The Life-Story of Pastor Wong Yuk-cho.\*

BY REV. J. GENÄHR.

"**T**HE king of all the churches is dead!" the man in the street was heard to exclaim, as the immense funeral cortège made its way through the crowded streets of Hongkong. And the man in the street spoke truer than he knew. Pastor Wong Yuk-cho was indeed a prince among his fellows, head and shoulders above all his brethren in this part of China; one of the greatest of China's humbler sons; one who loved her truly, mourned over her darkness, and worked faithfully for her enlightenment; one who was, above and beyond all else, a true *prophet of the Lord*.

Pastor Wong Yuk-cho's lot was cast in troublous times, and the strong, rugged face bore clear traces of having faced more of the storm and stress of life's tempests than many others. These had left their indelible mark upon him; but they had only strengthened his hold on things divine and left him more rich in spiritual experience.

"The boy is father to the man;" and one passage from the story of his youth will show how was moulded this good

\* Taken from "The Chronicle" of the London Missionary Society.

pastor, the shepherd of the weak and the suffering, for whom the poor and the afflicted are weeping to-day.

Born in 1843 and baptized in 1850, by Pastor Lobscheid, of the Rhenish Mission, Wong Yuk-cho began to study for the ministry in 1861, under Pastor Genähr. In 1864 there was a terrible outbreak of cholera in the Kwai-shin district, where he was living. His tutor, Pastor Genähr, himself far from strong, was labouring anxiously night and day ministering to the sick and the dying—helping, healing, and praying. More than this; he took into his own house a poor Chinese woman, ill of cholera and cast out by her friends, and there ministered to her with his own hands. The same evening his own eldest son fell a victim to the dread disease. To him also Pastor Genähr ministered until early morning, when he himself was stricken down with deadly sickness. Then he called to him his most trusted pupils, Wong Yuk-cho and his brother; and these two young students, with tenderest care and solicitude, did all that could be done for their beloved tutor and pastor and his son, until that same afternoon God took them both. All the other students had fled in terror, but these two, with their own hands, prepared for their last resting place the bodies of those whom they had loved in life, and with their own hands reverently and sorrowfully laid them in their graves. Of the students who fled in fear, the greater number were seized with cholera, and very many died, while the two among them who were faithful to their pastor were kept in perfect health all through.

In 1866 Wong Yuk-cho was sent by Pastor (afterwards Dr.) Faber to Fu-mun to preach. The following year he married; but, according to Chinese custom, his wife remained with his father and mother in the city of Tung-kun. In 1870 reports were circulated in Tung-kun that Wong's father—himself a preacher—was using medicinal powder to delude women into entering the church. One day a messenger rushed into the little chapel in Fu-mun with the startling news that there had been a riot in Tung-kun, but that whether Wong Yuk-cho's people were dead or alive he could not tell. Wong Yuk-cho set out immediately for Tung-kun. When he reached the city, the first sight that met his eyes was the ruins of the chapel where his father lived and preached. On the ghastly ruined walls were hung his mother's, wife's, and sister's clothes. He could not find his people there, nor hear what had become of them, so he returned to Canton. There he learned that they

had gone on to Fu-mun, after passing through great perils, and being wondrously delivered.

His eldest daughter was then a baby of six months, and when the chapel was attacked the baby was snatched up by one of the rioters, whose intention was to dash her that moment in pieces on the ground. Instead of crying at his rude handling, the innocent babe laughed in his face, and a man standing near remarked to the would-be-murderer : "How can you be so hard-hearted as to kill a laughing child like that?" "You had better give her to me!" This man was secretly a friend of the preacher, by whom he had been helped in time of sickness. He not only thus rescued the child from instant death, but contrived to give her back to her mother, and helped them all to escape to Canton and thence to Fu-mun.

The baby saved from death that day is now the head teacher in the L. M. S. Training Home for girls at Hongkong, and has done many years of faithful work for the Master. In 1873 Pastor Wong was moved to Hongkong on account of his health, and, in 1884, being generously given up by the Rhenish Mission to the urgent call of the "To-tsai"—the L. M. S. Independent Church in Hongkong—he was ordained as pastor of that Church, which post he held most faithfully for seventeen years. Only those who knew both pastor and people know what it meant to be the pastor of such a church.

During the first dreadful outbreak of plague in Hongkong in 1894, he was instant in season and out of season, standing between the living and the dying, visiting them in their infected homes or in the isolation hospitals, never sparing himself, going through tropical rains or blazing heat to comfort the dying, or to follow them to their last resting-place. And equally eager was he to devise means whereby the panic-stricken people might escape the awful scourge by being taught and helped to put into practice simple sanitary measures, or by being moved into more sanitary houses.

Another time of fearful anxiety and strain, which told on him permanently, was the Boxer rebellion of 1900. For his own sons, for the sons of others near to him, for the sons of his people, and for his beloved country, he suffered crushing anxiety and cruel suspense, and he prayed in an agony day after day. He looked more than ever like a prophet of olden days—a veritable Elijah in Chinese form and dress. He was never

the same man again ; he aged visibly from that time, and probably the heart weakness, of which we only knew when he was slipping away from us, dated from those days.

A very remarkable dream which was sent to him before there was any hint of trouble in the north, and of which he wrote to his eldest son in Tientsin, was the means of saving the lives of several of the family.

Next to the suspense about his own sons was the burden of anxiety for others. Fathers, whose sons had gone north with his, would come and sit at his door asking for news, and remain there weeping when day after day none came. His heart was wrung for them and for his country, whose shame and degradation he felt keenly. I shall never forget his prayers for her, nor for those of whom no word came for so long.

During the last year of his full ministry in the To-tsai church, Pastor Wong was especially earnest and faithful in all his preaching and pastoral work ; and he might, with perfect truth, have used Paul's words to the Ephesian elders in describing his own ministry. He laboured, indeed, night and day with tears, and shrank not from declaring unto them the whole counsel of God.

I was greatly touched the other day, when proposing to one of the elders that a lock should be put on the door of the little vestry room behind the pulpit, for the more convenient keeping of the communion plate. "Yes," he replied, "I suppose we can put a lock on that door now ; it was Pastor Wong who used that room for *prayer*."

Therein lay the secret of his power—power with God and power with men. His spiritual insight was keen and far-reaching, and his message so clear that even the children of seven and eight in the Training Home would bring back some anecdote or illustration for the Sunday evening questioning, while for the most advanced Christian thinker there was always much of helpful thought.

His ministry was a much larger one than his own church, and he was always busy devising means for the uplifting of the people and the amelioration of the lot of the poor. One of his last efforts was the combating successfully the government scheme for placing water-meters in all the houses, which he foresaw would press very heavily on the poor ; so that one of them remarked as the funeral passed by : "We shall remember Wong Yuk-cho as long as we drink water."

Yes, we shall long remember Wong Yuk-cho—faithful, earnest pastor, true friend and wise counsellor, far seeing prophet and patriot! And most earnestly we pray that the same spiritual power may rest upon us, and that the mantle of Elijah, who has been taken from us, may rest upon some Elisha. God grant that not one but *many* may be “baptized for the dead.”

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## Normal Schools for China.

BY REV. J. SADLER, AMOY.

THE educational awakening throughout China is a matter for profound attention to all thoughtful persons. Reform in education is in the air. The great mandarins in Peking are taking it up, and edicts favouring it have been sent throughout the empire. Some of the great viceroys are warmly and enthusiastically in favour of it. Many of the Imperial examiners in their examination of the literary men in the various provinces for their degrees show that they sympathize by the new and startling questions they put to the examinees. The scholars who form the thinkers of the nation, and from whom the future rulers are selected, may be considered favourable, since we hear of no protest from them, but rather a readiness to fall in with the new régime which they see is imminent. This awakening is explained in various ways. Some dwell on the influence of Japan, since her adoption of Western methods, some on the desire of the Chinese to cope with Westerners, some hold that the reason is to be found in the desire for gain.

The present effort is to call the attention of all educationists to the need of practical sympathy in this important national movement and specially to show the need of normal schools for training teachers. We believe that in the near future there will be a rapid extension of the new ideas about education, and schools will be opened throughout the country where they will be taught. Qualified teachers for these will be needed, and we have no doubt, judging from even present experiences, that the authorities will often turn to us for such men. The reform has undoubtedly come by the teaching and the literature that have been issued by Western instructors, and it is but natural to suppose that those who have begun the good work should be able to carry it on.

We must be prepared to assist in this national movement. It would indeed be sad if those whose hearts and minds are devoted to the subject were compelled to stand aside and allow this great intellectual movement to fail, or be hindered by want of sympathy and co-operation. The nation would suffer and the benefits of Western influence would be limited.

The fact is that native teachers lack the most rudimentary ideas of how to teach. The Chinese method is one that never aims at developing the thought and the imagination of the pupils. For two thousand years the main thought has been to cram the minds and memories of the scholars with their classical literature and to leave the mind absolutely untrained to anything like original thought. We shall never be able to secure school reform until we have men trained in Western methods. This can only be done by the establishment of normal schools, where the men shall not only be taught the science of teaching but where they shall be delivered from the profound belief in the native methods which have been ingrained into them by ages of experience.

In Amoy it is proposed to establish such a normal school on the broadest and most liberal Christian basis. Literary men of all shades of religious belief are to be admitted. The curriculum will extend over three years. Not only scientific knowledge will be imparted but actual experience in teaching.

Of course all this means a considerable outlay. We should require a highly trained and efficient teacher from home. No Chinese could take his place. There should be the erection of suitable school buildings and the granting of a good round sum annually to meet the necessary initial expenses.

The Chinese will be expected to exercise all liberality in such a scheme, but at the outset they would need help and stimulus and guidance which they are ready to value.

To make teachers willing for their toilsome duties, fairly good salaries should be given. From different quarters the call for teachers comes. All thoughtful persons realize that the time has come when a forward movement must be made in the matter. Friends of progress in Amoy have had a conference on the subject. Care has been taken as to a curriculum, and as to the present statement. To fail in carrying on this movement will be to lose splendid opportunities. A reckoning has come to hand that if only teachers were obtainable, ten thousand

day-schools might be opened in China. Opportunity is thus given us of educating the next generation of Chinese.

Inquiries on the matter may be made of Rev. J. Sadler, London Mission, Amoy, who will lay them before the educationists who have already met in Conference and who are prepared to work at the scheme.

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## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

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### The Relationships of the Missionary to the Chinese.

BY REV. WILLIAM REMFREY HUNT,

THE relationships of the missionary to the Chinese rest ultimately upon the fact of human brotherhood. Even where this racial or psychological diagnosis is capable of being questioned, the essential nature of things presupposes that certain relations exist. Admit that it is a moral issue, and we shall easily discover that all men must stand to each other in the relation of equality, not of condition but of right.

With all the lessons of the past to guide us, we can hardly dare, even yet, to essay to say we understand. We may apprehend enough to be quiet, where we do not comprehend enough to be loud. Every thoughtful student will agree that these relations are not a mere abstract idea, but are to be classed in the realm of real entities.

That the bearing of two or more things upon each other, especially in mission relations, must lead to some mutual recognition, conformity and even actual alliance, is not difficult of admission. Any rupture of these functions will tend to alienate, produce friction and cause ultimate disorder. This is the paramount issue.

Assuming, therefore, that the foregoing hypotheses are at least the results of reflection on experience, it will be patent, even to the youngest missionary, that this is a large subject. It is vital enough to make its consideration and study one of the most serious problems in the whole range of missionics.

For the sake of convenience we shall classify the relationships of the missionary to the Chinese under three heads, as follows :—

- (I) As fellow-men ; (II) As the recipients of a new faith ;
- (III) As co-workers in its propaganda.

#### I. AS FELLOW MEN.

(1). *On Social Lines.*—The relationships of the missionary to the Chinese, might be symbolised in agreement entered into by each individual Chinaman of the one part, and the memberships of the missionary fraternities of the other part ; each side recognising certain mutual relationships which each shall be bound under moral obligations to observe ; the contract being mutual first and legal last. Now this assumed agreement witnesses that in pursuance of such aforesaid conditions, we are face to face with certain functions which, especially in the principles of social order, embody and involve the whole interests of Christianity in China. Along social lines, therefore, how do we stand to the Chinese ? To this question it may be answered, that depends largely upon the view taken of the Chinaman by his over-the-sea visitor. How he looks at us is just as important a factor. Already it has taken a century to get the range, our sighting being defective and his means of viewing us insufficient ; consequently it is fortunate alike for us, as for him, that the drift of many of our arguments has not been comprehended.

History, language, literature, religion, home, customs, habits, thoughts and traditions are diametrically opposite. These facts are as much a riddle to him as they are to us. In spite of the glamour surrounding the idea of the brotherhood of man, all men are strangers until they know each other. The appalling ostracisms that happen to-day, in and out of China, on the basis of colour, rank, wealth and birth are attestations to this statement.

The first phase of the problem calls for a place of recognition. It may be discovered in the commonplace guest room, the highest seat, the cup of tea offered politely, his being

able to drink it without suspicion, the startling disclosure made to him after superhuman mental gymnastics that I am a man, and then the concession, with indescribable moral shocks, made by my admitting him into the campus of our humanity. If this *point d'appui* is related to bottom strata, we may with strategy win an entrance into the heart-land and soul-kingdom of our yellow brother and discover, albeit, that the absence of perspective in him, and color blindness in me, was the cause of bias and the hindrance to appreciation in our respective view-points.

The native racial pride, isolation, clannishness and conservatism which we have to meet, and invite to a larger realm, is no new condition. In all the provinces this same mutual unrecognition has manifested itself, producing social disorders, fostering internecine strifes and causing external wars from the days of Yao and Shun to the Tsing dynasty.

As we have come to understand each other better, we have discerned in each other long-lost links of kinship. These present themselves to us in all the phases of social life. This is the realm where the missionary is supreme. He lives, works, loves, and sacrifices among them for their interests. Into the sacred recesses of home, into its nearest and most cherished ties and sympathies, the missionary is now admitted. Merchants and civil officials do not often cross this bar. At times of betrothal, marriage vows, in sickness, in the struggles and aspirations of life, and by the solemn grave, it is to the brotherman, the missionary, that the Chinese look for sympathy and guidance. These are the secret treasures that are unearthed by love, and they are, with the spiritual benedictions which adorn the lives of the redeemed communions, the true *Gesta Christi*—the achievements of the Christ, which cheer and inspire to still higher relations.

How far, and in what way, we can assist in the arena of domestic happiness and the common good, is to be determined by circumstances. Principles rather than standards will be the best aids. When the Chinese, among the masses, as well as among the *élite*, come to see the real relation of Christianity—and they can only see it through the exhibit we present—to the social conditions around them, affecting the student, agriculturalist, artisan and merchant, they will admit its reasonableness and consider us and our religion in a new connection.

At the Chicago Missionary Rally of the Disciples of Christ, held in January of the present year, the Rev. Chas. Clayton

Morrison, speaking of the "Dignity of the Missionary Enterprise," forcefully summed up the situation thus: "Looking forward we see that practical social problems start up as soon as the gospel begins to be accepted by individuals. As the number of converts increases, these problems assume a more acute and impressive form. The continued advance of Christianity depends upon the solution of some of them. The missionary has need at this point of a firm grasp of the principles of social order. That young science of sociology which is commanding the interest of modern scholarship should be represented in the person of the missionary who, positively in the presence of a strained social situation, is able to at least treat it as a problem and attack it as a man used to meeting problems. The missionary must ultimately be a statesman, a man with large vision, reckoning in his thought and work with fundamental principles and world forces."

(2). *In Industrial Affairs.*—It is because Christianity has ideals for the market, the city, and the forum, that it is a social and common religion. With an outlook upon every side of nature and of life, it should not be thought strange that the Chinese have seen that of all the faiths and philosophies Christianity alone is a power regulative of development in every section of society. Not less attractive is it in its unique demands that religion and conduct should agree. This is a new tenet set in a new faith before them. We must continue to teach and emphasize this principle. It admits of neither compromise nor appeal.

Mutual distrust is a part of the social fabric. Pure honesty, even for converts, is difficult of attainment. The "abacus" has no other relation to morals other than that of the "cash nexus." This is its entire fact and its final function. This soul-destroying fungus is in the church and must be uprooted. Who among the standard writers on China—and their name is legion—have not struck at this withering blight of character which seems so intensified in the Chinese nature? Who has not felt the irritancy of the squeeze, commission, the lust for cash, the enchantment of contraband goods in salt, ammunition, etc., etc., the allurements of the guilds, money-lending on enormous interest? These and a thousand other kindred evils threaten the Chinese in and out of the church. We stand to these in one relation only—that of water to fire.

The servant question is a very acute sphere of friction. It is amazing how familiar the average cook, houseboy and

amah seem to become in missionary homes should they enjoy the bliss of being church members. No one among the missionaries disavows the moral obligations as enjoined upon us in the gospel, in our duty to them as men and women and as creatures of God ; but it is one of the most delicate questions in missions. We have seen instances in the church and its local conferences where the enlightened cook debated from the rostrum with his employer on some elastic cash consideration with all the self-consciousness of his tribe.\*

To the vexed Lord's Day question, feast days, immunity from idolatrous festival expenses, calls to contribute service at the official Yainen examinations, and many other customs which involve the convert in his relations to the church, we believe the gospel rule of conduct in the relations which it establishes, and the obligations which it enforces, will not be seriously at variance with the new treaty regulations by which our course must be, at least, influenced.

Inasmuch as there is nothing in the teachings of Christ tending towards an industrial disturbance of society, we, too, place ourselves under obligations to act only on and never beyond His authority. Modern industrial and commercial systems are too easily misread by the elementary minds of the Chinese. On the full fare of the distribution of wealth and liberties of franchise they would soon suffer from complicated disorders. Better introduce new tools, trade improvements, frugality and industry in the home than fit on to these babes in progress the latest fashions and ideals in modern society.

If these principles be correct and the opportunities that are open to us to-day as leaders among the masses be availed of, then, it seems, there is for us, as missionaries, a splendid occasion to enunciate those structural principles which lead up to the ideal of a Christian society : the good of sharing benefits with others, the forsaking of all for the spiritual good, the genuine following of Jesus as the true test of discipleship, and the ultimate ushering in of the "Kingdom of God" on earth.

(3). *In Political Relationships.*—The results of civil and political history are beacon lights, both in the church and in

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\* Even the sage Confucius was perplexed enough by this relation to exclaim :—

子曰，唯女子與小人爲難養也，近之則不孫，遠之則怨。

"The master said : Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility ; if you maintain a reserve toward them, they are discontented."

the halls of justice. The student who examines into the union of church and state in mediæval history will not fail to see its grievous results. In the present crises neither ancient codes of law, nor modern canons of the church appear to solve the problem. Besides, while the Chinese government has appeared to have been annoyed by the irregularities of church interference, it has not yet seriously taken in the situation.

Suspicious of Christianity, as of other exotic systems, and not entirely without reason, the popular idea is that the converts to Christianity are proselytes of the respective countries whose societies are thus financed and supported. Roman missions have lent the lie to this abortion of good sense and civil justice. Our relations here are seriously involved. Although disclaiming any "official status" Protestants have yet to demonstrate this to the mandarinate. The official communication of the bishops of the Anglican communion in China did, in their document addressed to representatives in Peking, somewhat clarify the air by thus stating their position: "We have no wish to complicate our spiritual responsibilities by the assumption of political rights and duties, such as have been conceded to the Roman Catholic hierarchy." While whole communities are being lured into the belief that their alliance to the "Church Emperor"—the Pope—will secure to them immunity from all relations to the state, there is presented a menace, *imperium in imperio* indeed.

Under the new and liberalizing influences of Christianity in China, it is of the utmost importance that our methods and relations shall be conciliatory, adaptive and synthetic. A right principle wrongly applied is worse than a falsity. In the application of giant principles to the dwarfed and warped conditions in these backward Eastlands, there lies the gravest peril! Never was the need greater for efficient leadership. Current human history demonstrates the divine immanence in the affairs of to-day. The new social and industrial renaissance is, with its wave currents of reform, affecting Manchuria, Mongolia, and even lonely Thibet. With the people more accessible to instruction on the character, aims, and good influences of our faith than they have ever been before, it does not seem hard to believe that within the century there will be a hundred millions of the yellow race who will embrace some new religion, and that despite the wars of "commercial rivalries," "political jealousies," and "religious animosities."

While there may be in some of the moral conditions similarity to those in vogue among the early brilliant Romanic and Keltic peoples, we should teach our converts that under the despotic tyrannies that Rome forced upon Syria, Jesus yet taught that the secret of true national dignity lay in good citizenship and righteousness. In our advocacy of liberal government, in its right and proper place, let us keep our right and proper place also. Inoculated with the ideas now current in the radical vernacular press, under caption of *自由* ("liberty") and *平等* ("equality"), thousands of the young and perplexed students become as "bold as the peasants of Neckar."

These combinations of circumstances, affecting the whole range of the social, industrial, and political relationships of the missionary to the Chinese, and the Chinese to themselves, will be sometimes accompanied by various changes in the calendar of religious restrictions and privileges. The pendulum will swing again and again from "official protection" to "popular hostility," and *vice versa*. This will be true, though we shall not always be able to trace causes.

## II. AS THE RECIPIENTS OF A NEW FAITH

(1). *With all their National Prejudices.*—Mission Boards have too often expected more from the missionaries than the gospel commission implies. Some have thought that to christianize a people was the same as to Americanize or Anglicize it. It is the glory of Christianity that it does not destroy individuality; rather does it assist it, reconstruct it, and make it serviceable to God and the race. In the same proportion as Christianity is represented by the sum of all the sects, and not alone by any one of them, so is the human brotherhood in various nationalities to be thus recognised. To those who have sight as well as faith this principle will be evident. Our relations must be studied from a sympathetic as well as a practical point of view. The candid Ethiopian was turned into a rapturous devotee of the Christ by a wise missionary. Combating, as we do, intense racial prejudices, our attitude should be as charitable as that of Jesus and the apostles towards the rich young lawyer, the Greeks, the Syro-Phœnician woman, the Samaritans, the eloquent rabbi Apollos, the enquirers in all Asia, and the whole gamut of the opposing forces in Syria.

More than ever we are coming to a concordant and consequently nearer approach to these people. Reciprocal friend-

ships as advanced in the ethical teachings of Confucius (e.g., 有朋自遠方來不亦樂乎, "Is it not pleasant to have friends coming from distant quarters?") have assisted us. Of course there will be visits from mute, cold, and even cynical men. Even these are sometimes, with warm graces, thawed into friendliness. Who has not been awed in the guest room by the audacity of inferiority of size, supported by the superiority of spectacles?

One of the chief hindrances to the acceptance of the Christian religion by the Chinese, as a thinking and eminently religious people, has, perhaps, been that there has been no real unprejudiced estimate of our faith, its life, forces and fruits, placed before them by any of their own leading people. Some time in the near future we believe God will raise up a *man* in China who will lead the Chinese into their own rich inheritance. The same challenge that the Apostle Paul threw down before the proud Roman, the cultured Greek, the religious Jew, the Epicureans and the Stoics, will have to be laid before the Chinese by some strong, able, God-filled and Spirit-guided Chinese, who will, on terms dictated by the Holy Ghost, repeat the challenge again to the deluded Taoist, the credulous Buddhist and the atheistic Confucian coteries.

Dr. Henry Barrows gave us food for sober thought when he said: "Even in his political subjugation and social inferiority, many a proud Oriental deems himself the spiritual superior, at least in some things, of his Western teachers." This very pride, turned in the right direction, after moral and spiritual reconstruction, may even be transferred into a blessing. Paul gloried in his pure Hebrew stock. Before the Sanhedrin, Felix, Festus and Agrippa, he gained immensely by appealing to his devotion to the traditions of the fathers. He knew, moreover, the place, office and limitations of these traditions, and it was because he knew thus by revelation and experience, that he neither exalted them above measure, nor cast them regardlessly away.

Speaking on non-Christian religions and apologetic problems, the same author quoted above says: "The missionary is primarily a messenger sent to tell a great story and also a witness of what the Christ of that story has wrought for himself and the world. The great mass of heathendom is not scholarly, is not philosophical; it needs not argument so much as mercy, relief, sympathy, primary instruction, the sight of pure homes

and Christly lives, and, in the midst of all these things, the lifting up of our Lord and Redeemer."

With the rich and illuminating guidance of the almighty though invisible Holy Spirit, controlling from within, and *in perpetuum*, the affairs of the church, we should not be discouraged by reason of wrestling with such a subtle, mighty and pervasive foe as contiguous heathenism. Like a white swan upon a putrid pond, the sanctified messenger of a new life rides *over*, but *not into* the degrading heathenism. The waters are full of the débris of effete creeds and dead ideas. Among the richest and fairest places in the fields of the Orient, heathenism shows itself to be blight and black rot. We stand in the same relation to these conditions as did the old foresters of Europe to the infected oak stumps and roots; they were rooted up and burned because they produced disease and decay.

*(To be concluded).*

## Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

### The Practicability and Utility of Romanization.

**I**N these days when Romanization is occupying the attention of so many of the missionaries throughout the empire and when its practicability and utility are doubted by some, a few words of testimony from a place where it has stood the test of time may be not unprofitable.

I refer to Ningpo Romanization which has been in use for over half a century and in which we now have a large and constantly increasing literature. We pride ourselves on having the first complete Chinese Bible *with cross references*, due to the untiring efforts of our venerable Dr. Goddard.

However, the ultimate criterion of the utility and practicability of Romanization rests not upon the literature which may be built up around it; rather does it rest upon the possibility and facility of teaching Romanization and making it a practical acquirement not only to the scholar and the merchant, but to

the farmer and to the coolie, to the uncultured masses. It is here that we must look for the success or failure of any system of Romanization. Judged by these standards I am sure the entire missionary body in Ningpo would give their unqualified testimony to the utility and practicability of the Ningpo Romanization.

Our system is very simple, thus making it possible for the most ignorant to acquire it. The various missions have classes annually for men and women, which meet at Ningpo for from four weeks to three months. It is of the men's classes that I shall write in particular. They meet for only four or six weeks. Daily instruction is given in reading and writing the Romanized, the rudiments of arithmetic and geography, the Life of Christ, the miracles and parables, and Mrs. Nevius's Catechism. The members of these classes are mostly from the farming class and cannot read either character or Romanized, and yet at the end of the six weeks' course the brightest can read the New Testament and Hymn Book with considerable smoothness ; the great majority can read the New Testament, although stumblingly nevertheless intelligently ; while the few, because of hopeless ignorance or consummate laziness or irresponsible youth, fail to get any grasp whatever of the system of Romanization. This year the men's class in the Presbyterian Mission numbered twenty-six, of whom the oldest was sixty-one and the youngest about thirteen years of age. Five had attended a previous session of the class, could read Romanized, and therefore were given advanced work. Of the remaining twenty-one, two failed to make any considerable progress because of the extreme youth which lured them on to play instead of study ; two failed to finish the primer because of natural stupidity ; and one—the old man—failed to reach the coveted goal—ability to read the Bible—because of his late arrival, being present during but half the session. But the remaining sixteen novices during these six weeks of study so secured a grasp of the Romanized that they could read any part of the Bible or any of our Romanized literature.

I remember last year while touring the out-stations, the pastor called upon one of the young men to read the Scripture lesson in the C. E. prayer meeting. How his eyes beamed with joy as he arose and read from God's Word ! Three months previous to this the Bible had been a closed book to him. There are many similar instances. The same young man

wrote me a letter in Romanized a few weeks after the close of the men's class. It was quite legible, though there were a few minor mistakes.

Many of our Christians (men and women) have learned to read on Sundays at the church between the services, some of their more enlightened brethren teaching them. Some of the servants on our compounds have learned to read the Romanized in two or three months, receiving daily a half hour's instruction from the foreigner.

All these are results which could have been obtained only after months of mental effort in the memorizing of characters.

The Romanized has thus proved a great boon to our Christians. A large proportion of our Christian constituency read only the Romanized, and the number is increasing yearly through the efforts of the missionaries, who also conduct short classes in the various out-stations throughout the year and thus help those who are unable to attend the annual classes in Ningpo. In this way is the Word of God made accessible to many, and a means of sustaining many in hours of trial and temptation, and of helping them to grow souls like the great soul of the Infinite Who breathes and speaks and helps in every page of His inspired Word.

We hope to lay still greater emphasis this year on these classes and will make a special effort to have our enquirers attend them. With the possibility of acquiring a reading knowledge of the Bible in from four to six weeks or three months, there should be no reason, except under extraordinary circumstances, why we should not make this a condition of church membership. Surely this is the ideal towards which we are all working.

Perhaps these few words may convince some honest doubters that Romanization is a system easily learned and also practicable and helpful in the winning of this empire to Christ. May He speed the day when the Bible will be an open book, accessible to all who would go there for new ideals of living and new hopes for the eternal ages.

A. R. KEPLER.



## Romanized Scriptures.

**L**AST year we published a list of sixteen of the dialects of China in which the Bible or some portion of it had been printed in the Romanized. We are interested to learn that another will soon be added to the list. An edition of Matthew is now being printed by the British and Foreign Bible Society in the Chung-chia dialect. We are indebted to Rev. G. H. Bondfield for the following particulars:—

The Chung-chias are a tribe of non-Chinese inhabiting the central, southern and south-western part of Kweichow province—estimated at a million—with more in Yunnan and Kwangsi. They speak a language of their own, split up into several dialects. The Chung-chias were originally the same as the Shans and Siamese. They differ from the Lolo, Miao and other aborigines, or non-Chinese tribes in the west. They retain their peculiar customs as well as language. Though Chinese have to some extent inter-married with them, they have not lost their identity or their special characteristics. The Chinese did not conquer these provinces until the 13th century and only after prolonged conflict.

The Chung-chias have no alphabet nor literature. All deeds, etc., are drawn up in Chinese. The translation which is now being printed is in the dialect of Kwei-yang-fu, the capital of the province, and is probably spoken by 200,000 people. This gospel is translated by Mr. S. R. Clarke, who is one of the Committee engaged in translating the Union Mandarin version.

The year 1903 should encourage progress in the work of publishing Romanized Scriptures. The British and Foreign Bible Society reports 6,200 copies and the American Bible Society 7,500. Of the former, 2,000 were Bibles and 900 were Testaments, the rest were Bible portions. The figures for the year for both Societies are as follows:—

Amoy	...	...	...	...	...	2,000
Foochow	...	...	...	...	...	4,500
Hainan	...	...	...	...	...	300
Hinghua	...	...	...	...	...	4,000
Mandarin	...	...	...	...	...	500
Shanghai	...	...	...	...	...	500
Wenchow	...	...	...	...	...	1,900

The most notable of these in some respects is the Mandarin version of Mark. The "standard system" which was used in that edition is to be used (with slight modifications) in printing the four gospels, and in due time will probably be used in printing the Bible complete in the Mandarin dialect. We are glad to note also that the Wenchow New Testament has been completed and published in Romanized.

The present year will probably show a marked advance over the year just past. While the number of books published last year was not very large, it exceeds any other year with three exceptions, and the prospect for the Romanized was never more encouraging than at present. The total number of Romanized Bibles and portions printed by the Bible Societies in various Chinese dialects up to the end of last year and since 1890 is 123,637 copies, an average of 10,300 each year.

### Educational Directory.

**P**ROF. N. GIST GEE, Soochow, reports that he has received quite a number of replies to his circular asking for information to be used in preparing a new Educational Directory. Those who have not yet replied are requested to do so as soon as possible. A report is desired from all mission schools and from all schools for Chinese conducted by foreigners or with which foreigners are connected. The report will not be confined to schools connected with the Educational Association.

### In Memoriam.

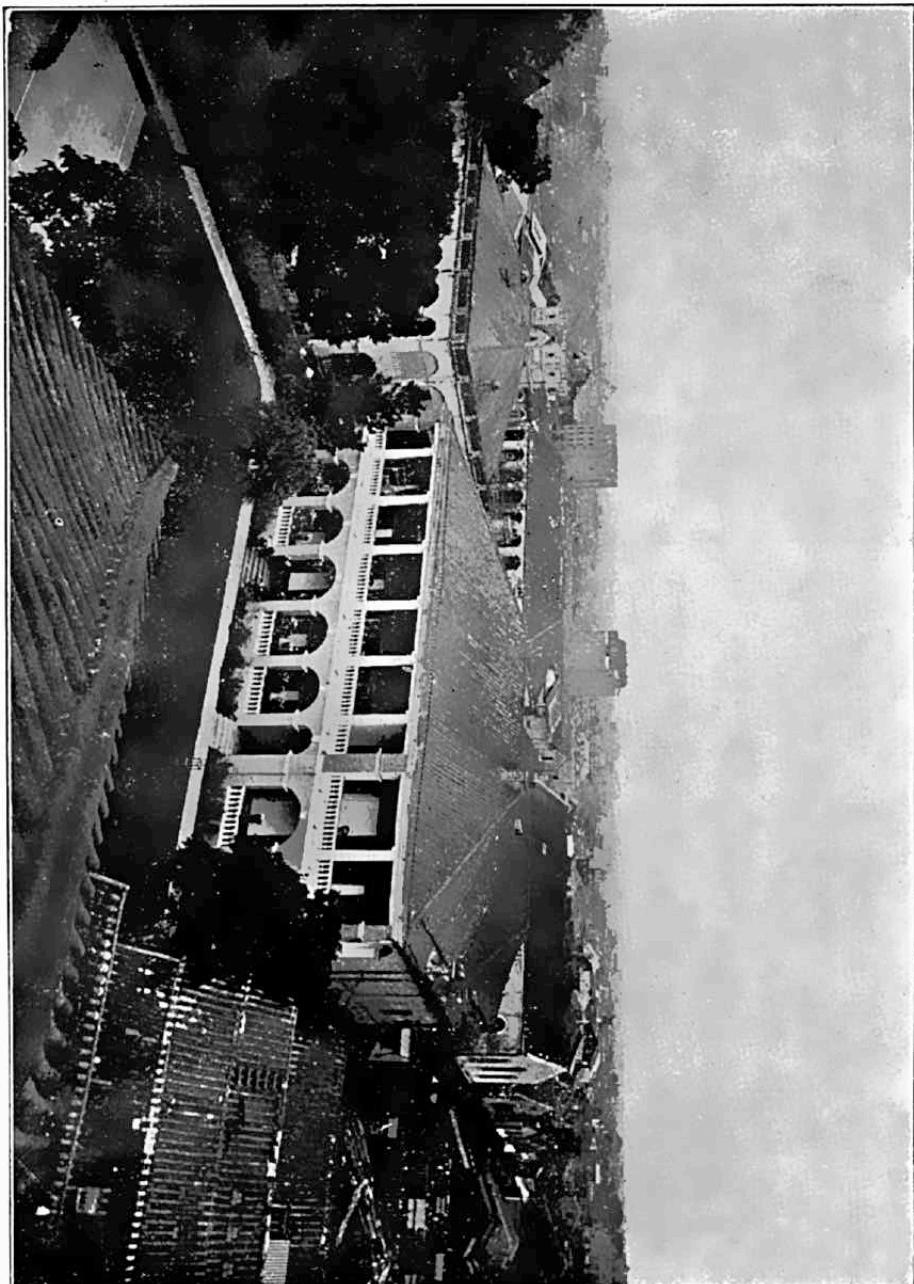
REV. EDWARD M. SCHEIRER.

BY EDWARD C. MACHELLE, M.D.

Rev. Edward M. Scheirer was born May 2nd, 1872, in Lyons, Berks Co., Pa. When a mill-boy, he had a strong desire for a good education, and through the help of his pastor, the Rev. James Wallaston Kirk, he embraced the first opportunity presented him to be in an educational institution and paid his way, performing the arduous duties of janitor, gardener and other menial work.

No work was beneath him if it could be used as a stepping stone to the attainment of a higher, better and more useful life.

HOSPITAL OF THE MEDICAL MISSIONARY SOCIETY, CANTON, AND VIEW OF NATIVE CITY.  
LOOKING NORTH. THE HIGH SQUARE BUILDINGS ARE PAWN SHOPS.



He decided that the most useful life was winning souls to Christ. He graduated from Ursinus College, Collegeville, Pa.; took a theological course at Auburn Seminary and was ordained and then installed in October, 1899, as pastor of the Elmwood Presbyterian Church near Syracuse, New York, where he occupied the pulpit for three years.

Touched by the early death of, and the urgent appeal for some one to fill the place of, his friend, the Rev. Leonard Palmetter Davidson, missionary to the Philippines, who died June 8th, 1901, Mr. Scheirer offered himself a month later (July 8th) to the Presbyterian Board of Foreign Missions, U. S. A. In April, 1902, he was assigned to the Canton Mission and arrived on the field in October.

Though he was on the field but twenty months, his life touched ours so frequently that his good qualities of heart and mind shone prominently.

Pleasant socially, he would do what he could to make a gathering a success. Painstaking in all his work, he applied himself closely to the acquisition of the Chinese language.

Knowing that he would have the care of all the evangelistic work of the Lien-chow station in the near future during Mr. Edward's home furlough, he hoped to sufficiently master the language that he might superintend the work efficiently and satisfactorily.

His Chinese teacher had spoken to me more than once of Mr. Scheirer's aptitude of pronouncing the tones correctly at the first hearing. After his death, this teacher said that he had taught a number of foreigners and Mr. Scheirer excelled them all in his ability to pronounce the Chinese correctly when first heard.

During the twenty months he passed two creditable examinations in the Cantonese dialect, prayed at the Christian Endeavor meeting and acted temporarily as superintendent of the Sabbath school.

He desired to be where he could do the most good, and his heart was satisfied when he saw the need there was for him at this inland station.

A few days before his death, while making his will, he said: "I feel that I have not lived in vain since I have been able to provide for my brother's and sister's education."

Some of his last words were: "I did hope I might be permitted to do some work in China for my Master before called to rest." "If I am called to go, it is one of the dispensations of Providence that we cannot understand. Well, it's all right anyhow."

This friend and fellow-worker fell asleep in Jesus near Lien-chow, North-west Kwongtung province, June 11th, 1904.

DEATH OF REV. CHARLES ROBERTSON, LONDON  
MISSION, HANKOW.

*Memorial Service in Kuling Church.*

This week has been a sad one to a large circle of missionaries in Kuling. Three weeks ago Rev. Charles Robertson, of Hankow, preached a grand sermon in the Kuling church, and on Wednesday, the 20th inst., he passed away, leaving a widow and three children. The cause was typhoid fever.

A memorial service was held on the evening of the same day, which was largely attended, especially by the Hankow residents. Several speakers took part and bore testimony to the value of Mr. Robertson's work and the affectionate esteem in which he was held by his colleagues and friends.

Rev. Griffith John, D.D., expressed his personal sense of loss, for Mr. Robertson had acted toward him as a son to a father. Dr. John also spoke of the loss to the London Mission and their sympathy with the widow and children. Mr. Robertson was only thirty-four years of age. He was looking forward to a furlough next year. His knowledge of business had caused him to be appointed the Central China Treasurer of the L. M. S. A promise from him was as good as a bond, and could be depended on. His willingness to oblige all was most marked. Mr. Robertson was modest in a degree unusual even in a Scotsman; his firmness of character never developed into obstinacy, his caution did not degenerate into suspicion.

Mr. Robertson liked the Chinese, and he was ambitious to be a sinologue; to this end he studied hard and made excellent progress. The Central China Religious Tract Society, of whose Editorial Committee he was a member, valued his conscientious and painstaking work.

Mr. Robertson loved to preach the gospel. It was joy to him to go to out-stations and attend to his pastoral duties. It was a struggle to have to withdraw in some measure from evangelistic and attend to educational work. He had teaching duties in the high school and theological college, as well as taking charge of several day-schools. It was probably during his examination visits to these schools that he contracted the fever, from which he died. Reason may question why so useful and faithful a man should be removed. Faith in God sees beyond the mystery and finds the Father's will behind it all, and His will is best.

Dr. Barrie, of Chang-sha, Hunan, spoke of his personal intercourse with Mr. Robertson, of his enthusiasm for his work, his high and noble ideals, and the quiet yet strong influence over the natives.

Dr. Booth, of Hankow, assured the London Mission of the sympathy of the Wesleyan Mission in its trial. The losses in their own Mission had been a common link of fellowship and led to union of heart.

Dr. Davenport, of Wuchang, who had been in charge of the case, spoke of his personal affection for Mr. Robertson, who had been his colleague for years. Great solemnity came over the meeting as he touchingly described the last messages and the earnestness with which the dying missionary begged those around him to preach Jesus Christ and His gospel. His last words were : " Holy ! Holy ! Holy ! "

The missionary presiding over the gathering spoke of the joy of meeting so many dear friends from year to year and the sadness of seeing many gaps in the ranks. Bishop Ingle was specially referred to. The lessons to be learned, which would be emphasized at the coming Convention, were the unity of Christians " all one in Christ Jesus " and the fellowship of love in Christ. The nearer to Christ, the nearer to each other ; the farther from Christ, the wider apart Christians would grow ; and Satan often uses mean and contemptible little things to cause disunion. In the presence of death how paltry such things are.

The hymns sung included several selected by Mrs. Robertson as favourites of her late husband's. Beethoven's funeral march was played, and brought to a fitting close a touching and impressive service. The funeral took place the next day at Kiukiang.

I. S. A.

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### For China.

Heap thou fresh coals of fire upon her head,  
And let the word " Revenge " sink down and cease ;  
Out from these Christian hosts of martyred dead,  
Bursts forth God's China and the song of peace.

And now is come the testing time, to prove  
How far our wayward hearts reflect the will  
Of Him, Who in His knowledge-passing love,  
When all was rebel, dared to love us still.

Bind up these thankless wounds as He would do,  
For hatred offer love, for insult, prayer ;  
Hold that with God by many or by few  
Is written " Victory " where men spell " Despair ".

Still unrepealed, that last divine command  
Urges us forward o'er our brethren slain,  
" Go into all the world ", immortal band,  
Lo, Christ is with us till He comes again.

W. S. P. - W.

## Correspondence.

**BIBLE SOCIETY CENTENARY  
CELEBRATION.**

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: It will be of interest to many of your readers to know that the response to the Society's appeal, especially on the part of the Chinese churches, has been most generous. The Centenary Fund is not yet closed and contributions are still coming in. Up to this date we have received—

	Foreign.	Chinese.	Total.
Donations ...	\$1,297.80	71.20	1,369.00
Collections ...	2,918.53	4,713.62	7,632.15
			<hr/> <u>\$9,001.15</u>

I should like to take this opportunity of thanking the many friends who by arranging meetings and services, and by preaching sermons, contributed so materially to the success of the celebration.

Yours faithfully,

G. H. BONDFIELD,  
*Agent.*

SHANGHAI, July 29th, 1904.

**THE TERM QUESTION.**

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: I have read with interest and pleasure the article on “The Term Question” by Rev. G. G. Warren in the May “RECORDER.” It sets forth very clearly and fairly, I think, the inadvisability of trying to limit the use of the word *Shén* (神) to spirit. In my judgment the use of this word for God has come to stay. And what he says about the word leaning, in mean-

ing, toward *god* rather than *spirit*, is hard to controvert. Years ago one of our preachers who was utterly opposed to the use of *Shén* (神) for God, yet thought the use of the phrase *Shén-fu* (神父) to designate a priest was blasphemous. He understood it to mean not “Spiritual Father” but “Divine Father.” He admitted that *divine* was one of the meanings of *Shén* (神). He objected, however, that the word was too ambiguous, and also that it stood for a very low conception of deity, even after you got rid of its ambiguity.

Furthermore, what Brother Warren says about the martyrdoms of 1900 ought to convince us all that both terms have been successfully used to convey a true conception of Godhood to the Chinese Christians.

After reading the article I asked one of our pastors what he thought about the use of *Shéng-ling* instead of *Shéng-shén* for Holy Spirit. He replied: “*Shéng-ling* is unfamiliar; and our hearers would not understand what it meant. We better stick to the familiar term.”

This man has never been mixed up in the “term” controversy. No doubt we would experience much difficulty in getting our Chinese co-laborers to change from *Shéng-shén* (聖神) to *Shéng-ling* (聖靈); but for myself, I would willingly see the use of *Shén* (神) for *spirit* shoved into the background, in order to give fuller currency to the use of this word to designate God. For, seeing that the use of *Shén* for God is an established fact, and has, we may say, been sealed by the blood of martyrs,

is it not the wise, the Christian thing, for those of us who use the other term to help forward and not hinder the full currency of the term *Chén-shēn* (眞神) as a Christian term for designating the True God?

A year or so ago I read the statement that in the Greek New Testament, *kurios* when used to represent the Jehovah of the Old Testament never has the article 'o. I have spent several hours in testing this as to N. T. quotations from the O. T. and have found it true with only a very, very few seeming exceptions. In contrast with this, in these quotations, *theos* as regularly has the article when it represents *Elohim*. Yet Greek grammar requires the article before *kurios* under all ordinary circumstances; and when *kurios* refers to Christ in the ordinary manner, it almost always has the article, except of course in the vocative case. There are also a number of instances in which *kurios* without the article is used in such expressions as "angel of the Lord," "name of the Lord," etc., terms which are borrowed from the O. T. This usage is like that of LORD in our English Bible to represent Jehovah in the O. T. Wherever in the New Testament *Kurios* is thus used without the article, Westcott and Hort begin the word with a capital; but where it is used with the article as a title of Jesus Christ they begin the word with a small letter. But in the Greek N. T. where *theos* refers to God it almost invariably has the article. One notable exception to this is in John i. 1, "And the Word was God." Here the *theos* does not have the article; and hence some critics have argued that this text does not identify the Word with the one God Jehovah. But they

are confronted with another omission of the article; this time from the word *Kurios*. This is in Phil. ii. 11, "And every tongue shall confess that *Kurios* Jesus Christ (is) to the glory of God the Father." Westcott and Hort connect Phil. ii. 10, 11 with Is. xi. 23-25; and this connection, taken in combination with the whole passage, Phil. ii. 5-11, seems to unequivocally assert the identity of Christ with Jehovah.

It seems to me a matter of regret that this striking usage of the N. T., the use of *Kurios* without the article to represent the Jehovah of the O. T., has no distinguishing mark in our English and Chinese New Testaments. One might almost say that the N. T. writers defy Greek grammar in order to differentiate this use of *Kurios* from all other uses of the word; their holy reverence for the NAME would not suffer them to do otherwise than plainly mark this highest use of the word Lord.

Fraternally yours,  
J. E. WALKER.

P. S.—A striking instance of the use of a variety of names to designate the Divine Being is found in Ps. xc. 1-2, He that dwelleth in the secret place of *Elyon*, shall abide under the shadow of *Shad-dai*. I will say of Jehovah, He is my refuge and my fortress; my *Elohim* in whom I trust. Each of these four names is used without the article in the Hebrew.

J. E. W.

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#### ATTITUDE TO ANCESTRAL WORSHIP.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I was much interested in reading Dr. Martin's paper "Ancestral Worship and how to deal with it" in your last issue.

I cordially agree with much that he says, especially in reference to the practical question how to deal with the subject in receiving and teaching converts. In the early days of my missionary work in Fuhkien, one of the native converts gave me the following advice with reference to this subject. He said that missionaries make a fatal mistake in attacking ancestral worship and requiring young converts to give up the tablets as a condition to their receiving baptism. His advice to me was to this effect: "Do not say a word against the ancestral worship to the enquirers or young converts, but teach them of the love of the Heavenly Father, teach them the truths of the Incarnation, of the Redemption by Christ, of His Resurrection, and all the important doctrines of Christianity, and when they have fully believed all these, there will be no necessity to convince them that the worship of their ancestors is wrong, and they will abandon the practice of their own accord. The belief in it cannot exist in their minds with a belief in Christ and God." I have ever since followed this good advice, and of the many Chinese converts I have been privileged to baptise nearly all over the Fuhkien province, I have never required one of them to give up the ancestral tablets, nor have I ever, as far as I remember, spoken to young converts or enquirers against the practice, and I have invariably found that the opinion of the native who gave me the advice above referred to, has turned out to be correct, viz., that when the converts have become confirmed in their Christian faith, they, of their own accord, give up the practice altogether. And this fact is, I

think, one of the very strongest arguments against Dr. Martin's contention, if I understand him aright, viz., that the practice is not idolatrous. These converts consider the practice inconsistent with their Christian faith, and I have often known them in after years, when discussing the subject before large audiences of their heathen countrymen, to show that ancestral worship, in the way that it is commonly practised in this part of the empire at least, is wrong and unreasonable (of course from a Christian point of view). If offerings to the dead and calling upon them in prayer for blessings and protection in this world is not worship of the very highest kind and from a Christian point of view idolatrous worship, then I have yet to learn what real worship is.

Dr. Martin appears to lament the blunder of the Dominicans, and no doubt they made a blunder to the injury of their church, but I cannot think that it was altogether a misfortune that by this blunder they caused the Emperor Kang Hsi to be disgusted with the pretensions of Rome and alienated him and his government from the Papacy, as by so doing in all probability China and the Chinese people were saved from being brought under the supremacy of the Roman Pontiff. If this had happened we all know what the result would most certainly have been if we may judge from the state of things temporal and spiritual in those countries which *were* brought under the supremacy of the Roman Pontiff. Dr. Martin knows history and he can draw his own conclusions.

I have not written this letter with any desire to enter into controversy on the subject of

ancestral worship. I was only anxious to tell what a Chinese Christian advised as to how missionaries should deal with the worship of ancestors in receiving and instructing converts, and how this advice has influenced my own practice with reference to the subject for now over forty years.

Very sincerely yours,  
JOHN R. WOLFE.

ENGLISH AND EVANGELISM  
FOCUSSED.

To the Editor of  
“THE CHINESE RECORDER.”  
DEAR SIR: You kindly say: “The article . . . is certainly valuable for the number of testimonies which are adduced, but we wish that he had focussed them in a more satisfactory manner.” Allow me a few lines to present an illustration of the topic I discussed.

I said of Dr. Noyes' school *in which English is not taught*: “We would call special attention to the model school under the charge of Dr. Noyes at Canton which, under his wise pilotage, has successfully weathered the gale which beat heavily about his barque and is now sailing on unruffled seas.”

We turn from page 345, July Number RECORDER, to page 365, in the Educational Department. The Editor says: “In the Presbyterian High School, of which Dr. Noyes is President, there are thirty-three theological students. The whole number is 112. The school was founded in 1885.” This *one* school in the Canton Presbyterian Mission gives promise of supplying the native churches and out-stations with pastors and evangelists.

We will now turn to the Central China Presbyterian Mission.

In the great cities of Ningpo, Hangchow, Soochow, Shanghai and (we think) Nanking there are quite a number of colleges and schools conducted by the Mission *in which English is taught*. There are three in Soochow; two of these largely attended. It may be safely estimated that there are several hundred young men and boys in these institutions and that they are *well taught* will be readily conceded, as the presidents and professors are for the most part highly educated Presbyterian ministers.

Will you, Mr Editor, in one of the next numbers kindly give:—

First, the number of male pupils in the C. C. P. M. *English Institutes*?

Second, the number of communicants among the students?

Third, the number of candidates for the ministry from among the communicants?

We can then compare the results of the two methods of instruction.\*

Very cordially and sincerely,  
HAMPDEN C. DUBOSE.

UNOCCUPIED TERRITORY.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: In the March number of your valuable paper is an article on “Unoccupied Territory.” Referring to the district north-west of Ichang, Hupeh, the writer makes the following statement: “Beyond Yuan-an and stretching northwards to Hsiang-yang on the Han is a district literally unoccupied and untouched.”

This was too true a very few years ago, but you will be glad to learn that the statement needs

\* See Editorial Comment.

some qualification now. It has been our privilege to work in Siang-yang and the surrounding district for over ten years, and although we have been much hampered by being so few in number our operations are now gradually extending toward the south. Last year we occupied the city of Wu-ngan-yen, 120 *li* south-west by south from Siang-ying-fu. This year we have opened a station in Nan-chang, 120 *li* to the south-west. Ich'en, 90 *li* due south, is visited and will probably be occupied this year. We have enquirers from the Kin-men-cheo district, and with the Lord's blessing resting upon our efforts we hope to reach the city of Kin-men within two years. Another mission, working to the north of us, is preparing to occupy the cities of Pao-kang and Fang, thus still more diminishing the large territory in north-western Hupeh, hitherto so sadly untouched by missionary work.

Yours sincerely,  
P. MATSON.

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#### SPIRITUAL POWER AND PRAYER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : Will you allow me space to emphasize some words occurring in your "Editorial Comment" in the May "RECORDER" (p. 267) ? I refer to where it is said that the missionary enterprise demands first, and above all, "the full reception of spiritual power from on High"—the "tarrying" for equipment in accord with our Lord's last command. It is, as you note, very true that this placing of "first things first," will not make us visionary dreamers, but careful students of missionary problems and methods. He who is truly

spiritual is truly practical. Is it not this spirit of "tarrying" in prayer before God that will give common ground, if not complete unity, on the "term question," as well as on other points of controversy? Strong minds have found it easy to yield after continued waiting upon God. And on points where there still may remain divergence of view, differences are minimised, not magnified.

We all desire the greater manifestation of spiritual power—Pentecostal power—in China. Let us increasingly "give ourselves to prayer"—giving more time to waiting upon God. Mr. Torrey, who has recently been so mightily used to the conversion of tens of thousands in Australasia and Britain, has stated that, some years ago, he was led to give up the doing of a good deal of what he considered good work, that he might have more time for prayer. In one of our interior stations, for some eight or nine months past, a dozen or so Chinese Christians have met with the two or three foreign workers, each Monday evening, for an hour or more of prayer. There is no reading or singing, but the time is given up to special prayer for spiritual power and revival in the district and all over the world. The formation last year of the Fukien Prayer Union is a distinct step in the same direction. Might not similar gatherings be multiplied all over China? And might they not be one of the means of bringing in sooner that revival for which we long? We need to remember that unity of purpose and desire, in those thus meeting for prayer, should be more sought after than numbers. Better a score, a dozen, or even two or three of "one accord" than a larger gathering of semi-

indifferent persons. May the spirit of prayer and supplication, be poured out upon all the churches of China !

Yours sincerely,  
LEARNER.

OFFICIAL PERSECUTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Since 1900 it seems to have been the universal practice of the mandarins to make things as pleasant as possible for the missionaries and their work, and one had thought that official persecution was entirely at an end. But it has been our lot to find out the opposite, and probably many another mandarin would like to attempt what has been done by the magistrate at Chih-kiang, in the prefecture of Chin-chou.

It is my intention only to state facts.

Early in May a Roman Catholic priest called upon the magistrate at Chih-kiang, but the latter was busy examining the students of his district. The "men-sang," or clerk through whom all business passes on its way to the magistrate, told the priest that he could not be received, and so the latter departed, not very well pleased. When the magistrate returned from the examination hall, he learned of what had taken place, and sent the "men-sang" hard after the priest to apologise. With the acceptance of the apology certain demands must have been made.

A day or two later one of our members was arrested by the magistrate in connection with some trouble between the members of the two churches last year. But the case had been settled by the former magistrate, as one man promised that he would see that what little damage

had been done to a house would be put right, and on both sides sureties were given for future good conduct. However this new magistrate raked up the case, and when trying it our evangelist came forward to act as surety for the member till such time as he could communicate with me. The magistrate shouted out to him that if we wanted to open chapels we should go to foreign countries (*wai-yang*) and do so. He demanded a money payment of 300 strings of cash to be paid to him to be handed over to the Roman Catholics, and threatened that if not paid in three days, he would seal our door.

Our evangelist hurried to Ichang, but I state frankly that I did not believe all his story, and remarked to him that there is no official in China who would be so foolish as to seal the doors of Mission premises at this present time. I had also a letter from the magistrate, but he made no mention of his demand for 300 strings of cash, nor of his threat to seal up the Mission premises.

Thinking that the matter would blow over, my duties took me off in another direction, but before I had reached my destination, a special messenger overtook me with the news that the door had been sealed up on the 19th May. Two elders were sent from Ichang to see the sealing paper for themselves, and they are ready to swear on oath that the sealing paper bore the magistrate's official stamp. Special messengers arrived from the magistrate with a letter, in which he stated that the sealing paper was a discarded one, and he issued a proclamation to the same effect. Surely an illustration that "he who excuses, accuses himself."

I took no notice of the magistrate's letter, but at once put the case in the hands of H. B. M.'s Consul, Mr. Goffe, by whom, I understand, it was referred to Peking.

As the wheels of justice were grinding rather slowly, the magistrate apparently thought that he could harass us as he pleased. He was still determined to get hold of the member referred to above, but he had left the town for a while. He returned and on 14th June went to the Mission premises to see our evangelist who was ill. While there the magistrate came *in person*, accompanied by seventy or eighty hangers on. He pushed his way into the private apartments, and on being remonstrated with on the impropriety of such proceedings, he said that this was not a "min fang" (house of the people). He laid his own hands on the member of our church, who naturally made a little resistance, on which the magistrate shouted "ta" (strike). The result was that the man was beaten and the contents of the house wrecked.

But he now thought that he had gone too far, and came here to see me, in the hope that he

might settle up the case, but as I had already seen the Consul about this second outrage, I refused to receive him, and referred him to the Consul.

In writing to the Consul about this breach of treaty rights, I said: "Now that this man has been arrested, I shall be glad to know what case there is against him, as I fear that he is simply a victim of Roman Catholic intrigue and official persecution."

After seeing the Consul, the magistrate released the man and paid up for the damage that he had done. The matter is still in the hands of the diplomats, and the latest phase is that the Viceroy has sent the Taotai to investigate the charges; but they can be vouched for, and we hope that the erring magistrate will be removed from a position which he is quite unfit to occupy. The case is attended with difficulties, for several attempts have been made to get us to withdraw our complaints, and I should not be surprised if it were found that the Roman Catholics are backing up this man, who has made such blunders in a futile attempt to bolster them and hinder the work of the Protestant church.

THOS. R. KEARNEY:

## Our Book Table.

The book of Technical Terms, English and Chinese, prepared by a Committee of the Educational Association of China, is ready at last and will meet a very pressing and long felt need. If this work will only unify the usages of different authors, a long step forward will have been taken in this difficult task. Hitherto each author has followed largely his own sweet will, with chaos as the result. In the Preface Dr.

Mateer modestly says: "It is needless to say that it has cost a large amount of labor to collect, sift out and arrange in order such a large list of miscellaneous terms." And then he adds, "Almost all of this labor has been done by Mrs. Mateer." From which we know that it has been well done. The book may be had at the Presbyterian Mission Press. Price \$1.70.

English and Evangelism. With the testimonies of fifty experienced missionaries. By Hampden C. Du Bose, D.D. Price ten cents. For sale by Presbyterian Mission Press.

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Commercial Press' New Primary School Text Books. Chinese National Readers. No. II. Embellished with numerous illustrations, conspicuous among which are three full-page colored lithographs, beautifully executed, making the work very attractive. Price 20 cents.

—  
Siege Days. Personal Experiences of American Women and Children during the Peking Siege. By Mrs. A. H. Mateer. For sale at the Presbyterian Mission Press. Price \$2.75. Chicago: Fleming H. Revell Company.

A new and rich vein has been opened in the much worked quarry of the Peking siege. And it has been well worked; not by one person, however, but by many, albeit the touches of poetry, the lurking humor, the faith and the genius of the editor appear everywhere.

It will be remembered that the American missionaries found a welcome in the beautiful chapel of the British Legation. It is the women who found refuge there, and the children—for they too give their bits of experience—who tell the story, and the editor skillfully joins it together, making a beautiful mosaic. Tears and smiles chase each other, as one who was in company reads this book. How the daily scenes of that never-to-be-forgotten time pass before one, many of them narrated as only a woman could tell them.

“Siege Days” is stratified into fourteen chapters, commencing with an Introduction and

ending with a Te Deum, and is filled with the kaleidoscopic pictures of the daily life in the siege days. The faces of the writers, too, look out from the pages of the book, not the pinched faces of those days when we ate mule meat and moldy rice, but the happy rounder faces of better days. The likenesses of the forty prisoners to whom we are thus introduced are generally very good indeed (真的一樣, 活的一般). But a still better introduction to the writers will be found in the letters, and articles and scraps which are scattered up and down the pages of the book.

May we be pardoned for copying a bit of description which is evidently written by the editor in chief. The subject is, “Asking the Blessing.” But we must omit the beginning and the end. It is suggested that a picture might be made of the scene.

“Now to begin with the material parts of the picture. The chapel of course serves as background for the picture. We will allow the Dutch painter to do that. Now begin at the top, Mynherr, and put in the illuminated texts on the cornice. They are doubly illuminated now by flies, but that will not show in the picture. (They say the Italian painters who had just finished those texts, made their escape from Peking so late that they might have been killed by the Boxers on their way to the coast.) Now high, on either side of the apse, paint a wall-bracket holding a group of dejected looking candles, so bent that their wicks point to the earth; the last relic of high churchism, and overcome with abject shame at their unecclastical surroundings—the altar full within with the baggage of

dissenters, and without piled with what is left of their cups and plates after the spreading of the table. The organ and window-sills are spread with dessert, each saucer holding one slice of pine-apple. And, oh, if only the painter could paint in the smell of that pine-apple. And how glad we used to be when pine-apple day came round, just to sit with our sand-bags in the chapel and enjoy that delicious fragrance, for it was not every odor that came to our noses that was as luxurious as that. The perfume of pine-apple will always bring up that scene."

You must read the rest, and all the other good things in the four hundred odd pages, for yourself.

CHAUNCEY GOODRICH.

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**China Mission Statistics, 1904.** Edited by Timothy Richard.

These statistics, besides endeavouring to represent the quantitative of the work of Christian missions, contain two new features, viz., an attempt to show the area covered and the quality of the work done. As each province is divided into about ten prefectures, each of about ten counties, there is an attempt here for the first time to show how many prefectures have missionaries at work there. As mission work extends it develops along four lines of action—evangelistic, educational, medical, and literary. An attempt is made to show the amount of work done in each of these departments. Besides summaries of statistics of Protestants and Roman Catholics in China there are also summaries of the same throughout the world. The price is \$1.00 per copy and to be had at from the Manager S. D.

K. Depôt, 380 Honan Road, Shanghai, and of the Presbyterian Mission Press.

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**The China Martyrs of 1900.** A complete roll of the Christian heroes martyred in China in 1900, with narratives of survivors. Compiled and edited by Robert Coventry Forsyth. 516 pages with 144 portraits and other illustrations. London: The Religious Tract Society. 7s. 6d. To arrive shortly at the Presbyterian Mission Press.

We lay down this book and take up the pen with strong and varied feelings. As we turned page after page of the earlier portion of the work our heart was full of deep sorrow and grief on account of the terrible sufferings undergone by those who had been taken away in such a cruel manner, and we experienced feelings almost amounting to nausea, caused—not by revolting details, because Mr. Forsyth has wisely avoided such—but by the knowledge of the evil lengths to which the latent tiger, found in mobs of all countries, is capable of reaching in an unrestrained Chinese mob. But as we read chapter after chapter, and allowed the record of quiet heroism, unquestioning trust in God, marvellous deliverances, and signs of hope, to sink into our heart, as well as into our mind, we realised that the reasons for admiration, thankfulness and hope were greater than the causes for mourning.

It was necessary that such a record should be prepared, and Mr. Forsyth has done the work admirably. Whilst he only styles himself compiler and editor there is evidence all through of a personal and intense interest in the subject, only equalled by the evident knowledge of conditions and mastery of the materials at his disposal. We trust that in

future editions the value of the work will be enhanced by the addition of a table of statistics and a map showing especially the provinces where the storm raged worst. The figures given in Chapters IV. and XXII. are only partial and raise a legitimate expectancy for a concise yet complete statement. We would also suggest that the terse chapter-headings might have sub-headings, indicating, *e.g.*, in the earlier chapters, the march of events.

Some of the prominent features of the book are: the pithy record of events, the illuminating array of special providences, the marvellous escapes which make ten of the chapters thrilling reading, and the beautiful sayings and heroic incidents. Of the former we may mention Mr. Pitkin's last words to a faithful Chinaman: "Tell the mother of little Horace that his father's last wish was that when he is twenty-five years of age he should come to China as a missionary;" also Mrs. Atwater's testimony, in connection with which she says: "I do not regret coming to China, but I am sorry I have done so little." Of the heroic phases we might mention the preaching in near prospect of execution; also the utterances of a sturdy young missionary: "None of us want to die, but we all want to say, 'Thy will be done.'" "If it is God's way of evangelising China, then surely we ought to be ready to die for the gospel's sake." These heroisms were all so unselfish; pressing danger did not make the sufferers oblivious of the exceptional kindly impulse, *e.g.*, we read: "Should we be killed, don't forget to recompense the villagers here; they have given their all for us;" also Mrs. Glover's pathetic exclamation: "The Lord remember those cups of water."

This reminds us that many instances are given of timely and unlooked for kindness at the hands of Chinese—apparently strangers. Honorable mention is also made of those officials who were specially helpful; for instance, Governor Yuan, of Shantung who, when he received the fatal telegram from Peking, ordering all foreigners to be killed, and the Imperial edict following endorsing it, refused to issue it, and communicated to Mr. Hamilton his fears for the safety of the missionaries in his jurisdiction, and whilst promising protection in going to the coast, urged that there should be no unnecessary delay in making the journey. And we must not omit to mention such statesmen as Chang Chih-tung, Liu K'un-yi and Tuan Fang (Governor of Shensi). Not only were these officials of the greatest help to the suffering missionaries and native Christians, but by their action and lack of action proved true friends to China, probably saving their country from dismemberment and ruin.

The sufferings of the native Christians are particularly referred to in Chapter XVIII, although reference is made to them all through the book. The story of a recantation in Chapter XX, should be read in this connection. Whilst recantations frequently occurred, yet the roll of native martyrs is a long and illustrious one; and we must join in the expression of devout thankfulness that so many were strong enough to lay down their lives for Christ's sake, and that the native church, chastened and subdued, has come forth from the fiery trial purer and stronger, and richer in divine life.

The space at our disposal only allows of reference to three other phases of the work under review:

the biographical details of many of the martyrs presented in Chapter XXI; the political lessons of the book, especially how the Chinese government utilised the Boxer organization and the blindness of the foreign powers to the open preparation of this secret society; and what is most notable, the cheering portents all through—lightening up the darkest passages and taking the sting from the most painful details—all telling of happy resumption of missionary operations and giving bright hope for the future.

We most heartily congratulate Mr. Forsyth on the completion of what must have been a laborious task, and the Religious Tract Society on the handsome appearance of the work. The memory of the dreadful experiences of 1900 are too fresh and the heartache at the loss of friends and fellow-laborers too keen to make the book before us easy or pleasant reading; but get it, first as a book of reference, to be studied

later as a reminder of God's presence with His people, especially in dark times, and His over-ruling to His glory and the advancement of His kingdom, of the most adverse events.

G. M.

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#### ACKNOWLEDGMENTS.

Recent issues of the Diffusion Society, Chinese works:—

Wentworth's Trigonometry, Plane and Spherical. Translated into Chinese by Liu Kuang-chao. Price 75 cts.

The World's History. (Short compend). From Macmillan's Series of Text-books. Revised and enlarged and brought up to date. By Timothy Richard. Translated by two Chinese students. 30 cts.

A Cycle of Prayer. Arranged with special subjects for each day of the month. Illustrated with appropriate plates. By the Ven. Archdeacon Moule. 35 cts.

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#### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

##### *S. D. K. List:—*

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

##### *Commercial Press List:—*

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Steel's Physiology, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill.

Translated by Dr. G. Reid for Commercial Press:—Questions of the Time for the Government of China (in print), Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Biographical Terms in Chinese, European Constitutional History (for Educational Association.)

*Educational Association List:*—

Physiology. Dr. Porter (reprint.)

Epitome of History. Rev. P. W. Pitcher.

Introduction to Standard System of Romanization with Syllabary.

Primer of Standard System of Romanization.

Gospel of Matthew in Standard Romanization. (Printed by the British and Foreign Bible Society.)

*Shansi Imperial University List:*—

Wonderful Century, by Russel Wallace.

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Multum in Parvo Atlas of the World.

Biographical Dictionary, published by Chambers.

History of Commerce.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy (two vols.)

## Editorial Comment.

WE offer no apology for again referring to the Term Question, as the matter is brought so conspicuously before us in the three communications which appeared or are now appearing in the RECORDER, the first by Mr. Warren, of the Wesleyan Mission, Hankow, and the other two in this number, one by Dr. Goodrich, of T'ungchow, and the other by Rev. J. E. Walker, of Shao-wu, Foochow. These represent fairly well Central (now, though it used to be Western), and North and South China. They indicate a sound of a going in the tops of the mulberry trees from which we anticipate an advance all along the line. They are on a new

basis from anything we have had heretofore, indicating that old things are passing away. These all breathe the same spirit, that of a desire for uniformity and a willingness to make concessions of personal preference for the sake of general unanimity. We trust the same spirit will prevail more and more. It is like a breath out of a different world than that in which we have formerly lived. May it be all-pervasive.

\* \* \*

DR. DUBOSE, in the letter which we publish elsewhere, asks us to give, First, the number of male pupils in the Central China Presbyterian English Institutes. Second,

the number of communicants among the students, and Third, the number of candidates for the Ministry from among the communicants. He says: "We can then compare the two methods of instruction." We give the figures as follows: Pupils, 257 (not quite "several hundreds"); Communicants, sixty-eight; Candidates for the ministry, seven. With these Dr. DuBose compares the 122 students of Dr. Noyes' school and thirty-three theological students. But two swallows do not make a summer, nor would it be fair to draw general conclusions from two instances—one in Southern and one in Central China—without knowing the conditions which prevail in each and how in every respect the results were brought about. To begin with, we should need to know that the whole of the thirty-three theological students in the Canton school were the outcome of that school. It is possible that they may be students gathered from a wide field, but placed in the Canton school for theological instruction. We do not say that this is true. We only mention it to show how necessary it is that we base our conclusions on sufficient data. It is just possible that the number of students in theology in the Canton school is not owing to the fact that English is not taught.

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ON page 416 will be found an appreciative account of the life-work and influence of the late Rev. Charles Robertson, of

the London Mission, Hankow. He had during these latter years been building up a reputation for much good work well done. Because of this and the bright hopes concerning his future, his early death is much deplored. It was only in the last RECORDER that we printed Mr. Robertson's interesting account of the dedication of the London Mission Theological College at Hankow.

\* \* \*

A COMBINATION of circumstances has prevented us for some months from printing the Diary of Events in the Far East. In all probability this is no great loss to the bulk of our readers. For the benefit of those, however, who occasionally refer to this terse record of outstanding data we have taken up the thread from where we had dropped it. The deliberate onward march of the Japanese, according to a carefully devised plan, in spite of serious checks and constant difficulties makes the preparation and reading of the Diary more interesting than usual.

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WE are indebted to the *North-China Daily News* for the account of the Summer Conference of the Chinese Y. M. C. A. at Soochow, which appears in our Missionary News department. A Chinese friend who was present at most of the meetings speaks glowingly of the benefit of the gathering. He tells us of how hearts were stirred up, how limitations were realised, and how many were awakened to their

responsibility with regard to the gifts of time, money, learning, etc., that God had given them. As we think of the results likely to follow as the various delegates, set on fire, return to their various centres, we feel deeply impressed with the value of these gatherings.

\* \* \*

SIDE by side with our English newspapers and periodicals which discuss the topics of the time from an occidental viewpoint is the native modern literature, untrammelled by Western history and tradition, but receptive and absorbent as a sponge. If the Japanese have astonished the world by the exhibition of their adeptness in warfare, the Chinese should excite still more wonder by the dexterous feats of journalism displayed in the papers and periodicals of to-day. We are glad to see the question of queue cutting discussed in the *Chinese Christian Intelligencer*. In answer to an enquiry from some of the colporteurs of the Bible Society, the *Intelligencer* replies editorially that for the Chinese to remove the queue at the present time, is unlawful, unwise, inexpedient and detrimental to the work. Our own opinion is that when a Chinese who expects to live and work in his own country cuts off his queue, unless in places like Shanghai, he also cuts off his influence with his right-minded countrymen.

As Christian work progresses in China new questions emerge which require wisdom, patience and forbearance to settle. Mis-

sionaries will agree that the gospel does not denationalize the individual or unfit him for honest work among his own people.

\* \* \*

As to what is ancillary to the main issue there will always necessarily be some disagreement. Courteous discussion is always helpful to the wise. When Lazarus was raised from the dead our Lord left the unloosing of him to human hands. Science and the English language cannot regenerate a soul, though they may do much to elevate a people. How much these further the work and to what extent they are to be employed, are matters of individual decision and responsibility too.

\* \* \*

THE time of the year has come when busy men take holiday. It is an economy of life as well as money for missionaries to get away for a month or so from their work—and lonely work it is for most of them—and hold converse with other people besides the Chinese and their immediate colleagues. What Dr. Griffith John says of Kuling may be applied to other retreats. “Kuling ought to make a great difference in the health of the missionaries . . . and a great saving of money to the Societies represented by them.”

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THE very name of Kuling (pronounced Cooling) is refreshing at this season, and the discovery was made by us that 莫干山 or Moh-kan-shan means Sans Souci Mount.

## Missionary News.

**Resolutions of Respect with Regard to Mrs. J. W. Lambuth, unanimously adopted by the Missionaries of Soochow.**

Whereas God has taken to Himself our venerable sister and co-laborer, Mrs. J. W. Lambuth,

*Resolved I.* That We, the missionaries in Soochow, hereby record our gratitude that He spared her to labor in China and Japan nearly fifty years.

*Resolved II.* That we thank Him for the life of this mother in Israel; for her patience, gentleness and love; her thoughtful and ready hospitality, enjoyed by God's messengers to the nations; her wise counsel; her unflinching courage; her constant and unfailing sympathy with every good work; her tireless activity in the home, the church, the school; her unshaken faith in God, which sustained her in severe trials and supported her even to the end of her long and useful life.

*Resolved III.* That we rejoice in her influence felt by old and young, natives and foreigners. She being dead yet speaketh. Missionaries, native preachers, teachers, and Bible women, now at work in a wide field, are better men and women, and have more faith, courage and zeal in their work, by reason of her influence upon their lives.

*Resolved IV.* That we extend to her bereaved family and mission our heartfelt sympathy and pray that the consolations of God and the sure and abundant hope that is in Christ may, by the

help of the Holy Ghost, sustain them in their bereavement.

*Resolved V.* That these resolutions be recorded in the minutes of the Soochow Missionary Association and that copies be sent to each of her children and the representative papers in the East and in the U. S. A.

### Christian Endeavor Notes.

It is very interesting to note in reports from Manchuria that all the ordinary Christian work in Moukden is going on as usual. The people have not been disturbed in their meetings. The Christian Endeavor meetings are held weekly, and there are about two hundred members from the city and neighborhood.

Rev. A. A. Fulton, of Canton, and Rev. W. S. Ament, D.D., of Peking, have been elected trustees for China of the World's Christian Endeavor Union, and Rev. G. F. Fitch, D.D., is the Vice-President for China. The World's Union is aiding in Christian Endeavor extension in many mission lands by close co-operation with the missionaries of various boards. In European countries the World's Union has aided Christian Endeavor extension financially until the societies were themselves able to take up the work, and now a number of those countries have independent organizations. Japan has a native General Secretary, and the foreign General Secretaries for India and China are supported by Endeavorers in England and the United States respectively. Dr. Frances E. Clark devotes most

of his work at present to the World's Union, and is constantly visiting or in communication with those interested in Christian Endeavor extension in all parts of the world.

### Summer Conference of the Chinese Y. M. C. A.

The twenty-five delegates from Shanghai to the Summer Conference of the Chinese Y. M. C. A. returned from Soochow on Tuesday. The Conference followed the same general plan as the Student Summer Conferences in England and the United States, and our representative was able to gather the following account of the proceedings :—

By invitation of Dr. D. L. Anderson, the Conference met in the fine buildings of Soochow University. Fifty-four representatives were present from the following Y. M. C. A. : Soochow University, Zia Ying College, Wayland College, Hangchow College, Zeng Sing College, Zee Dih College of Ningpo. From Shanghai : St. John's College, the Anglo-Chinese College, the Chinese Central Department of the Y. M. C. A., the Lowry High School, Medhurst College, and the West Gate School.

The Conference was under the leadership of Mr. R. E. Lewis, and the following gentlemen were prominent as speakers : Mr. W. W. Yen, B.A., Mr. F. K. Dzau, B.A., Mr. T. T. Wong, Mr. H. L. Zia, Rev. B. D. Li, Mr. V. Z. Kao, Mr. P. Y. Kong, Rev. F. P. Price, B.A., Rev. W. S. Sweet, Rev. Dr. H. C. DuBose, Mr. W. H. Park, M.D., Mr. D. W. Lyon, B.A., Mr. C. H. Robertson, M.A., Mr. Arthur Rugh, B.A., and Mr. W. W. Lockwood, B.A.

The morning sessions of the Conference were devoted to the methods of Bible teaching and personal work, to conferences on methods of model Association work, and to addresses on important themes.

The evening meetings were held out on the campus under a large locust tree and were devoted to the subject of the evangelisation of China, and the leading part which Chinese clergymen, teachers, physicians, and men of affairs are to take in China's evangelisation.

The afternoons were given over to sport. The tennis tournament, participated in by Chinese and foreigners, was won by Mr. S. E. Chiu of St. John's. The field sports were of a lively nature, and base ball was indulged in. One of the most striking features of the Conference is reported to have been a special meeting of 300 literati, among whom were Hanlins and Chujen, who assembled to listen to addresses by Messrs. Robertson and Lewis on the growth of Christianity and lessons for China's students from the students' life of other lands.

The Conference lasted for ten days, and on Sunday afternoons the delegates spoke in the various churches and chapels of Soochow.

It has been decided that the Conference will meet annually in Kiangnan. A similar Conference is now in session in Shantung, and a third one will meet in August in Chihli.—*N.-C. Daily News.*

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Rev. Geo. Cornwell writes : The work in Shantung has never been so flourishing outwardly and inwardly. It has fully recovered from the Boxer troubles ; in fact, it has come out

of it purified and clarified. Never has there been such earnestness on the part of the native Christians to preach the gospel to their relatives and friends. Never has there been such liberality in contributions and never has there been such real spiritual growth as at present.

There have been some splendid revivals in the work under the Wei-hsien station. Miss Vaughan has also had a revival among the women in Dr. Corbett's field at some out-stations. I might mention that the work among the women is a marked feature of the work in the East Shantung field. In the West Miss Snodgrass has hundreds of women attending her prayer-meetings in Tungchow. Miss Vaughan and Dr. Cooper have had numerous inquiry classes, ranging from twenty to fifty with excellent results. At Tungchow Dr. Seymour has a most interesting S. S. for children which fills the big church there twice every Sunday. Everywhere in the streets of Tungchow one meets children with Scripture cards or hears them singing "Jesus loves me." There were forty-six candidates for baptism at Tungchow this spring in our church there.

At our last presbytery meeting the native brethren considered what could be done to stimulate the native church to be more and more a self-supporting, self-propagating church. The leaders of the movement were the Rev. Ting Li-mai, the most earnest, talented, and consecrated

native pastor we have, and Mr. Hiai, a very efficient evangelist. These two were appointed a committee to visit all the native churches and groups of native Christians; they have visited most of the field and have done the native churches an immense amount of good. The foreign missionaries (with one exception) are working in perfect harmony and sympathy with them. The Lord has been blessing their work wonderfully. The native Christians have been spiritually revived and aroused to their duties, privileges, etc. I have just returned from a trip in which this committee accompanied me and I received a great deal of good from these native brethren. Last year Wei-hsien presbytery received 400 members and the Shantung presbytery 285. The contributions for Shantung presbytery this year were 9,322.00 (Mex.), compared with 2,724.00 last year. There are seventeen organized churches in this presbytery and 2,558 communicants. Wei-hsien has nearly 4,900. Our street chapel in Chefoo had an attendance last year of 86,000. Everywhere the people are anxious to hear the gospel and doors are open on every side. We are short of workers. Tsingtau station, around which the bulk of our Christian population lies, has only one family of foreign workers, and Dr. Corbett has to look after a portion of this work from such a long range as Chefoo.

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# Diary of Events in the Far East.

*March, 1904.*

6th.—Bombardment of Vladivostock at 1.25 p.m.; five Japanese battleships and two cruisers firing all their guns at a range of five miles. No damage was done; most of the two hundred shells fired failing to explode. The Russian batteries made no reply, awaiting a closer approach of the enemy, who retired. The Japanese ships were covered with ice.

15th.—With regard to war finances the *N.-C. Daily News* correspondent telegraphs from Tokio: "The Cabinet yesterday decided on the establishment of the tobacco and salt monopolies and the creation of a tax on silk, besides enhancements of the existing taxes. The sinews of war consist altogether of: first, the war taxes, amounting to over 65 million yen; 2nd, the surplus and curtailment of expenditures, amounting to about 58 millions; 3rd, public loans, including the recent issue of exchequer bonds.

21st and 22nd.—Attacks on Port Arthur by Japanese fleet.

27th.—Renewed attempt by the Japanese to block Port Arthur by sending four transports under the escort of the fleet. An action ensued between the fleet and the Russian forts, which lasted until daylight, when the Russian fleet appearing outside the harbour, the Japanese retired. The four transports were sunk by the forts.

*April, 1904.*

13th.—There was another bombardment of Port Arthur to-day. The battleship *Petropavlovsk*, while endeavouring to regain the harbour, was sunk by a mine. Admiral Makaroff, with most of his staff and crew, was drowned, excepting four officers, including the Grand-Duke Cyril, who was injured. The painter Verestchagin, who was a guest of Admiral Makaroff on the *Petropavlovsk*, is among the drowned.

The Japanese sympathise profoundly with the sorrow caused by the death of Admiral Makaroff.

25th.—The transport *Kinshiu Maru*, with Japanese troops returning to Gensan, sunk by Russian cruiser. The soldiers refusing to surrender, five officers and seventy-three privates were drowned. About forty-five petty officers and privates escaped in boats.

*May, 1904.*

**Battle of Ku-lien-cheng.**

1st.—General Kuroki occupied the heights in the neighbourhood of Ku-lien-cheng this morning. After a severe cannonade, the Russians were silenced and the town was occupied, the enemy fleeing to Hoo-chen.

The Russian force seems to have consisted of the 11th and 12th infantry regiments, the cavalry brigade of General Mischenko, and 48 guns, and at least one-half of this force was killed, wounded, or taken prisoner by the Japanese, while 28 of the guns were captured by the enemy.

In General Kuroki's report the exact number of casualties at the battle on the Yalu is stated to be: Japanese: 218 killed, including 5 officers, 783 wounded, including 33 officers. 1,363 Russian corpses were buried by us; and prisoners number 613.

2nd and 3rd.—Another attempt to block Port Arthur. Japanese blocking ships sunk before quite reaching the entrance.

5th.—Landing of Japanese troops at Pit-se-wo.

13th.—Japanese torpedo boat sunk by Russian mine.

15th.—*Yoshino* sunk in a fog. *Hatsuse* sunk by coming into contact with mechanical mine.

**Battle of Kinchou.**

25th.—Kin-chou taken by Japanese after five days' fighting.

The Russian force comprised one field division and two field batteries, besides the Port Arthur garrison and the marines from the Port Arthur fleet. Five hundred Russian dead were left on the field.

The Japanese casualties were 4,204, whereof the dead are 749, including 33 officers, and the wounded 3,455, including 100 officers,

*June, 1904.*

**Battle of Te-li-su.**

15th.—The Japanese advanced from Pu-lan-tien and Fuchow. The Russians resisted stubbornly, making counter attacks, but were ultimately demoralised, owing to the hot artillery fire kept up by the Japanese.

The Japanese casualties were eight officers killed and fourteen wounded, and nine hundred rank and file killed and wounded.

Up to the 20th the Japanese had buried 1,516 Russian dead.

—Raiding by Vladivostock squadron. The Japanese transports *Hitachi Maru* and *Sado Maru* were torpedoed and sunk. Many officers and men committed suicide.

*July, 1904.*

5th.—Japanese gunboat *Kaimon* struck by Russian mine and sunk; most of the crew were saved.

8th.—Japanese attacked Kai-ping (Kai-chou) and occupied the position, repulsing 20,000 Russians.

17th.—Attack on Japanese at Mo-tien-ling Pass by General Keller's two divisions. (Two battalions of Russian infantry had attacked Mo-tien-ling on the 4th inst. without success.) The Russians were repulsed and pursued. The Japanese lost 43 killed and 256 wounded. By the 18th 200 Russians had been buried.

23rd.—Port Arthur fleet appear outside. Attacked by Japanese squadron

and re-enter harbor—damage not definitely known.

24th.—The Japanese attacked sixteen Russian batteries on the heights at Ta-shih-chiao, and the occupation was completed by night attacks and charges. The Japanese casualties were about eight hundred.

25th.—Occupation of Newchwang by the Japanese.

—News of the sinking of the *Knight Commander* and the *Hipsang*, British steamers, by the Russian fleet.

26th.—The Japanese on the 26th ult. captured first the heights behind Siao-ping-tao, fourteen miles east of Port Arthur, and then the Lung-wang-tang mountain, eight miles east of Port Arthur.

27th.—The Takushan army, after six hours' severe fighting, occupied Fên-shui-ling, twenty-three miles north-west of Hsiu-yen. The Russian force, which comprised five battalions of infantry, two regiments of cavalry, and sixteen guns, fled in disorder toward To-mu-chêng.

## Missionary Journal.

### MARRIAGE.

AT Shanghai, July 2nd, Rev. T. N. THOMPSON and Miss HALL, both of A. P. M., I-chow-fu.

### BIRTHS.

AT Kwan-hsien, Szchuen, June 22nd, the wife of JAMES HUTSON, C. I. M., of a daughter, Edith Mary.

AT Chungking, June 23rd, the wife of Mr. JAMES MURRAY, N. B. S. S., of a son.

AT Pe-tai-ho, July 1st, the wife of J. H. McCANN, A. B. C. F. M., Tientsin, of a daughter.

AT Siang-tan, Hunan, July 13th, the wife of Rev. T. W. MITCHELL, A. P. M., Chen-chow, of a son.

### DEATHS.

AT Kwai-ping, June 11th, GERTRUDE ALICE, daughter of Mr. and Mrs. M. L. Sandis, C. and M. A., of confluent small-pox, aged 3 years and 5 months.

AT Lien-chow, June 11th, Rev. EDWARD M. SCHEIRER, A. P. M., of abscess of the liver, aged 32 years.

AT Soochow, June 26th, MARY ISABELLA, relict of the late Rev. J. W. LAMBUTH, D.D., M. E. M. S., aged 72 years.

AT Yokohama, June 30th (en route to U. S. A.), ADDIE GORDON BURKE, wife of Rev. W. B. Burke, M. E. S. M., Shanghai.

AT Kuling, July 20th, Rev. CHARLES ROBERTSON, London Mission, Hankow, of typhoid fever, aged 34 years. "Called to higher service."

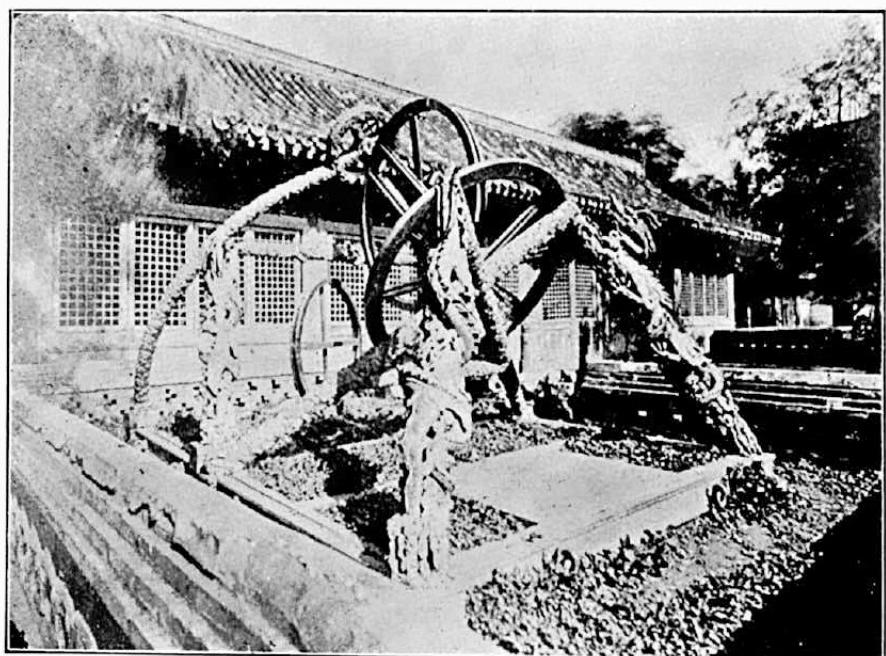
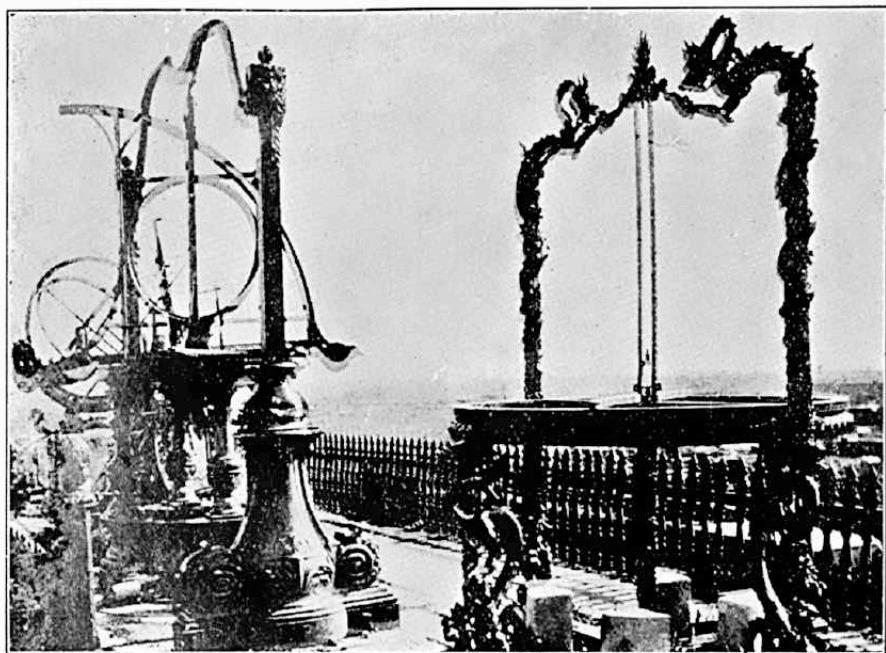
### DEPARTURES.

#### FROM SHANGHAI:

June 27th, Mr. A. S. CONWAY and child, and Mr. and Mrs. A. E. ARNOTT and child, C. I. M., for Australia.

July 13th, Miss MARY L. BURNHAM, M.D., A. P. M., for U. S. A.

July 16th, Rt. Rev. Bishop F. R. GRAVES, Rev. C. F. MCRAE, Dr. W. H. JEFFERYS, wife and two children, and Miss HENDERSON, A. P. E. C. M.; Rev. J. C. GARRITT, wife and three children, and Miss M. A. POSEY, A. P. M.



ASTRONOMICAL INSTRUMENTS, IMPERIAL OBSERVATORY, PEKING.

# THE CHINESE RECORDER

## AND MISSIONARY JOURNAL.

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### Some Thoughts on Missionary Work in China at the Present Time.

BY REV. D. E. HOSTE.

THERE can be no doubt that China, at the present time, presents a vast opening for missionary effort.

I need not here do more than allude to the marked and widespread change in the attitude of all classes throughout the country towards us and our work. In place of the sullen indifference and scornful hostility of former days, we find on all hands a willingness, and even in many cases a desire, to learn what the teachers from the West have to impart.

The intercourse which we as missionaries have with the people soon shows us that this interest on their part is chiefly, if not entirely, based upon considerations affecting their political and commercial life and progress. The ease with which the Boxer movement was overthrown in 1900, and the flight of the Court to Si-an, have convinced a large number of the Chinese that they have much to learn from Western nations, and that, if their national dependence and prosperity are to be secured, no time must be lost in acquiring such knowledge as will enable them to place themselves abreast of the rest of the modern world.

This change on the part of the people, regarded from a missionary point of view, has both its value, and also its drawbacks. There can be no doubt that it affords us a great opportunity of making known to them, both through preaching and through the circulation of books, the truths revealed in

the Scriptures which we have been entrusted to deliver to them. And this is true, not only at the coast ports but also, to a greater or less extent, in most of the provinces throughout the empire.

It is a common occurrence now for missionaries, working in the interior, to receive invitations, both from gentry and tradespeople in neighbouring cities, to come and teach them the Western religion; halls for this purpose being provided by those giving the invitation. I have advisedly used the words "Western religion" in the above sentence, because the desire which is felt to learn is not on account of any intelligent appreciation of the Christian faith as such. This, in the nature of the case, is impossible, seeing that next to nothing is known about it. As I have already said, they recognise that the West has sources of power which hitherto they themselves have missed; and, as the missionaries, in their eyes, stand as the representatives of the West, and are almost the only people at present accessible, it is to them that they turn for instruction.

How is this situation to be best turned to account for the fulfilment of our definite commission as preachers of the gospel and teachers of Christian truth? If we merely lend ourselves to the desires of the people for instruction in such Western learning as will enable them, individually, to improve their material condition, and, nationally, to rehabilitate themselves amongst the nations, then it is quite certain that we shall have vast and growing numbers of people willing and eager to learn these things from us, and we shall, in course of time, become, to a considerable extent, the means of introducing Western methods into this country. This, however, is quite another thing from planting true and living Christianity in it.

It is not necessary now to discuss the question whether the westernising of China is in itself to be desired or not. Like most subjects affecting a large portion of the human race, it is a complex one, and needs to be considered not only in relation to its effects upon the Chinese themselves but also in the light of its bearings upon the rest of the world. There are some obvious considerations in its favour. The most superficial acquaintance with the state of China makes it evident that a vast amount of human suffering and loss of life can be prevented by the dissemination of Western knowledge and its intelligent application to the conditions of the country.

Modern engineering, for instance, would unlock enormous stores of mineral wealth and would provide for carriage of food on a far larger and more efficient scale than is at present possible. No man of ordinary humanity can travel through China without being mournfully impressed with the fact that this people perish for lack of knowledge, not only spiritual and moral, but also mechanical and scientific. On the other hand, no thoughtful man can consider without misgiving the possible results to the human race of this empire, with its huge population and vast resources, taking its place amongst the organised military powers of the world. As we all know, the vision of this has disturbed the minds of some of the leading men of action in the Western world, and modernised China has appeared to them as a portent that menaced the rest of civilised mankind.

We, as missionaries, however, are not called upon to decide this question; our concern is with a problem far higher and of even greater importance. What we have to consider is, how are we, in the face of the present situation, to fulfil the solemn responsibility which rests upon us to make known to this people the Gospel of Christ, and to found His church amongst them?

I need not occupy your time by drawing attention to what, I think, we all recognize, namely, the distinction between the benefits which can be imparted to China through instruction in Western learning and science and those to be obtained through and from the gospel. The distinction is indeed a vital one. The Creator has given to man certain natural powers of mind and body, through the exercise of which he is intended and is able to investigate and turn to account the forces and resources of nature. In this way the various arts, sciences and industries have, in course of time, been developed with corresponding increase in the material comfort and intellectual and artistic enjoyment of mankind. Such progress is, of course, in accordance with the divine intention, and, when applied to lawful and beneficent ends, is a source of immense benefit to the human race. It is not, however, necessarily dependent upon Christianity; some of its greatest achievements, indeed, have been the work of non-Christian races. We find, for instance, at the present day that in literature the great master-pieces of the classic authors of Greece and Rome still hold the field as models for the

instruction of the young men in the colleges and universities of our homelands. Nor have the sculpture and architecture of ancient Greece yet been surpassed.

These things are not "the kingdom of God," as those words are used in the New Testament. It is quite true that, in the long run, man's natural powers will be at their best, and therefore his progress, material and intellectual, will be greatest when his moral and spiritual condition is right. Clearly, right living conduces to sound nerves and brains as well as strong and healthy bodies, and in this sense Christianity, as it produces this right condition, is favourable to the highest and best development of natural progress.

The fundamental fact, however, upon which the servant of Christ takes his stand is contained in the words of his Lord and Master, "Except a man be born again, he cannot enter the kingdom of God." The Old and New Testaments are in a very real way simply an expansion of this pregnant sentence. In varied language they reiterate the great cardinal truths that man by his sin has become alienated from the life of God, that his moral condition is one of enmity against God, that his spiritual state is one of death and corruption in the sight of God, and that nothing short of redemption through our Lord Jesus Christ, and regeneration by the Holy Ghost, can lift him out of this awful condition and place him in right adjustment with his Creator.

Bear with me as I dwell upon what are to us the very elements of Christian truth, reference to which may appear superfluous to some. Their practical bearing, however, upon our own attitude as missionaries to the Chinese at the present time furnishes an excuse, if such be needed, for drawing attention to them, if only for a few minutes. My desire is, briefly, to emphasize the fact that the starting-point of progress in the kingdom of God is regeneration through the Holy Ghost, and that, therefore, our work from its commencement is on a supernatural and not a natural plane. It is clear that if an individual or community is not in a right relationship to God, then whatever progress may be made in the domain of the intellect and other natural powers, the end of that individual or community must, in the nature of the case, be ruin. Again, the only way in which we shall secure the complete as well as lasting development of human life, whether in an individual or in a community, is by bringing them, to

begin with, into right relationship with God. That is to say, the two great facts of man's guilt as a sinner and his bondage to the power of sin must be faced and dealt with.

Whilst, of course, as teachers of Christianity, we all recognise these truths, there is, if one may speak for others, a real danger lest the very opportunities which now present themselves for imparting to the Chinese intellectual benefits should cause us, perhaps without realising it, to allow this latter to become in practice our objective and so cause us to come short of that which should be essentially our aim as missionaries. There is much truth in the German proverb : "The good is the enemy of the best." We shall do well to see to it that whatever be the means and methods which God may lead us to employ, we keep before us as our direct aim and object the salvation of the Chinese through the forgiveness of sins and the regeneration of the Holy Ghost. Woe is unto us if we preach not the gospel !

I need scarcely say here that I do not intend to touch the question of the methods by which we seek to bring the Chinese to repentance towards God and faith in our Lord Jesus Christ. We shall probably all agree that such discussions are both foolish and futile. Different methods suit different men, and this great country has room for and needs variety of agencies. What is on my heart to-day is, with all respect and with all earnestness, to remind you, as well as myself, of our sacred commission and of the solemn responsibility which God has placed upon us in connection with it. Do we realise sufficiently that we have been put in trust with the gospel by God, to whom we shall have to render an account of our stewardship? Let me repeat, this is no question of the means we employ, but of the aim which practically and directly we keep before us ; and by the attainment or non-attainment of which the real success and value of our work as missionaries will ultimately be measured. Let us also remember that the movements which, as a matter of fact, have ultimately been most fruitful in the intellectual and material benefit of the community, have been those which primarily aimed at the spiritual good of men. In England the history both of the Society of Friends and that of the Methodists at once occurs to the mind as instances.

In connection with this subject of how to make our several forms of work most effective for the direct spiritual good of

this people, I venture to bring before you one or two thoughts of a practical nature, which have no doubt at times occurred to some amongst you as well as to myself. I think we shall all agree that the needs of a country like China can, in practice, be best provided for by a number of organisations, each framed with a view to more specially taking in hand one particular department of work. Experience seems to show that the sum total of efficient result is best secured by division of labour and concentration of effort. For instance, greater and better results will, as a rule, be obtained from the labours of two men: one definitely undertaking the preparation of Christian literature, the other direct evangelistic work, than by each of the two attempting to do both. Again, the qualifications requisite for the carrying on of educational institutions are different from those required by men who spend their lives preaching to the people. As a matter of fact the missionary body as organised in China to-day does, to a considerable extent, give expression to this line of thought. The question which seems deserving of consideration is, whether, whilst frankly recognizing this principle of division of labour and the consequent desirability of each organization concentrating itself upon the prosecution of the work for which it has been framed, there is not room for some action by which we can mutually supplement each other's efforts for the common end of China's good. Allow me to illustrate my meaning. There are in the same city or district two missions, one possessing workers specially qualified for the training of boys and young men, the other having in its ranks a man more than ordinarily gifted as an evangelist. Could not much good be done if an arrangement were made for the holding of a special mission by the said evangelist amongst these young men? This is not a novel suggestion. It has, indeed, been acted upon more than once in various parts of the country with excellent results, but I would ask you all prayerfully to consider if it might not, with great advantage, be extended. A further great good would incidentally accrue from our doing so. With the increased intercourse between various types of workers, thus brought about, a corresponding growth of mutual appreciation and sympathetic interest in each other's labours would be fostered. Our hearts and minds would be enlarged and warmed and we should be lifted nearer to the realization of the ideal of unity of heart and purpose combined with diversity

of operation. We should be saved from the rather chilling mistake of supposing that because another society or mission does not do the particular work in which we are engaged, therefore they do not sympathise with it. Clearly there are certain obvious limits within which this interchange of mutual help and co-operation must be kept. A given organisation would not be justified in crippling or interfering with the prosecution of its own particular work in order to supplement the efforts of another form of agency, but with this proviso one cannot help feeling that there is room for a co-ordination and more perfect adjustment of the energies and gifts amongst us as a missionary body which in this way could be turned to better account than is, perhaps, the case at present.

It will be by the cultivation of practical fellowship and mutual helpfulness amongst ourselves as missionaries that we shall succeed in bringing about the essentials of unity amongst the Chinese churches, the desirability of which, as an ideal, we all recognise. It is possible to mistake counters for current coin. Well-meant schemes may be drafted for unification of the churches, but we need to remember that in the long run the actual facts as touching the personal relationships of the individuals concerned will decide the situation. Real unity amongst Christians of the present day is probably far more hindered by mutual prejudices and mistrust, the outcome of ignorance and misconception concerning each other's work and standpoint, than by the official separation of our several ecclesiastical folds. Alas! too, is it not to be confessed that if we were more governed by the Christian precepts to "in honour prefer one another," and "in lowliness of mind to esteem others better than ourselves," our common action would be more fruitful and effective than it is? "Take heed that ye despise not one of these little ones" is a warning uttered by our blessed Lord Himself, and in the Old Testament we have the corresponding saying of Solomon: "He that is void of understanding despiseth his neighbour." We are commanded to "honour all men," and we may be quite sure therefore that contempt for others, especially our fellow-Christians, is an indication of our own littleness and folly.

And may we not as fellow-servants of the Lord Jesus Christ, set apart by Him to this great and glorious enterprise of carrying on His work in China, also take to ourselves the words of the great Apostle? "Let us consider one another to

provoke to love and to good works." There is a widespread desire amongst us as a missionary body that divine blessing and increase should be granted to us in our own labours during the next three years. Let us, whilst we give ourselves to constant and earnest prayer on this behalf, not fail to do what in us lies, by such practical measures as are open to us, to turn to the best account such forces as we already possess.

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## The Motive of the Missionary Enterprise.

BY REV. ARTHUR J. BROWN, D.D.,

*Secretary of the Presbyterian Board of Foreign Missions.*

THAT the motives which prompt to missionary effort are powerful is evident. No weak motives would lead thousands of earnest men and women to spend their lives among uncongenial peoples far from the associations and the opportunities of home and country, nor would weak motives induce the Christians of Europe and America to give millions of dollars annually for the maintenance of the missionary enterprise. In fact various motives are involved. Some operate upon one class of minds and some upon another, and all of them do not appeal with equal force to the same person. For convenience they may be divided into two main classes—primary and secondary—though this classification is arbitrary and though there may be differences of opinion as to the class to which certain motives properly belong. Something depends upon the viewpoint.

i. The following motives, which undoubtedly are influential with many Christian people, may nevertheless be classed as secondary :—

a. The Philanthropic Motive.—This is stirred by the consciousness of human brotherhood and the natural desire to relieve the appalling suffering and ignorance which prevail throughout the heathen world. Christ is the Great Physician now as of old. As we see the prevalence of disease and misery, the untended ulcers, the sightless eyes to which the surgeon's skill could bring the light, the pain-racked limbs pierced with red hot needles to kill the alleged demon which causes the suffering, and the fevered bodies which are made ten times worse by the superstitious and bungling methods of treatment,

our sympathies are profoundly moved and we freely give and labor that such agony may be alleviated. Medical missions with their hospitals and dispensaries strongly appeal to this motive, as do also educational missions with their teaching of the principles of better living. The gospel itself is sometimes preached and supported from this motive, for it is plain that the sufferings of men are diminished and the dignity and the worth of life increased by the application of Christianity to human society.

*b.* The Intellectual Motive.—Missionaries have vastly increased the world's store of useful knowledge. They have opened to view scores of hitherto vaguely known lands. They have probably done more than any other class of men to extend knowledge of the earth's surface and its inhabitants. Geography and ethnology, entomology and zoology, botany and kindred sciences gratefully enroll the names of missionaries among their most successful explorers.

*c.* The Commercial Motive.—Some business men frankly assign this as the reason for their gifts. The missionary in the typical heathen land is representative of a higher civilization. His teaching and his manner of living incidentally, but none the less really, create wants and introduce goods. He lights his house with a lamp, and straightway thousands of the natives become dissatisfied with a bit of burning rag in a dish of vegetable oil. So foreign lamps are being used by millions of Chinese, Japanese, Siamese and East Indians. The missionary marks time with a clock, and German, English, and American firms suddenly find a new and apparently limitless market for their products. He rides a bicycle on his country tours, and the result is that to-day the bicycle is as common in the cities and even many of the villages of Siam and Japan as it is in the United States. His wife makes her own and her children's dresses on a sewing machine, and ten thousand curious Chinese, Japanese and Laos are not satisfied till they too have sewing machines. And so the missionary opens new markets and extends trade. He has been one of the most effective agents of modern commerce, not because he intended to be, not because he reaped any personal profit from the goods which he introduced, but because of the inevitable tendencies which were set in motion by the residence of an enlightened family among unenlightened peoples. And this appeals to some minds as a motive of missionary interest. It begets hundreds of

addresses on the reflex influence of foreign missions and it undoubtedly secures some support for the cause from those who might not be responsive to other arguments.

*d. The Civilizing Motive.*—This is closely allied to the preceding motives. In the ways that have been indicated and in others that might be specified, the missionary is “the advance agent of civilization.” As the product of centuries of Christian civilization with all its customs and ideals he appears in a rude village of Africa. He opposes slavery, polygamy, cannibalism and infanticide. He teaches the boys to be honest, sober and thrifty, the girls to be pure and intelligent and industrious. He induces the natives to cover their nakedness, to build houses, to till the soil. He inculcates and exemplifies the social and civic virtues. His own home and his treatment of his wife and daughters are an object lesson in a community which had always treated women as a slave. The inertia of long-established heathenism is hard to overcome, but slowly it yields to the new power, and the beginnings of civilized society gradually appear. Volumes might be filled with the testimonies of statesmen, travellers, military and naval officers to the value of missionary work from this viewpoint. Ask almost any public man to preside or speak at a great missionary meeting, and he will probably respond with an address in which he will enlarge upon this aspect of missionary effort. The British officials in India have been outspoken in their praise of the civilizing influence of missionaries in that country. Darwin’s testimony to the usefulness of missionary work in the South Seas is another classic illustration and hundreds of others might be cited. Dr. James S. Dennis has collected a vast mass of facts bearing on this subject in his noble volumes on “Christian Missions and Social Progress” and the cumulative power of this class of evidence is doubtless a large factor in the growing respect for missions in the public mind.

*e. The Historical Motive.*—With many people of the utilitarian type, this argument from results is the most decisive. They want to see that their money accomplishes something, to know that their investment is yielding some tangible return. They eagerly scan missionary reports to ascertain how many converts have been made, how many pupils are being taught, how many patients are being treated. To tell them of successes achieved is the surest method of inducing them to increase their gifts. Mission Boards often find it difficult to sustain

interest in apparently unproductive fields, but comparatively easy to arouse enthusiasm for fields in which converts are quickly made. The churches are eager and even impatient for results. Fortunately in many lands results have been achieved on such a magnificent scale as to satisfy this demand. But in other lands, not less important, weary years have had to be spent in preparing the soil and sowing the seed, and hard-working missionaries have been half-disheartened by the insistent popular demand for accounts of baptisms before the harvest time has fairly come.

There is apparently a growing disposition to exalt this whole class of motives. The basis of missionary appeal has noticeably changed within the last generation. Our humanitarian, commercial and practical age is more impressed by the physical and temporal, the actual and the utilitarian. The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary sermons and addresses give large emphasis to these motives. We need not and should not undervalue them. They are real. It is legitimate and Christian to seek the temporal welfare of our fellow-men, to alleviate their distresses, to exalt woman and to purify society. It is, moreover, true and to the credit of the missionary enterprise that it widens the area of the world's useful knowledge, introduces the conveniences and necessities of Christian civilization and promotes wealth and power, while it is certainly reasonable that those who toil, should desire to see results from their labor and be encouraged and incited to renewed diligence by the inspiring record of achievements. But these motives are nevertheless distinctly secondary. They are effects of the missionary enterprise rather than causes of it, and the true Christian would still be obliged to give and pray and work for the evangelization of the world even if not one of these motives existed.

What then are the primary motives of the missionary enterprise? Three may be briefly enumerated.

(a). The Soul's Experience in Christ.—In proportion as this is genuine and deep, will we desire to communicate it to others. The man who feels that Christ is precious to his own heart and that He has brought strength and blessing into his own life, is immediately conscious of an impulse to give these joys to those who do not have them. Expansion is a law of the spiritual life. The inherent tendency of Christianity is to propagate

itself. A living organism must grow or die. The church that is not missionary will become atrophied. All virile faith prompts its possessor to seek others. That was an exquisite touch of regenerated nature and one beautifully illustrative of the promptings of a normal Christian experience which led Andrew, after he rose from Jesus' feet, to first find his own brother Simon and say unto him : "We have found the Messias ; and he brought him to Jesus." No external authority, however commanding, can take the place of this internal motive. It led Paul to exclaim, "Woe is me if I preach not the gospel." It made him plead "with tears" that men would turn to God ; to become "all things to all men, that 'he' might by all means save some;" to speed from city to city, the burden of his preaching evermore—"We pray you in Christ's stead, be ye reconciled to God." Because this is one of the primary motives of missions, the cause chiefly depends, humanly speaking, upon the piety of the church. Other motives may, and often do, help for longer or shorter periods. But the real and permanent dependence must be upon a spiritual experience with Christ so rich and joyous that it makes missionary effort the natural and necessary expression of its life.

(b). The World's Evident Need of Christ.—The fact that the heathen are morally and spiritually debased is not, indeed, of itself sufficient to beget a strong desire to help them, but the fact that they need Christ and that we have Christ, does beget such a desire in a rightly constituted mind. If we have any knowledge which is essential to the welfare of our fellow-man, we are under solemn obligation to convey that knowledge to him. It makes no difference who that man is, or where he lives, or whether he is conscious of his need, or how much inconvenience or expense we may incur in reaching him. If we can help him, we must get to him. That is an essential part of the foreign missionary impulse. We have the revelation of God which is potential of a civilization which benefits man, an education which fits him for higher usefulness, a scientific knowledge which enlarges his powers, a medical skill which alleviates his sufferings, and above all a relation to Jesus Christ, which not only lends new dignity to this earthly life, but which saves his soul and prepares him for eternal companionship with God. "Neither is there salvation in any other." Therefore we must convey this gospel to the world. Christ simply voiced the highest and holiest dictates of the human heart when He summoned His

followers to missionary activity and zeal. We do not hear so much as our fathers heard of the motive of salvation of the heathen. That consideration appears to be gradually drifting into the background. Our age prefers to dwell upon the blessings of faith rather than upon the consequences of unbelief. And yet if we believe that Christ is our life, it is difficult to avoid the conclusion that without Christ is death. Various statements and figures are used in the New Testament to express the condition of those who know not Christ, but whether they be interpreted literally or figuratively, their fundamental meaning is as plain as it is awful. Jesus came "to save" and salvation is from something. Nothing is gained but much is lost by ignoring facts, and the appalling fact that men are lost without Christ, is a motive of the first magnitude for trying to save them.

(c). *The Command of Christ.*—"Go ye into all the world and preach the gospel to every creature." If this were the only motive, foreign missionary work would be a mechanical performance of stern duty, the missionary merely an obedient soldier. But taken in connection with the preceding motives, it adds to them the impressive sanctions of divine authority. For Christ's Word is not a request. It is not a suggestion. It leaves nothing to our choice. It is an order, comprehensive, unequivocal, ending all argument, silencing all cavil—a clear, peremptory, categorical imperative—"Go." Such a command dispels all possible uncertainty, removes any misgiving, and, for those who need it, reduces the question of missionary effort to one of simple obedience to our Lord and King.

These are and must ever remain the supreme motives of the missionary enterprise. They have inherent and independent force. Whether men are civilized or not, whether they trade with us or not, whether present results are few or many, the Christian church must continue its missionary work. The results of a hundred years of missionary effort are most encouraging, but if they were not, it would make little difference. The man who knows that he is working for God and in obedience to God, is not controlled by worldly ideas of success. He is content to leave results with God, knowing that His Word will not return to Him void. After Judson had been toiling for years in Burmah without making a single convert, someone wrote to him asking what the prospects were, and he flashed back, "As bright as the promises of God!" When ten years of labor in Bechuana had failed to accomplish any visible result, Mrs. Greaves,

of Sheffield, wrote to Mary Moffett asking what she needed, and that heroic woman answered : "Send us a communion service." Temporary defeat has no power over the true missionary. With Lincoln when taunted with the defeat of his plans, he exclaims, "Defeat ! If it were not one but one hundred defeats I should still pursue the same unchanging course." To His own generation Christ's life was a failure. So was Paul's and Peter's and Stephen's. But later generations saw the rich fruitage. Like them, the true missionary toils from motives which are independent of present appearances. If Jehovah is the only true God, the whole world ought to be told about Him. If Jesus Christ is our salvation, He can be the salvation of others, and it is our imperative duty to carry or send the good news to them. There may be questions as to method, but no objection lies against the foreign missionary enterprise which does not lie with equal force against the fundamental truths of the Christian religion.

The foreign mission cause is at some disadvantage as compared with the other enterprises in which the church is engaged in that it cannot make so strong an appeal to patriotism or self-interest. The foreign missionary impulse is really the Christ impulse. It is prompted by no selfish motive. It summons us to toil and sacrifice for races which are beyond our sight and touch and for which we naturally feel but little concern, especially as they ordinarily cling to their old faiths and sometimes resent our well-meant efforts. In these circumstances foreign missions can effectively appeal only to those motives of glad obedience and unselfish love which prompted Christ to seek a lost race. Indeed the Master plainly declared to His disciples, "As the Father hath sent me into the world, so send I you into the world." But to these motives it does appeal as the wretchedness and guilt of old appealed to the heart of infinite love. The missionary advocate makes a grave mistake when he bases his appeal solely on financial needs. The fact that an enterprise wants money is not a sufficient reason why it should receive it, nor is the begging argument apt to secure anything deeper than the beggar's temporary dole. Our appeal should be based on those high motives which center in our relation to the Saviour's love and presence and command.

Paul said : "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "For Jesus' sake !" That is the spring of all holy living, of all noble

endeavor, of all large achievement. "For Jesus' sake" God has forgiven our sins. "For Jesus' sake" the missionary goes into distant lands. "For Jesus' sake" he toils and prays for the salvation of his fellow men. And "for Jesus' sake" Christians at home ought to sustain those who go. The searching and tender words of Christ to Peter comprehend the whole matter. "Lovest thou me?" then "feed my sheep."

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## Comparative Religion and the Missionary Argument.

BY REV. C. W. ALLAN, HANKOW.

**T**HE study of Comparative Religion has in the present day become exceedingly popular. But although at this time pursued with much zest and interest, it is not a new subject of enquiry. Ever since the time of the Hebrew prophets, comparisons and contrasts have been drawn, but it is only of late years that the great religions of the world have been viewed in a sympathetic spirit.

In recent years various causes have combined to make this study popular. The interpretation of the inscriptions of nations long since passed away, the investigations of the literatures of the great countries of the East, have all combined to attract the interest of studious minds to this branch of knowledge.

But perhaps the chief reason why this subject has gained popularity is because religion is a matter of interest and importance second to none. Man is a religious being, and the study of comparative religion appeals to those faculties of his higher nature which serve to show his connection with, and dependence upon, the supernatural.

Christians pursue this study from a definite standpoint. They assume at the outset that the Christian revelation is unique, that it stands superior to all the natural or supernatural manifestations which are the parts or whole of any other system of religion. Although this is the case yet the believer in Christianity can pursue this study with unbiassed and unprejudiced mind. The very strength of his conviction of the superiority of the religion of Jesus Christ ought to make him tolerant and fair in the criticism of other systems.

The result of the study of comparative religion has been, on the part of some, a desire to place the so-called universal reli-

gions on a level with each other. To certain minds the Christian religion does not commend itself in any way superior to the systems that have influenced so many of the nations of the world. If this attitude was simply that of a few scholars moving in a limited circle of scientific study, there would not be much cause for alarm, but unfortunately a criticism of this sort takes hold of the popular mind, and many there are who, without any investigation and study on their part, are prepared to say glibly that all religions are alike, and that their influence and usefulness are determined by geographical conditions.

We who are missionaries have a firm conviction that the gospel we preach is the content of a religion in every way superior to that which has confronted us in this empire. I should like in this paper to indicate wherein lies its superiority. I do not claim originality for anything said; these remarks are simply the result of a fair amount of reading on the subject in question.

Dr. Carpenter in his Bampton Lecture, "The Permanent Elements of Religion," points out that the elements which give the essential features of any enduring system of religion are three, viz., Dependence, Fellowship, and Progress; he also shows that these elements are present in the three universal religions—Islam, Buddhism, and Christianity—so called because they represent three-fourths or more of the whole human race. Then how does Dr. Carpenter prove the superiority of Christianity? His position is this, that unless a religion possesses, not as an after-attainment but originally, the power of supplying the three elements above named, it cannot claim the attention of all men and aspire to universality. The question then is put: are these three elements in the universal systems found in them as afterthoughts or acquisitions, or are they found in them essentially? If they are the essentials in any one of these religions, then that religion fulfills the condition imposed and has in it that which will render it permanent and universal. If the contrary, then that religion lacks those requirements that will constitute it a power on earth for good. It is shown that neither Islam nor Buddhism have these elements as essential parts of the whole, but they are acquisitions, afterthoughts, born of necessity arising from the inadequacy of the system to satisfy the mind and heart of man. One more question remains. Are these elements indigenous to Christianity? A survey of New Testament doctrine will serve to show that they are root

principles and that without them Christianity would be a mere name.

But it is not sufficient for the purpose to conclude that because our holy religion has elements in esse, which are only accretions in other systems, therefore it is superior in every way and the only religion worth propagating. The missionary argument must rest on a broader and more solid foundation.

We are prepared to admit that the relation of the Christian religion to other systems is not one of pure negation. We acknowledge that no theory or system that has attained in any way to a certain degree of universality, that has exercised a powerful influence over men's minds, is ever altogether false; on the contrary, it gains its power from the fact that some aspect or portion of truth is an integral part, however distorted it may be. Dr. Orr says that the Christian religion is "really the higher truth which is the synthesis and completion of all the others", and it is only fair for us to recognise, as far as we can, the elements of truth in the other systems of the world which are seen in their full glory in Christianity. From this standpoint, then, we view and respect the religious ideas and moral precepts of the ethnic creeds. We appreciate the aspirations and ideals presented there and recognise the expression of the deep desires of the human heart.

The great peculiarity of the Christian religion is the self-revelation of God. It is unique. The doctrine of God is the central point, the sun which sheds its light upon all the other parts of the system. There may be excellent moral suggestions in heathen creeds, there are perhaps glimpses of the divine character amidst the density and darkness of superstition, but nowhere, save in the religion of the Bible, is there a full view of the perfections of God. Heathen religions generally fail to separate God from his creation. Polytheism prevails. Even if we accept some of the results of controversy and acknowledge in the infancy of many systems a pure monotheism, we cannot at the same time believe in the spiritual apprehension, an apprehension so clearly shown in Christianity. The supremacy of Shang Ti in primitive China, the absoluteness of Indra of the Aryan race,—these are ideas that may be exalted above ideas prevalent in religions to-day, but they fall far below the conception of the Godhead which is the ground of our faith.

There are those who will remark that although polytheism is the prevailing factor of heathenism, yet at the same time

amongst nations characterised by intellectual activity a certain monotheistic tendency is present which may produce a pure conception of a divine being such as shown in the religion of Christ. All we can answer is that the warrant for the assumption is baseless. History shows that in the case of nations possessed of religions having this tendency pure pantheism is the outcome. Both pantheism and polytheism serve to show the utter inability of man through any religious ideas to disengage the absolute Being from nature and the visible things of the universe.

This then is the first postulate that *Christianity is superior to all other religions because of its unique doctrine and revelation of God.* But as this is narrowing down Christianity as a system of doctrine to one particular phase of its theology, the ground of argument may be enlarged, and we can state as the first postulate that Christianity is superior to all other religions because of its higher order of doctrine.

It may be stated here that Christianity differs from all human philosophies in that it has other objects in view besides an explanation of the nature of things. It is a religion of redemption, an expression of the will and nature of God. But at the same time it is a system of truth, and as such verifies itself by the satisfaction which it gives to reason. It occupies itself with the question of origins, the relation of man to the universe and to God, the question of final issues, and we have to see here whether it throws sufficient light on these subjects to entitle it to the position we give it.

Taking first the conception of God, we need say little, as we have just seen that it is the chief characteristic of the Christian religion. All that is necessary here is to say that the Christian definition of God's character is agreeable to reason. That character is made up of righteousness and love, love that seeks the welfare of the creature, and, because of that love, righteousness which is hostile to all evil. The Christian doctrine of God's providence may be said to be the same. Whilst the God of the Bible is infinitely exalted above man and things, yet at the same time he is seen as caring for all, even the sparrows, and this combination of transcendence above, and identification with, the creature is a truth that commends itself to the human heart and mind.

In the Christian doctrine respecting man, we find that also which appeals forcibly to reason. A child of the earth he is at the same time the son of God. A weak helpless mortal, he is also a high-souled being destined to be immortal. A free

agent, he is at the same time under obligation to the great ruler of the universe. If we consider the statements and ideas of other religions on the same subject, we shall recognise a one-sidedness that fails to satisfy enquiry. One truth is affirmed at the expense of the other, and the questions that arise are so many and so complicated that we are landed in hopeless confusion. This does not imply that Christian truth is so superficial that we can separate and distinguish to an extent that gives entire satisfaction to reason. No, there are "deep things of God" beyond human thought.

The Christian doctrine of sin is marked by a keen perception of the nature of character. This is recognised by all who know what it means to violate the moral law. In pagan systems of thought, and in the offshoots of Christian doctrine, moral evil was traced to a physical source. This, by obscuring its real origin, showed it to be inevitable, but man has at all times recognised to a certain extent his own power of committing or abstaining from wrong doing. He has never been able to reconcile the two, and only in Christianity is it shown that sin comes of the action of man's will. The Christian doctrine of sin is a mirror, in which man finds reflected his own nature, and however much he may shrink from beholding it, he knows it is a faithful reflection.

As a counterpart of this, is to be considered the Christian doctrine of salvation. The systems of thought which predicated a physical origin of evil naturally advocated a physical redemption. Spirit must be cleansed from the polluting influences of the body. The sensuous nature must undergo a change or cease to exist. This was the idea of these systems, and to-day in many of the great religions this principle of a redemption from the influences and contamination of matter occupies an important place. But the Christian doctrine penetrates right to the heart of the disease. It shows in clear light the redemption needed, and the assent of reason and conscience is readily given.

The doctrines of the Incarnation and the Atonement to a certain extent commend themselves, because they embody ideas that can be found in most other religious systems. But however powerfully these ideas may appeal to men in these systems, in Christianity they reach a sublimity and grandeur unknown outside the revelation of Jesus Christ. Of course men as individuals fail to recognise the principles in these doctrines, but the same may be said of all phases of religious theory and

fact, the complexity of the human mind shuts out the possibility of all men following in the same train of thought.

In Christianity as a system of doctrine there are mysteries, and it is not to be supposed that even with a religion like ours, that so clearly gains the assent and agreement of reason, everything will be explained and understood. The difficulties presented to men's minds are many, and on the solution of some problems of existence Christianity is almost silent. But as far as these doctrines are concerned upon which we have dwelt for some little time, they serve to show man more clearly to himself, they throw more light on the existing nature of things, and we have no hesitation in again stating our assumption that the quality of Christian doctrine is superior in itself to the doctrine of any other system, and renders Christianity more fit and more capable of satisfying the great needs of men.

The second point in the argument is that *Christianity is superior to other religions because of its adaptedness to the necessities of human nature*. We have just seen that Christianity as a doctrinal system throws clear light on the great questions of life, and as some of the questions are the interrogations of man's own spiritual nature, it follows that Christianity will, to some extent, satisfy the needs which prompt these interrogations. Every religion has to submit to a practical test; it is verified or disproved by the manner in which it answers to the spiritual needs of men. The question before us then is, does Christianity do more in this respect than any other religion, is it capable of yielding such help and strength as the human soul requires?

An analysis of experience will serve to show in the first place that in the human spirit there is a deep need of God. This is recognised, not only because we are finite, but because we are conscious of our finiteness. It lies deeper in the heart than any other want, so deep in fact that it is vague and undefined. But however vague it may be, it is a factor of consciousness and is the great motive (so to speak) which makes man seek for that which will satisfy the hunger of his soul. This want is expressed in various ways; it may be through a feeling of loneliness, it may be through a feeling of dissatisfaction because of the apparent vanity of existence.

Side by side with this need of God in the human heart there exists the sense of guilt. Man recognises something wrong in the depths of his inmost nature, and the more he searches and probes his own consciousness, the more he is convinced of

the existence of this sense of sin. He is conscious of being selfish in his conduct, of failing to attain to the ideals which he has before him. He not only feels that he is without God but that he is alienated from him. This is no morbid experience. It is not confined to certain moods in which certain minds occasionally find themselves, it is not solely the feeling of men of high spirituality, but it is an universal experience of the human heart to be found in the breast of every son of man.

It is extremely interesting to see how the needs of the soul merge one into another. We have acknowledged the want of God and the sense of sin as parts of man's consciousness, and we must also recognise the feeling of separation from God, which seems to result from these. Then again there is a conscious sense of bondage, a feeling of the inadequateness of the soul to lift itself out of itself. These are closely connected with the foregoing and are human needs that seek for satisfaction. Grouping these together we find that perhaps the greatest need of the human heart is reconciliation, a desire to be brought back to God, from whom it has separated itself. This is manifestly the experience of mankind, and the great systems of religion that exist to-day are witnesses to the fact. They are proofs of the long continued earnest struggle of human nature to bring itself back into vital contact with God. But how have these systems succeeded? Is it too much to say that their success is absolute failure? Buddhism and Islam have recognised the soul's need of God, the soul's sense of sin and bondage, the soul's desire for reconciliation. But they have given false answers to the great questions. Buddhism, instead of satisfying the desires of the heart, has sought to annihilate them, and Islam has resolved them into sensual and bodily appetites and provided satisfaction on these lines.

But a consideration of Christianity serves to show that it has clearly discerned the nature of these facts of human experience and has in its own Scriptures given expression to them. But at the same time it has produced a satisfactory answer to the questionings of man's heart and has given to the world a gospel which is capable of supplying all our needs because it is "a power of God unto salvation." Man's need of God is satisfied by the incoming and indwelling of the Holy Spirit; his sense of sin is taken away by his faith in the atonement, and he is able to say with heartfelt sincerity: "My God is reconciled, His pardoning voice I hear." With thanksgiving let it be said once again that the Christian religion is superior

to all other religions, because it satisfies, as none other can, the deep needs of the human soul.

The third point of the argument is that the *superiority of the Christian religion is shown in its effect upon mankind.*

The Christian religion from the first has always had in view the sanctification and elevation of the entire life of man in its individual and social aspects. The great changes that have been made in the family by its teaching serve to show this. One of these changes is the abolition of domestic tyranny. We are all acquainted with the condition of family life in the early ages of the Christian era, and we know the absolute power and authority which characterised the head of a household, an authority analogous to that of the despotic ruler of any nation such as Persia at the present time. But Christianity has reduced the paternal power and has inculcated doctrines and precepts that have resulted in the establishment of the family life on such a basis as we recognise in our own country, a basis of love, equality and right.

Equally important is the change wrought in the condition of womankind. A favourite theme this; it has been dwelt upon by many, and we need only say that Christianity has lifted woman from the sphere of degradation and servitude to the position of man's helper. The Christian religion has also made great changes in the state. It has removed to a great extent many of the inequalities of so called governments, it has laid great stress on the principles of justice and mercy, it has brought about the emancipation of hundreds of subjects to tyrannical and exacting rule. In the social life of mankind it has given men to feel their duty to their fellow-men, has proclaimed a universal brotherhood, has welded together the great mass of humanity by charity and sympathetic interest. It has given a new impetus to care for the weak and outcast, has put a veto upon oppression and cruelty, and wherever it has shed its gracious influence, mankind has been enlightened, uplifted and blessed. Can we say the same of other religions? Have the great systems of the East produced such beneficent results? What means the sad wail of woman, coming from the harem of the Mussulman and the Zenana of the Hindoo? What means the despotism and tyranny of men whose prerogative it is to rule? What means the cry of the slave, the moan of the leper, the supplication of the outcast? These are voices borne upon the wings of the wind and they tell us of the dark, black despair,

born of the religions of heathendom, and the bitter need of human souls for that which will bring to them life, light and peace.

Surely we may say that the superiority of Christianity is proved by the condition of mankind in those countries that have responded to its gracious call. Having the three foregoing points of argument in view, it is not necessary to multiply reasons why the religion of Christ should be proclaimed to the world. It proves itself capable of giving an adequate answer to the questions of man's heart, it shows itself able to satisfy the yearnings of his spiritual nature, and it produces evidence to the fact that wherever it is proclaimed in its pure form, righteousness and peace and joy are the result.

## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

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### The Relationships of the Missionary to the Chinese.

BY REV. WILLIAM REMFREY HUNT.

(Concluded from p. 410, August Number).

NOTE.—The outline of the first half of this paper appeared in the last issue of the RECORDER. That portion was as follows:—

#### THE Relationships of the Missionary to the Chinese.

##### I. As fellow-men :

- (1). On social lines.
- (2). In industrial affairs.
- (3). In political relationships.

##### II. As the recipients of a new faith :

- (1). With all their national prejudices.

(2). *With the contradictions of history and religious claims.*—

What matters it to the students in our schools, or to the merchant in his hong, that five so-called Christian rulers occupy the thrones of London, Paris, Berlin, Vienna, and St. Petersburg; and that a Christian president is the elect-spokesman of seventy-nine millions of citizens of the United States. The historic

exhibit contradicts itself. We are asked whether opium and war are the native fruits of our faith and civilization. With his natural bias which, unfortunately, our influences have not changed, he points to things which belong to the kingdoms of this world; not being able to see any other. The gunboats, treaties, Imperial Maritime Customs, Consulates, and other little Cæsars from the Vatican and from the state churches of England and Russia both confuse him and support his indictments. How do we stand in answer to these inimical relations? Among a people of æsthetic tastes, rather than of theoretical enquiry, it will not be an easy lesson to teach them that Christendom is a mere arena, while Christianity is an aggressive and true life. What wonder is it that they cling like limpets so tenaciously to their institutions and hostile ideas about the relations of China with foreign powers when there loom up the attestations of Hongkong, Tongking China, Weihaiwei, Kiaochou, Formosa, Manchuria and even Thibet slipping from the empire! All these are on the side of the Celestial, and they co-operate with the usual *régime* of his illogical inferences against us. While we shall enforce the argument, and prove by example that those elements found inconsistent with the true purpose of Christianity are not either recognised or sanctioned by it, we shall still have to admit that the text and the exposition of religion are only too often at variance.

But there is another antagonism, reaching down deeper, because it is more vital and perplexing to the non-Christian mind, viz., the rival and divided condition of Christianity. Able native statesmen have called this anachronistic condition a waste of force and a folly of misdirection. In the face of the creative and constructive relation we should sustain to these nations as the disciples of the Lord Jesus Christ, the great masses of mighty and defiant heathenism should, at least on the far-flung battle line of the fields of missionary conflict, cause us to weld into one harmonious, strong, and hence, irresistible and triumphant army; while we move into the great and strategic points which are now open unto us. Such a position taken by the church's most trusted leaders in the front ranks of its most aggressive forces would give a new summons and a unique challenge to the church at home, such as would melt its love into new moulds and turn its attention from analysing useless creedal papyri to the new and living fulfilment of the Saviour's last regal command.

(3). *With the acclimatization of both missionary and religion.*—Missions have furnished an experimental knowledge showing that the religion as well as the teacher must acclimate. It does not seem to be so much a spontaneous accommodation to new conditions, as it is a process of adaptation, with the intervention of human agents in becoming inured to these tropical climates. In following the diverging geographical lines in the extension of the church throughout Judea and Samaria and in its subsequent transition to the Gentiles, we see this principle at work.

In the mission field who has not felt the tremendous formative influences of environment? There is as great need for protection against the deadly malaria of pagan poisons, rising like will o' the wisp flashes in their literatures, as there is for caution against sleeping near marshes or over exposure to the sun's rays. It is well to remember that the best lamps are liable to go out in an impure atmosphere.

In regard to the time employed in the acquisition of the language, some one with more wit than wisdom said that the devil had invented the hieroglyphics to keep the gospel out of China. It is a good balance that it is one of the hardest languages on earth, because China is one of the hardest fields in missions. Given the gift of utterance at once, the young missionary would not only wreck his own boat, but those also of his colleagues. The waiting, watching, listening, reading, acclimating in mind as well as in body, is the most important period in missionary life. God appraises this time at its right value. In proportion as the worker has been allowed to get into harness unprepared, in just such proportion (except in rare instances) has his or her work been at a discount all along the line.

We are ever discovering peculiar mental conditions in and among some of the honestly moral Chinese which some have termed a "theology of conscience." This should not be assaulted with the flippancy of a sacrilegious gamester. It is ours to trace the secret of their view of life, in all its ramifications, and then state the message of Jesus in such terms as will meet the real need found in their lives.

Temperament, manners, courtesy, as well as education and piety enter into the curriculum of missionary training. Indeed, they are potent elements. A mission station may be ruined by a bad temper. We should acclimate as much in good graces as in mission methods. It is worthy of note how uniformly the apostle Paul commanded the respect of both people and

officials in Europe and in Asia. The instances of Sergius Paulus, Gallio, Felix, Festus, and Julius are examples of this. In the epistle to the sojourners of the dispersion, St. Peter finds space enough to add, "Be courteous." He is a master of hearts who will recognise that the political and industrial openings into the great trade centres count as mere incidentals, compared with the splendid social entrance which is open to wise and consecrated goodwill. Jesus appealed with tremendous results to this same element in human nature when He lived among, and conferred upon all, His gracious gifts and benedictions in healing and consolation.

Attracted by the fascinations of the artistic and intricate phases of heathen systems, the native devotee evidences a remarkable degree of patriotism for the gods. He declares we read his external customs with alien eyes. In the deep recesses of his moral nature he prefers to count us as mere free-thinkers. Hypnotized by the appeal to the ornate, the classic heroes, altars, priests and sacrifices, and wooed by the glitter of romantic legends, he is simply non-plussed by our stern, demanding and logical system of religion. Asked on one occasion the effect of the spectacular upon me in visiting one of the great Confucian temples, my reply almost staggered my querist. Then the thought came to me as to what would be the effect upon the same young student could he suddenly be transferred to the aisles of the stately Westminster Abbey during some great civic function. In our own institutions and associations we are a *genius loci*, with all our credentials duly stamped. There would, then, be the same ratio of confidence, pride and patriotism in any young and enthusiastic missionary escorting his Chinese friend to those historic shrines, such as Shakespeare's county, the statue of Liberty, the statue to the goddess of Victory in Germany, or the Arc de Triomphe in Paris. Here is the crux of the argument. By aggravating differences we foster hostility. By compromise we endanger our position, but by a wise adjustment we shall avoid incongruity and secure a place to bring such principles to bear upon the situation that these may be self-assertive and readily implied.

### III. As co-workers in its propaganda :

(1). *In Organization.*—In the apostles we see an example of all the parts required for bringing into co-relation and co-operation the faith and hope and love embodied in the great

central facts of the gospel. While Jesus bequeathed no set arrangement in organization, He gave the commission as to the great starting points, fixed them and indicated the lines along which all growth should take place. The spirit which emphasizes the fact that this is preëminently the dispensation of the Holy Spirit and guards as its precious privilege the immediate oneness of the ministry with the Holy Spirit, and not its vital dependence upon any organic union of church or convention, will be the nearest to the New Testament method and precedent. It will necessarily follow, then, that the relation of the missionary to his co-workers among the natives—and we would speak here advisedly for they are co-workers—should be as the nearest relation of Jesus to His own disciples.

In the organization of the native churches, schools, benevolent institutions, and the whole programme of the commission, we shall have to teach first principles. We shall have to state, also, that these, as first principles, are vital. They must not be compromised. They cannot be left out. At the proper time of advancement, however, they must be left behind. The most beautiful spirit and the highest example is given unto us in the action of the Saviour with His pupils. They learned their message, their office, and magnified their personality by keeping close to the Lord. Did not Jesus tell them: "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye should ask of the Father in my name, He may give it you"?

Nor can we ever afford to be independent of the spiritual light and consecrated common sense which comes to us from the native ministry. It is bold enough to speak, because it knows the source of its inspiration. If ever such advice and relationship is weak, let us remember it will reach maturity by exercise. With deep and spiritual insight one has said: "The attitude of the mission committee to the native church should be, It must increase, I must decrease." In this spirit of consecrated service and of loyal devotion to the great Head of the church, let us seek to utilise all the good there is in our native co-workers and organize and draw out the greatest working capacity of the church in the best way and for the most harmonious action.

(2). *In Administration.*—Here we touch one of the most delicate phases of our relationships. Because, moreover, it is still in the province of experiment, it is the more open to enquiry

and consideration. The rights and status of the native ministry and the native Christians are relatively admitted by all. Some would confine these rights to the relations with the indigenous church and the administration of its own affairs; others advocate admitting counsel even in regard to approaching the home Boards. Not presuming to discuss, specifically, either one of these to the exclusion of the rest, we believe the point of general agreement lies in the constitution of a strong and representative body of both natives and missionaries forming a convention and acting as an Advisory Committee, through which to approach the home Board in such matters as relate to the polity and government of the mission in its agents, stations and out-stations.

Into the multiple problems of missions comes the proper direction and oversight of the church, the helpers, selection of stations, disposition of funds, discipline of members, status of the workers,—all this having to be arranged with due regard to the capacities of the native helpers and the needs of the mission.

Perhaps there is no relationship so important in the wide range of mission economics as that of mission comity. In those mutual courtesies in missions, by which beneficial acts and recognitions take place, not because these are forced, but because they are the results of true Christian love, is seen the sweetest promise of our swiftest success. The administration of our work with due regard to the rights of sister missions is absolutely imperative. A mutual understanding as to the "division of the field" will prevent some of the indiscriminately thrown out evangelists from treading on each other's heels. Take such cities as Shanghai, Soochow, Ningpo, Nanking, Wuhu, Hankow, Wuchang, or any of the average large sized cities in the north of China and count out the number of different societies, all working with commendable skill, consecration and system for the same ends, with perhaps fifty or more exotic names attached to their church sign board's; then consider whether or no it is any wonder that some of the *literati* have, with cynical wit, criticised us to the extent that we were not able, after a century of experience as a religious system in China, to answer the first polite question, "What is your honorable name?"

Like their foreign brethren and sisters in the mission field, the native helpers also must be *weighed* as well as *counted*. Those are indeed fortunate who have around them a body of strong and well trained men and women, sound in common sense

as well as in doctrine. To the sacrifice of Hercules none were admitted that were dwarfs, and to the homage of Bacchus none that were sad ; so too to the service and partnership of evangelisation none should be admitted who are narrow, dwarfed, or sectarian, either in disposition or creed. The man who stands in our preaching halls or churches, stands there, in the eyes of the audience, as the sum total representative of all that the mission stands for. Men who will prate on divisive doctrines or practices should be discarded. No novice (neophytes, new convert) should be sent out to care for the church "lest being puffed up he fall into the condemnation of the devil." No local or historic features should be recommended to the constitution of the native churches. It is good that the liberty to administer the native and the foreign funds be connected with the responsibility for raising the same. The relations of the helpers either as agents directly of the mission, or as employees of the missionary, are not yet well defined in the field. In the case of the establishment of the Advisory Committee idea, this business of locating, fixing status, training and supervising the work generally, would properly be the business of such Committee, and the missionary is released from such responsibilities which sometimes might be of a very delicate nature. The criticism of Dr. Gustav Warneck, Professor of Missions, Halle, Germany, who has made a special study of historical and theoretical mission problems during thirty years of such work and travel, is worthy of serious attention. He says : "The mission command bids us 'go' into all the world, not 'fly.' Impatient application of the catchword 'diffusion' is really a caricature of evangelical missions, if its antithesis, 'not concentration,' leads to the destruction of organization. There is great danger of confounding the spread of the gospel with the spread of European and American culture . . . . the national character is lacking in the Christianity in mission lands." While our relations must, if they are to win and preserve the co-operation of the native Christians and the native ministry, be allied to Christian principles of brotherhood, yet differences of race, education and associations will keep them from such a grafting on the foreign stock as would annihilate their individuality and national character and turn out a crop of Eurasian and half-breed proselytes.

(3). *In Fellowship.*—This fellowship was in the mind of God from the very inception of the eternal purpose. It is that

all men might come to "see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now, unto the principalities and powers in heavenly places, might be made known through the church the manifold wisdom of God." In other ages this was not made known. It was with a beatific vision of this glory that Jesus turned to His disciples and said privately: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired ( $\theta\acute{\epsilon}\lambda\omega$  wish or will) to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them."

When the church in China comes to know the joy, the strength, and the uplift that will come to it in nearest fellowship with the missionaries, and above all with the Christ and with the Holy Spirit, it will mine out a new discovery of divine resources which will surprise even its senior ambassadors. This communion and joint interest as co-workers with God and heirs with Jesus Christ should be as free as was the same association of the apostle Paul to the churches under his care. There will be, of course, in every church, elements that do not seem to unite; but this should be the very place where we must strive to bring cohesion and unity. We are asked how we can sink all personal feelings and commune with those who have been so recently converted from the "driftwood of society." We answer in the words of the apostle, "The love of Christ constraineth us." In prayer, in mutual conference, in journeyings, in difficulties, in the sick room, and by its own martyr crosses, the native church in China has proved that it is being established in the faith.

The apostolic precedents prove that the truest fellowship in the gospel was not partial. It was genuine. Differences of kind did not affect the degree of communion. The apostle Paul, when so near to the realization of his own wish that he might know the fellowship of His sufferings, writes with fervent affection and unusual warmth to the first Christian church established on the soil of Europe, referring to them as "my brethren, beloved and longed for, my joy and crown." Early church history is enriched by this fellowship. The apostles, their succession, the laity of Spirit-led men and women who tell the Christ-evangel,—all these were told from the beginning that there was a new warfare in which he who loses, wins! We stand to them as the reminders of their unbroken relations to

the church militant. In our close identity with the brilliant galaxy of the world's grand, tall, sun-crowned men and women, whose service for God and man has moved the world, let us infuse the native church with the reality of this relation to them also. Let them link their names to these apostles of the churches, the heralds of a new day in the world's dark night in all the mission fields; from Stephen on to Tyndale, and from the reformers on to the heroes of modern missions in Eliot, Brainerd, Martyn, Morrison, Florence Nightingale, Hannington, Judson, Garst, and of the strong and faithful servants of Christ, who are endeared to them because they gave themselves to the redemption of China, such rare souls as Muirhead, Kerr, Nevius, David Hill, Bishop Ingle and others. Into this communion let them be received with the right hand of Christian fellowship.

Over and above all organization, administration and association with the missionaries or home boards, what the church in China needs to-day, more than anything else, is a continual outpouring of divine power that shall not only confer upon it, but ever keep before it the truth and potency of the indwelling Christ. Let them receive this benediction and they will be conscious of the presence of a great cloud of witnesses, they will catch a glimpse of the "aureole of the saints" who have won in

"The crowning race  
Of those that, eye to eye, shall look  
On knowledge; under whose command  
Is Earth and Earth's, and in their hand  
Is Nature like an open book;

"No longer half-akin to brute;  
For all we thought and loved and did,  
And hoped, and suffered, is but seed  
Of what in them is flower and fruit."

Had the Grecian soldier a loftier character to sustain after Thermopylæ and Marathon? The crowning illustration of this sure and imminent triumph of the witnessing dispensation of the church is seen in the origin, growth, establishment and perpetuity of the gospel in China. India, Japan, and Madagascar point to the "costliest field" in China, and from its forces, agents, and martyrdoms, confess they are lifted up and strengthened.

While the church in China, and its influence on the nation is yet in the morning of its day, it is forming its choir, lisping its *Te Deum laudamus*, being grounded in the faith, marshalled into line, and even sanctified in its martyrdoms, so that its future, though big with consequences and possibilities, is "as bright as the promises of God."

Indications are not wanting that God is about to make a new and superior movement in China. It will break the spell of ages and may call out another apostle from the Far East, whose spiritual energies and preparation shall be adequate to the great occasion, and whose Spirit-thrilled executive shall awaken in the church the mightiest animus it has received since the days of the apostles.

This is the ring of conquest and the pæan of victory which is born in the soul of a new knowledge of God and of a more real and vital union with His Son Jesus Christ in the fellowship of the gospel. Standing to the church to-day in the relation of its divinely commissioned teachers and guides, let it be ours to woo and win, with grace as well as wisdom, the ever increasing and at present not too efficiently trained native ministry and make it great in quantity and glorious in quality, and show to it in our own clean, active and fruitful lives the dignity and excellence of ministering the gospel of God.

"Then I preached Christ : and when they heard the story,—

Oh, is such triumph possible to me?

Hardly, my King, had I beheld Thy glory,

Hardly had known Thine excellence till then.

"Thou in one fold the afraid and the forsaken,—

Thou with one shepherding canst soothe and save ;

Speak but the word ! the Evangel shall awaken

Life in the lost, the hero in the slave."

### In Memoriam.

REV. CHARLES ROBERTSON

(*Of the London Mission, Hankow*).

Charles Robertson was born in Cumberland, England, in the year 1870, being one of a family of eight. At a very early age his parents moved to the south of Scotland and later to Wishaw, a country town in Lanarkshire, where his mother and some members of the family still live. He left school while quite young and went into business, where his steadiness and ability finally secured for him the responsible position of travelling agent for a large firm of stationers in Glasgow. During early life he attended the E. U. (Evangelical Union) church at Wishaw, and later became a member of the Dundas St. E. U. church in Glasgow, of which the Rev. G. Gladstone is minister. At the age of twenty-two he was much impressed by the words of a speaker at the L. M. S. anniversary services, Wishaw, who urged the command of Christ to go into all the world and preach the gospel, maintaining that while we had this com-

mand no other call was needed to the mission field ; it was for those who stayed at home to show they were called to do so. This, combined with other influences, led him to decide for foreign missionary work. By attending evening classes he had prepared himself for college, and at the age of twenty-three, with a view to service abroad, he entered the E. U. Hall in Glasgow, taking some classes at the university and finishing his studies at Edinburgh. During the latter years of the course he had charge of the mission work carried on in connection with Mr. Gladstone's church, taking services during the week and on Sunday and spending every Saturday in visiting among the people. He was greatly beloved by those to whom he thus ministered, and on his subsequent sailing for China a gold watch chain, subscribed to by members of those attending the Mission, showed the warm place he had won in their hearts, while the members of the church showed their esteem by presenting him with a gold watch. Up to the last he maintained a most affectionate relationship with the church and its pastor, and frequent letters passed between them. Mr. Gladstone's last letter, which reached China at the end of June, has now a pathetic interest, for it contains a paragraph urging Mr. Robertson to take care of his health, for "the work needs strong men." In the spring of 1898 he was accepted by the L. M. S. and appointed to Wuchang for itinerating work ; in the summer he completed his course and was ordained ; and in the autumn of the same year, after hearty farewell meetings in his own and other churches, he sailed with four other new L. M. S. missionaries for China. It was on the voyage that the writer first got to know Mr. Robertson, and was struck, as were many others, by his good nature, sound common sense and deep piety. Reaching Wuchang on December 26 he soon settled down to the study of the Chinese language, determined to get a thorough knowledge of it and thus be able to reach the people ; and this object he ever kept in view. In January, 1900, he married, on her arrival in Shanghai, Miss McKendrick, of Wishaw, who had long wished to be a missionary. Then came the settling down and the life in Wuchang, interrupted in the summer by the Boxer rising, when Mr. and Mrs. Robertson, with other junior members of the Mission, went to Japan. Returning to Wuchang in the autumn the language was what he chiefly worked at, though taking occasional services and every few months going on itinerating tours. In March, 1902, on Dr. Davenport's return to Wuchang from furlough, he moved to Hankow, where new work awaited him. The treasurership of the Mission was vacant and the high school was in need of assistance. The two needs seemed so urgent that, though he always had had a strong preference for evangelistic and pastoral work, he saw in them the call of God, and cheerfully put forth his strength to these two departments, thus rendering great help to his overburdened colleagues. But while

thus occupied in the main he further did a good deal of preaching and was the superintendent of the Chinese Sunday School. He seemed to lose no opportunity of helping forward any department of the work. He was secretary of the Hukuang Missionary Association and an energetic member of the Committee of the Central China Religious Tract Society. Thus he worked and worked, and now looking back on his life certain impressions strike one very vividly. He was a kind man in all the relations of life and especially in his home ; he was ever ready to sympathize with others in their joys and sorrows ; he was very friendly and hospitable, and not a few among the business community will mourn his loss ; he was a good teacher, a clear and earnest preacher, while by correspondence he kept in touch with a large circle of friends at home. His circular letters, of which he made more than thirty copies, were written once a quarter and found their way into many homes. This heavy piece of work was done solely with a view to deepen interest in missions. Nor was he unsuccessful in this, for some churches at home that had never responded before began to bestir themselves in the missionary cause ; and one cannot but believe that from among those thus influenced some will come to the mission field to perpetuate his work. By photography too he helped the cause, taking pictures of chapels, hospitals, schools, etc.; in fact the photograph of the L. M. S. theological college, Hankow, that appeared in the MISSIONARY RECORDER for June was his work.

Towards the end of June, after much heavy work in Hankow, he went up to Kuling with his wife and their three children. Bad weather detained them in Kiukiang and here they passed the last Sunday of the month ; in the afternoon Mr. Robertson took an English service at the C. I. M. house. Arriving at Kuling, though not feeling very well, he consented to preach in the church on July 3rd and spent many hours preparing for the service. It was the last he ever took; his subject being, "I am crucified with Christ." After Sunday the slight fever of the previous week steadily increased and the symptoms of typhoid appeared. For some days he held his own, and it was not till Sunday, July 17th, that graver symptoms came on. On the Monday he was much weaker and on Tuesday morning it was clear that his life was in great danger. In the afternoon he was very low, but his mind was quite clear, and when his children were brought in to see him, he held out his arms to take them. He then gave his last messages to his friends at home, including this one, "Tell them that Christ died to save all men." At six o'clock the end seemed very near, but he rallied a little in the evening. This improvement, however, was not for long, and early on Wednesday morning he fell peacefully asleep; among the last words that escaped his lips being, "Holy, holy, holy." Previous to his illness he had been saying that he had no fear of death, and

during it, though he knew the seriousness of his complaint, he only spoke words of hope and cheer; he manifested his usual unselfishness to the last, being very grateful to those who were nursing him. The usual Wednesday afternoon meeting in the Kuling church took the form of a memorial service, when Dr. John and others bore testimony to the whole-hearted consecration that Mr. Robertson had shown in his missionary work. On the following day his body was interred at Kiukiang in the beautiful little cemetery by the river side. On Sunday, July 24th, a memorial service was held in the Chinese church at Hankow. The news of Mr. Robertson's death had come as a great shock to all, and many native Christians were in tears during the service. The deacons, evangelists and missionaries spoke, and testimony was borne by one and another to Mr. Robertson's business ability and tact, his approachableness and kindly manner, and the way in which, when visiting an out-station, he used personally to visit the converts' homes. From the high school evidence came of the influence he had exerted and the affection in which he was held among the boys. One evangelist mentioned an illustration that Mr. Robertson had once used of a mother who had perished while protecting her child from the cold. "This," said he, "is very much as it was with the pastor we have lost; he came to China to save our people. *We* have been helped and blessed, but *he* has lost his own life." Yet it was not all sorrow, for hymns of hearty thanksgiving were sung, and during the service the glory-land into which our brother had passed, seemed very near.

His sudden removal at the early age of thirty-four is one of those manifestations of God's purpose in which we can only trust but cannot trace. We know, however, that he has been called to higher service, and we believe that for long years to come he being dead will yet speak through lives that have felt the impact of his character and have learnt from him some of the deeper lessons of Christian life. For him all is brightness—he has passed to "the Perfect care and company of God"—to the place prepared for him by the One who knew and loved him best. For the sorrowing members of his family in China and Scotland we pray that He who said "Blessed are they that mourn, for they shall be comforted," may Himself make the words come true in their experience throughout all the days of the future.

P. L. M.

KULING, August, 1904.



## Intercession.

1. The lark soars high, and near the heavenly throne  
Sings cheerfully her thanks to God alone ;  
When the sun rises in the quiet air,  
Then is the time to kneel for secret prayer.
2. Dear loved ones, whom by memory's power I see,  
I thank my God are now from danger free.  
They served the Lord in faith when here below,  
In heaven no sorrow will they ever know.
3. For those who live and now are far away,  
That God will help them I will daily pray ;  
Walking in wisdom's path with willing feet  
May they through love find, all, that life is sweet.
4. If doubts arise and good desires grow weak,  
From Christ the Master may they guidance seek.  
Should ruthless foes and worldly loss assail  
By prayer unceasing may they still prevail.
5. May Jesus keep the little ones from harm,  
With angel guards and his Almighty arm !  
Taught from the Bible, may they learn to be  
Bold witnesses for truth and piety.
6. When good men meet to read God's Word and pray  
Let not the persecutor say them nay ;  
When poor men raise to heaven their bitter cry  
May God send quick deliverance from on high!
7. May all the heathen hear the gospel sound,  
And Christ be honoured the wide world around.  
When men say to their brothers, "know the Lord,"  
May God bestow on them a rich reward !
8. May the church prosper, wars for ever cease,  
And all mankind enjoy unbroken peace.  
With hearts united may all Christians pray  
For the arrival of millennial day.

JOSEPH EDKINS.

*August, 1904.*

## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### English and Evangelism.

I HAD been reading the article by Dr. DuBose on English and Evangelism, and I had a dream. Why my thoughts should turn in the direction they did, and why after reading such an interesting article by my genial friend I should have such a dream, might be difficult to explain, but I had this dream one day as I lay on a sofa thinking over some of the things which the good Doctor had written.

I dreamed that I was in America, and that there came to see me a very sober and faded looking individual dressed in clerical garb. He sat himself down, upon my invitation, and said that he had come to ask my opinion concerning a number of things which were much upon his mind. Of course he meant by this that he was full of thoughts to which he wanted to give expression and had some very decided opinions which he wanted to ventilate ; and he asked for my opinion in order to have an opportunity to express his own. I presume that he himself did not realize that this was the case, for I found him to be a man without guile, and although he seemed to be something of a "back number," I could not help but admire his sturdy Calvinistic piety.

He said that he was much exercised in mind because of the small number of young men who were entering the ministry of the Presbyterian church, and he wanted to know what in my opinion was the cause of this lamentable falling away. My reply is not worth recording, for, although he listened politely, and even took a note of what I said, he evidently regarded it as an opinion that was of no particular value except in so far as a part of it agreed with his own. That part of my reply he applauded with a hearty Amen and seemed to consider that it showed great wisdom.

Having heard my reply he then proceeded to give his own views regarding the subject of our conversation. He thought the chief cause of the lack of ministerial candidates

was in the wrong trend of education in our modern schools, and he plead for a return to the old-fashioned school and college of the days gone by.

He thought it was a great mistake to give so much time to the study of science and modern language. In the days when he was a student there was very little time given to such studies, but now everybody must know something about electricity and biology and other branches of science which in former days were scarcely more than touched upon. A great deal of time, said he, is also given to modern language which was formerly given to the Greek and Latin classics. These ancient languages are neglected, and so much time is taken up with modern language that there is not sufficient time and opportunity to become proficient in the ancient classics. And then, after all, few become really proficient in these new studies. A mere smattering of French and German and of the sciences is all that the average student can attain to during his college course. It will require many years of additional study to be able to write elegant French or German, or to become an adept in any branch of science. The little knowledge which is obtained of these branches of study at the expense of the classics is of some commercial value perhaps, but is not enough to place the student in line with the eminent linguists and scientists who command the respect of the learned.

The tendency of the modern college is to give such a practical knowledge of secular affairs that, without any profound knowledge of any one line of research, the pupil graduates fitted only to occupy business positions, or at most prepared to take special courses that will fit him for profitable employment. The study of science and modern language opens the way to procure various kinds of employment that offer large salaries, and only those who are the very strongest and most spiritual can resist the temptation. In the good old times, when the Greek and Latin classics were the principal studies in our colleges, and when science and modern language were either left out, or were given only a small place in the curriculum, and when the whole trend of the education given was to make classical scholars rather than practical men of affairs, there were fewer temptations to turn aside from a call to the ministry from motives of worldly gain. The education of those days fitted men for teaching and preaching, and not for business life; but in these degenerate days men who graduate are able to fill

positions in other lines of work, and those who are willing to enter the ministry must resist temptations too great for the average Christian ; only men of exceptional spirituality and consecration can resist them.

He heaved a great sigh and took his departure.

Strange to say neither of us were convinced that the positions which we occupied prior to this interview were wrong. My visitor went back to his church to preach orthodox sermons of great length and dryness, full of sound theology, but avoiding all reference to the results of modern investigation, except to lament their tendency to undermine the faith handed down by our fathers ; and I still held to the opinion that as a Christian educator I must do my best to give my pupils such an education as would fit them for service among men who, rightly or wrongly, demand as their religious instructors ministers who have some knowledge of the things which interest men of the present age ; and I held this position in spite of the fact that this course seemed to have a tendency to keep out of the ministry those who were not of "exceptional spirituality and consecration."

I am afraid that both of us in our little debate failed to give sufficient weight to something more important than courses of study and matters of method ; but there has come to me very strongly of late the conviction that what is needed most of all is neither schools of the old fashioned kind nor schools of the modern pattern, but schools taught by men and women filled with the Spirit of God.

I presume that all missionaries desire that the pupils in our schools be thoroughly educated in the Scriptures and trained to use their own language in such a way that they can help others to receive and understand the Word of God ; but most of us who are engaged in educational work believe that we ought to provide for the thorough education of our young people, giving to them such an education as will enable them to do other things when necessary. We believe that we who have received that broad education which is given in the colleges of Christian lands ought not to withhold a similar education from our Chinese Christians. We believe that God will help those whom He calls to be preachers of the Word to resist the temptation to use their varied acquirements for selfish purposes, and that they will, for the glory of God, make good use of their English and their mathematics and their science in the work of preaching Christ and saving souls ; and these men and women

will do this, not because they can do nothing else, but they will do it in the face of tempting offers in many directions.

English and Western science have come into our schools, and they have come to stay. To fight against them is a waste of energy. Let us rather do what we can to make them a means of grace. With these things come new temptations no doubt, but increase of knowledge and increase of intellectual power is always accompanied by increased temptation. There is always a demand for men who *can do something*, and men of the world will give them good salaries if they will accept secular employment ; but these are the very men whom we want in the ministry, and I believe that if those who are in school work will pray and labor toward this end, and if those who are engaged in other forms of evangelistic work will give to us their hearty support, we shall see many of these young Chinese students giving themselves to the work of the ministry, and they will more and more resist tempting offers, giving themselves to the work of saving souls, and trusting God to supply all their legitimate wants. I believe that God will supply such men from our schools. We must give these men more than a beggar's support. The missions cannot retain them on salaries that barely keep them from starvation ; but God will either help the missions to make more liberal provision, or will in some other way provide for their adequate support. The silver and the gold are the Lord's and the labourer is worthy of His hire.

We who are in school work have not done our whole duty. We ought to have a better influence over our pupils than we have, and we ought to pray and work more earnestly to the end that their thoughts be turned toward the ministry ; but many of those who count themselves evangelists are not helping us as much as they might. Many who ought to be helping with sympathy and prayer, show little interest in our schools. Some good missionaries are even a hindrance to our work ; for the men who cannot recognize the fact that other men may be led of the Spirit to undertake the work of teaching, but regard such missionaries as recreant to their trust and unfaithful to their ordination vows, and who would close up our schools except as they are used directly and solely in teaching the Bible and training preachers, cannot help us much by their criticisms, however conscientious they may be in the expression of their views. But the men who give their time to preaching and itinerating may help us greatly if they will, and if we will give

them the opportunity to do so. If they will visit our schools now and then and cultivate friendly relations with teachers and pupils ; if they will remember us in earnest prayer and help us occasionally in holding religious meetings among the pupils ; if they will show their sympathy and love in these and other ways, they may help greatly to make our schools centres of religious activity and recruiting grounds for the ministry.

We ought not to be offended when men discuss in a kindly way the problems which we are trying to solve, even though they may arrive at conclusions differing from those we ourselves may hold. Such articles as that which Dr. DuBose has written contain much which may be a help and an inspiration to us if we take them in the right spirit ; for while his conclusion seems to be unwarranted by the facts presented, yet the fact that men who can write in so kind and courteous a way see a hindrance to the gospel in the teaching of English should make us all the more careful to guard against the dangers which all must admit attend such teaching. That the scarcity of ministerial candidates is mainly attributable to other causes, the writer most firmly believes, and his own experience and observation is very favorable to the good influence of the study of English upon the student, mentally, morally and spiritually. It should not be regarded as a mere "bait," nor should it be taught for the money that it brings into our schools, but it should be taught as a valuable aid in the work of education—drawing out and developing the minds of our pupils and preparing them for the work of building up in China a self-supporting, aggressive and Spirit-filled church.

J. A. S.

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## Correspondence.

BOOK FOR FAMILY PRAYERS, ETC.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : From the RECORDER, p. 308, I see that a representative of each mission at work in Szch'uan is to be appointed to prepare a book containing portions of Scripture, hymns, prayers, etc., etc., suitable to be used at family worship which might be adopted by all missions. Exactly what is

here wanted is already at hand. I prepared a booklet last year just for this purpose. It has the title "Daily Manna for Pilgrims."\* It is sold here in the dépôt of the Religious Tract Society at six cents I suppose. Also a sheet tract which should prove very valuable to sick people. Price two cash, red and yellow.

IMMANUEL GENÄHR.

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\* Prayers, morning and evening, are appended to the book.

## STATISTICAL RETURNS.

*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR: I have read with interest the two letters on "Statistical Returns" in the June issue, and as Mr. Bitton's last paragraph seems to invite correspondence, I would like to say that in the West we are already organized, and are quite prepared to furnish the statistics for the three provinces of Szch'wan, Yünnan and Kwei-chou. The West China Advisory Board makes it part of its duty to annually publish statistics of general interest, in addition to a list of missionaries and stations and even out-stations. Seeing this can be done over an area of three provinces, having about ten societies and close upon 300 missionaries, surely it is possible to carry out the suggestion for the whole of China. We know that some workers are not very sympathetic—in fact are cool—towards the gathering of statistics, but a little self-denial and effort would put the church here and in the home lands in possession of valuable information, and in these days of missionary conferences and intelligent study of fields—methods of work and results—I believe it is well worth while giving all the information which is likely to be of interest.

Yours sincerely,  
ISAAC MASON.

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## THE TERM QUESTION.

*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR: How glad I am to see Mr. Warren's letter in your May issue. His suggestion has already been adopted throughout

this province of Kweicheo as far as possible (I add this because unfortunately we have not been able to persuade Bible and Tract Societies to go with us in this!) I am convinced that agreement can best be come to on the basis of Ling for Spirit. Personally I have found that Shang Ti lends itself to explanation as well as any other term for God, but not so with Shen for Spirit.

It may interest your readers to know that all Protestant mission stations in Kwei-cheo province are now called 福音堂; the two once known as 耶穌堂 having been changed. May I add a suggestion concerning a subject considered at the Hunan Conference (last year I think). It was urged that the term 耶穌教 be altered to 福音教. Good, but even better, in my judgment, would be 復元教 suggested long ago by, I think, Dr. Timothy Richard. This term places us at once in contradistinction to the heathen and to the Romanists. And at the same time it rebuts the charge made by the latter that we are a "new" religion. I see that Williams' Dictionary translates 復元 as "restored to health." Rather suggestive if the term were used by us!

Yours sincerely,  
G. CECIL SMITH.

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## TO WORKERS AMONG THE BLIND.

*To the Editor of***"THE CHINESE RECORDER."**

DEAR SIR: As we seem now approaching the day of an universal system of Romanization for the mandarin-reading Chinese, would it not be well to see if we could not come to some like arrangement for a system

for use among the blind? A lady worker in this station has been spending much time over a system suitable for this province (Kansuh), and, we think with slight alterations, for the whole of North China. It is on the lines of the Wesleyan system, Hankow, to whom we are indebted for the seed thought, although we found their system unsuitable to us in the north. The same verdict was given after much trial to the more difficult system of Mr. Murray (Peking). This (Wenchow) system is identical with the plan of Romanization, i.e., initials and finals; the sounds being those found in Mr. Baller's dictionary.

We shall be glad to hear (through the columns of the RECORDER or by post) of any other system, and if any friends have found that of the British and Foreign Bible Society meets the needs and in what district.

We shall be glad to send to any friend interested, sound sheets and examples on receipt of request.

Yours in the service of the blind,

D. E. GORDON HARDING.

ONE BIBLE WITH ONE SET OF TERMS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I am heartily in favor of the movement in the direction of one Bible with one set of terms. I have been accustomed to use the term Shen for God, but occasionally strain a point and use the term Shang-ti, when it seems to help bring out the idea of the One True God to certain classes of the Chinese. It seems to me, however, that it is necessary in

translating the Bible to have more than one term for God. If Shang-ti is to be used for the term Jehovah then some other term must be used for Elohim, and whatever term is used for the generic term (god) must also in some passages be used for the designation of the True God. Translation to be faithful and consistent must take this into consideration. I wish the problem were an easier one. The large majority of missionaries in China, I believe, are ready to admit that (1) the term Shang-ti may be used to designate the True God, that (2) Shen is the word best suited for the generic term and may also be used to designate the True God. As to when and where one of these terms should be used and when and where the other should be used, must be left to each individual, or in the case of translating the Bible the decision must be left to the committee in charge. The term Sheng-ling would probably be accepted by an overwhelming majority if a fair vote could now be taken, and a great many who use Shang-ti Bibles use Sheng-ling in their ordinary preaching, in their prayers and in their conversation. It will be hard for many of us to accustom ourselves to the change, and it will not be real pleasant at first to use Bibles with our favorite terms left out and changed for terms which possibly we may never feel are the best and most appropriate, but most of us will get accustomed to the change in the course of time, while the next generation will use the terms agreed upon without prejudice and thank God that we were given the grace to come to an agreement. I, for one, am ready to accept the Union Bible,

[September,

whatever terms may be decided upon, at least as far as I can now see. God speed the day when we may have it.

J. A. SILSBY.

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A REPRESENTATIVE COMMITTEE  
OF ARRANGEMENTS FOR  
THE CENTENARY  
CONFERENCE.

*To the Editor of*  
“THE CHINESE RECORDER.”

DEAR SIR : From the number of labourers scattered throughout China, and the multitude of questions thrust upon us about which we need to take counsel at the completing of a century's work, it is desirable to make the centenary conference a conspicuous event in the history of the Christian church. Everything should be done to ensure its being a grand General Assembly of Protestantism in Sinim.

The object of this brief communication is to urge the desirability of the General Committee of Arrangements being *representative*. We will consider

First. The Conference of 1877. In the year 1874, at a meeting of the Synod at Chefoo, the members of that body, together with “a goodly assembly of missionaries from the different parts of China” at this *then* celebrated watering place, being present, it was proposed to have a General Missionary Conference, and Doctors Nevius, Williamson and J. B. Hartwell were appointed a Provisional Committee. This Provisional Committee, after correspondence, called for the appointment of a General Committee of Arrangements, one from each of the coast provinces and one to represent the river ports, to wit, Messrs. Wylie, Douglas,

Butler, Muirhead, John, Mateer and Edkins.

Here was, first the Provisional Committee, then the General Committee of Arrangements.

Second. The Conference of 1890. In 1887 the Shanghai Missionary Association appointed a committee “to invite the missionaries of China to meet here at such time as may be decided upon and to elect members of a Committee of Arrangements.” In answer to a circular the year 1890 was chosen. Doctors Williamson, Faber, Fitch, and Boone and Mr. Murray were appointed a Provisional Committee. This Committee “divided China into seven districts, each of which was asked to select a representative to act on the General Committee of Arrangements.” Doctors Blodget, Nevius, John, Faber, Goddard, and Henry and Rev. C. Hartwell were chosen. The Committee, as finally constituted, consisted of Messrs. Faber, Blodget, Williamson, Hartwell, Stevenson, Fitch and Goddard.

Again there was, first a Provisional Committee, and then a General Committee of Arrangements.

Third. The provision for the Conference of 1907. In the Records of the Missionary Conference of 1890, pp. xlvi, xlii, under the head of “Report of the Committee on Union,” it was ordered “that a Committee of Correspondence, consisting of seven members residing in Shanghai, be elected, whose duty it shall be to communicate with the missionaries . . . . *including provision for the next Conference.*” These six words are the authority for calling the next Conference.

Precedent, and especially the words “*including provision,*”

point to the fact that the Shanghai Committee is Provisional.

The advantages of a General Committee of Arrangements are:—

1. It creates enthusiasm throughout the provinces to be represented; it will secure more interest and a larger attendance.

2. A better program will be prepared by men in touch with the living issues of the day, varying as they do in diverse localities.

3. It "goes without saying" that a Representative Committee will be better able to choose suitable men to prepare the papers.

4. The gifted ministers at the great foreign metropolis of the

east would do well to be associated with a few active evangelists from the distant interior, and all the valuable labor expended will help to make the Conference a success.

5. A Representative Committee will tend to the unity of the Church of Christ in China.

The question, "Shall the General Committee of Arrangements for the Centenary Conference be Representative, or shall it be Local?" is a topic for discussion at the Missionary Associations at the October meeting.

Very sincerely and cordially,  
HAMPEN C. DUBOSE.

## Our Book Table.

The March number of the *East of Asia*, though late in appearing, is well worth waiting for, being very attractive and interesting. The illustrations strike us as being unusually good, and there is a variety and vividness about the letterpress that is well in keeping with the pictures which go to illustrate them.

**The Vanguard.** By James S. Gale. New York: Fleming H. Revell Company. Price \$1.50 U. S. Gold. For sale shortly at the Presbyterian Mission Press.

No picture of mission life and work has ever been published which is so true to life, which represents the pleasures and hardships, the unjust criticism of both natives and foreign business men who have never taken the trouble to examine into the successes and failures of the missionary, as this book.

It is a capital story. It is thoroughly interesting. It is true to both life and history. It is a good commentary on Korean

character. It neither tries to cover the faults of the missionary, nor cavils at the spleen of his critics.

The missionary should read it. Members of the foreign community should read it. English-speaking Koreans should read it. The tourist should carry it with him. The newspaper correspondent should not be without it. It will arm the defender and disarm the critic of missions.

I. T. H.

**Geography of China. Vol. II.** By Wong Hang-tong. American Presbyterian Mission Press. Price 60 cents.

This is the second volume of this useful work, and concerning it we can perhaps do no better than quote the introduction by Rev. S. I. Woodbridge. He says: "This volume of Wong Hang-tong's Modern Geography of China, which begins with the ninth Chapter, maintains the excellencies of the First Volume.

The author has taken care to secure the most recent information about the subjects treated, as well as to preserve the reliable traditions of the localities mentioned . . . This Geography will do much to correct the vagaries and exhibit the absurdities of such books as the *Shan Hai King*; it will, moreover, invalidate the preposterous claim of many native geographers, whose maps have been drawn from their own imaginations, that China occupies all the valuable land of our planet. . . . It will also be useful to the foreign student of Chinese; and any mission would do well to put it in its course of studies for missionaries.'

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RECEIVED FROM MACMILLAN &  
CO., LIMITED, LONDON.

*Aus dem Leben eines Unglücklichen.*  
By H. Hansjakob and edited by  
Miss E. Dixon, of Girton College,  
Cambridge. Price 2 shillings.

This is one of the German series edited by Prof. Otto Siepmann. Though the story is not especially interesting, the style is all that can be desired and the idiom is simple and natural. The notes are clear and full of information on German life and customs. In the back there is found a list of strong verbs, a vocabulary, words and phrases for *viva voce* drill, sentences on syntax and idioms for *viva voce* practice, and passages for translation into German. As an easy reader for first year students in German this book is most excellent.

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Macaulay's *Life of Samuel Johnson*,  
and *Life of Oliver Goldsmith*.  
Both volumes are edited by H. B.  
Cotterill, M.A., and are a part of  
the series of English classics now  
being published by Macmillan.  
Price 20 cents.

These *Lives* were originally written by Macaulay for the eighth edition of the *Encyclopædia Britannica* and are familiar to all readers of English literature. However, these monographs, now edited by Mr. Cotterill, are made twice as charming by the very interesting explanatory notes which in each volume take up twice as much space as the text itself. These classics are very well adapted for the more advanced Chinese students of English.

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#### COMMERCIAL PRESS RECENT ISSUES.

English Grammar (including Grammatical Analysis) explained in Chinese by Julin Khedau Yen-fuh. Commercial Press, Shanghai. Price \$1.20.

The Methods for Teaching Chinese National Readers. Nos. I and II. Prices 40 cents and 30 cents respectively.

Questions of the Time for the Good of China. By Dr. Gilbert Reid, with Preface by His Excellency Lu Hai-hwan.

Hygienic Physiology, based on the latest edition of Steele's Physiology. By Mr. Zia Honglia. Price \$1.00.

Elementary Arithmetic with Illustrations. Part I. Price 20 cents.

The Method of Teaching Elementary Arithmetic. Part I. Price 25 cents.

"Series" System of Language Study. Parts I. and II. By R. S. Anderson, of Soochow University.

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#### ACKNOWLEDGMENTS.

The Report of the American Consuls on Opium in China. Published by the Anti-Opium

League in China. A list of five questions was sent out to the various American Consulates in China, and this pamphlet gives the answers.

Report of the Hildesheim Missionary Society for Blind Girls in China. Kowloon.

Second Report of the Committee on Medical Terminology.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

#### *S. D. K. List:—*

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

#### *Commercial Press List:—*

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association.)

Green's History of the English People, translated for the Kiang-nan Arsenal.

#### *Educational Association List:—*

Physiology. Dr. Porter (reprint.)

Epitome of History. Rev. P. W. Pitcher.

Introduction to Standard System of Romanization with Syllabary.

Primer of Standard System of Romanization.

Gospel of Matthew in Standard Romanization. (Printed by the British and Foreign Bible Society.)

#### *Shansi Imperial University List:—*

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronony, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Multum in Parvo Atlas of the World.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy (two vols.), Physiography.

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Life of Spurgeon, by Rev. F. W. Baller.

## Editorial Comment.

THE coming in of the Japanese and the disappearance of the Russians from Newchwang and the greater part of southern Manchuria has lifted a cloud that has hung threateningly for years over mission work in that part of China—if “part of China” we may still call it. While it is true that Russia has done little, so far, to interfere with the work of Protestant missions, it was felt that nevertheless there would surely be a change when the hour of her complete control arrived. There is no question that the Japanese will grant absolute religious liberty so long as they have control.

\* \* \*

IN estimating the value or otherwise of school work in missions we fear that often too little consideration has been given to the *personal* element in the conduct of such schools. Some schools are not a success because they have been managed by those who have no idea of pedagogics, have no special adaptation to the work, and it may be no real love for it. Hence the work is done in a more or less perfunctory manner, conscientiously, it may be, but with no adequate conception of how to make a school a success. Failure is the result, and schools as a means of evangelizing in mission work are condemned instead of the man. The exigencies of mission work some

times place a man in charge of a school who has had no experience in such line of work, has no natural bent for it, and who would never have thought of undertaking such work if it had not been, as it were, forced upon him. It is a pity that it should be so, but where failure follows such courses, it is not fair to blame the system but the method. Fortunately now we have numerous illustrations of what good schools, rightly administered, can do for the good of the cause in raising up an educated ministry, furnishing enlightened teachers, and otherwise providing men who shall be elements of power in the regeneration of China.

\* \* \*

WE have been pleased to receive such uniformly good reports of the meetings which have been conducted by Rev. J. S. Holden, at Peitaiho, Kuling and Mohkansan, and we have no doubt the same will be heard from Kuliang. All, so far as we have heard, speak of the spiritual uplift experienced and of the sound, practical and sensible manner in which Mr. Holden has held before them the greater possibilities in the Christian life and how to attain such. Criticism, if it existed, has been disarmed, and we trust and feel sure that a great blessing will accrue to the missionaries from these meetings.

THE Rev. J. Genähr writes to ask us to make a correction. The Life of Pastor Wong Yuk-choe, as given in the last RECORDER, was written by Miss Helen Davies, of the London Mission, Hongkong, not by Mr. Genähr as announced.

\* \* \*

A PERUSAL of the monthly exchanges we receive widens our interest in the work of our brethren and sisters in all parts of the world; increases our knowledge of ethnology, geography, and sociology; and deepens our faith in the gospel. Our readers frequently get the benefit of the good things in these exchanges in a somewhat indirect way; we propose in the following paragraphs to give succinctly some of the more prominent features of the exchanges lying before us.

\* \* \*

THE July number of the *Baptist Missionary Magazine* is the Annual Report number of the A. B. M. U. The report covers 292 pages, is beautifully illustrated, and has a very good index at the back, thus making it a valuable addition to any missionary library. These reports are not at all dry and uninteresting, but every page lives with the recounting of obstacles overcome, superstition dispelled, civilization advanced, souls saved. We are so prone to confine our angle-of-vision to our own little corner of this great empire, or, at most, the Eighteen Provinces, not realizing what inspiration, sugges-

tions and help would come to us if we would but lift up our eyes and view the whole world-field of missions. It is such a view one obtains by perusing this annual report of one of our great missionary Societies.

\* \* \*

ACCORDING to this report the American Baptist Union has in China 87 missionaries, 273 native helpers, 15 stations, 227 out-stations, 38 self-supporting churches, 4,259 communicants (656 added last year), 928 students, and with a total native contribution of \$8,237 (U. S. Gold).

This missionary Society is working in 7 countries, with a total of 102 stations, 1,929 out-stations, 520 missionaries, 4,249 native helpers, 117,031 communicants (7,431 added last year). Home contribution and gross receipts, \$779,539 (U. S. Gold).

The A. B. M. U. has also entered upon an educational forward movement and is making efforts to raise at least \$500,000 for a permanent endowment of the educational institutions of the Society. This is a departure in the right direction.

\* \* \*

ACCORDING to "*The New Era in the Philippines*," by Dr. A. J. Brown, Protestantism has found a ripe field in the Philippine Islands. Within five years after the landing of the first Protestant missionary there are over two thousand adult Protestant Christians. They see that a Filipino is as

secure in his Roman Catholic faith as he was under the Spanish régime and gains absolutely nothing in a temporal way by becoming a Protestant, and yet the Filipinos continue to turn Protestants in ever increasing numbers. The primary causes for the rapid growth of Protestantism are: (1). The *preaching* of the gospel. The Roman Catholic priests did not preach, save on rare occasions. (2). The translation of the Bible into the vernacular. (3). The working of the Holy Spirit. The Protestant movement has sprung up in dozens of places apparently without human agency.

\* \* \*

THE most inspiring mission field at present in getting converts is undoubtedly Uganda. Ever since 1893 when the new spiritual awakening began with Pilkington there has been a wonderful and continual harvest of souls. The accounts of this work in the *Church Missionary Intelligencer* are full of interest and give one glimpses of the great work accomplished in the heart of Africa. In the last number of the *Intelligencer* is an exceedingly valuable article on "Progress in Uganda"—valuable in that it presents not only the encouragements but also the discouragements in the work. It is only thus that one can get an adequate comprehension of the work in its entirety. In the first part of this article Bishop Tucker presents the

statistics for the past year, which are as follows (the corresponding figures for the previous year being given in parentheses):—

Native clergy 32 (27); native Christian lay teachers: male, 2,076 (1,847); female, 392 (352); native Christian adherents: baptized, 43,868 (35,897); catechumens, 3,324 (2,947); native communicants, 13,112 (11,145); baptisms during the year: adults, 5,492 (3,965); children, 2,829 (1,571); schools, 170 (49); scholars: boys, 13,846 (7,042); girls, 7,841 (5,527); seminarists, 542 (292). Native contributions, Rs. 7,029 (8,144).

The number of adult baptisms is very striking. However, the large number of infant baptisms is explained by the policy followed of baptising the children of heathen parents, provided Christian guardians could be obtained who would act as godparents, first receiving the written pledge from the parents that the child should continue under Christian training. For obvious reasons this policy has been abandoned. The decrease in contributions is explained by the Bishop; the natives last year contributing Rs. 6,000 towards the building of the new cathedral. This sum is not included in the above statistics. The Bishop also calls attention to the fact that in the last twelve months there were baptized in Uganda "more than half the total baptisms in the *whole C. M. S. field.*"

After relating the transformations wrought by the gospel of Christ in the social, family and private life of the Baganda, the reader cannot but praise God for His saving power working so manifestly among this people. However it is but just to mention that there is immorality and intemperance among the "so-called Christians in Uganda," which constantly bring heavy hearts to the Christian workers there. Surely Satan is doing his best to fight the purifying power of the Holy Spirit, and it behooves us here in China to pray oft and much for these weak and tempted natives in far off Uganda.

\* \* \*

THE statistics of Protestant Christian work in Japan for 1903 have been compiled and give the number of Christians as 51,141, not including over 4,000 enquirers. These are distributed among the various Protestant bodies as follows:— Presbyterian, 12,471; Episcopalian, 11,419; Methodist, 8,276; Baptist, 2,151.

\* \* \*

A NEW magazine has lately come among our Exchanges. It is called "*The American Oriental*" and is published monthly in San Francisco. It was published during the first part of the year as *The Chinese Baptist* and was devoted to the promotion of the evangelization of the Chinese in America. But it has now widened its scope so as to embrace all oriental emigrants;

and will be undenominational. At the same time it is the aim of this organ to keep in touch with the foreign work out here at the front. There is a distinctive sphere of labor for such a magazine, and we trust that its aims may be realized.

\* \* \*

THE Eleventh Conference Report of the Foreign Mission Boards of the U. S. and Canada, has just been received. To promote unity of purpose and policy and comity on the field, these annual conferences are invaluable.

At this conference a very valuable paper was read by Dr. Barton, of the A. B. C. F. M., on "The Preparation of Missionary Candidates and Out-going Missionaries." The paper is a digest of the replies of thirty-three American and British Societies and Boards. The conclusions are:—

(1). Mission Boards do not need to train missionary candidates in schools of their own.

(2). Special training schools are not called for except for the training of some women candidates and so called short-cut men.

(3). That special courses on the science and methods and philosophy of missions, comparative religions, pedagogy and sociology should be put in the curriculum of our denominational colleges and theological seminaries.

(4). Conferences between out-going missionaries and officers of the Boards would be of great value to the workers

abroad and a distinct economy in the conduct of the administration.

(5). Missions of various denominations working in a field or country where a common language is employed, could accomplish much in the way of increased efficiency in the

use of the vernacular if they would appoint a common committee on the vernacular to have the direction of the language study of all new missionaries.

(6). The vernacular should not be studied as a rule in the home country.

### Explanation of Illustrations.

Dr. Edkins kindly supplies the following particulars:—

#### FIVE-PAGODA TEMPLE.

The Wu-t'a-si is a monastery a few *li* to the north-west of Peking near Wan-show-shan. The five pagodas are placed on a seven storied terrace and the monastery, with its halls, refectory, chanting room and sleeping apartments is close to the five pagodas.

#### ASTRONOMICAL INSTRUMENTS.

The high terrace for astronomical observation on the east wall of the Tartar city was erected in 1296 when Kwo Show-king made some instruments of bronze, which were placed on the terrace. When Père Verbiest made the celestial globe, the quadrant, the astrolabe and the other bronze instruments shown in the photographs, the instruments made in 1296 were removed to the court below. The instruments of Verbiest date from 1674. They were taken away by the Germans in 1900 during the armed occupation of Peking by foreign forces. The instruments are now in Berlin.

### Missionary News.

#### General Conference of China Inland Mission Workers in Shansi.

[Extracts from Report.]

Many friends throughout the world will be glad to hear of the Conference of Missionaries and Leaders in the Native Church, which met at Ping-yang-fu, Shansi, April 28th to May 2nd, 1904.

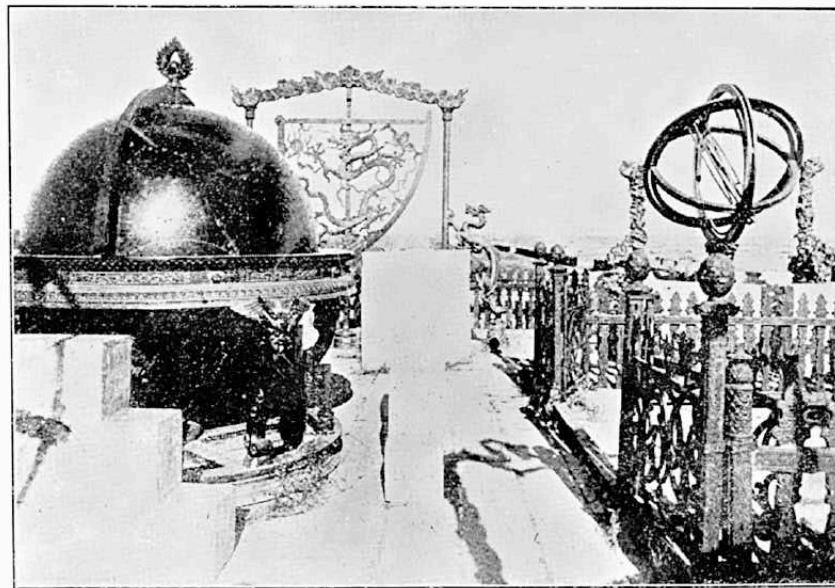
The occasion was in all respects a memorable one. Four

years ago the churches represented by the delegates had passed through the perils of the Boxer persecution, and now we met, in all, thirty-seven missionaries and over eighty Chinese officers and leaders to represent congregations which had so recently been scattered and called to pass through sorrow and trial, both by persecutions and martyrdoms.

We gathered together from all the China Inland Mission stations south of P'ing-yao and north of



THE FIVE PAGODAS NEAR "WAN-SHOW-SHAN," PEKING.



ASTRONOMICAL INSTRUMENTS, IMPERIAL OBSERVATORY, PEKING.

Yün-ch'eng, and, it being the first time since 1900 that many friends had had the opportunity of meeting, there were many hallowed memories awakened as greetings were exchanged. We thought of those, now no longer with us, who had been prominent at such times in the past; we thanked God for those brought through great tribulation and spared to help us with their counsel and encouragement. That there were new workers to fill some of the many posts made vacant, we were glad; and above all, the knowledge that God had called us together under such circumstances—veritably a church alive from the dead—solemnized our hearts and increased the responsibility of the business of the Conference.

Our special object was to draw up a few simple rules which would be uniformly accepted by all the churches. Many meetings, both English and Chinese, were held each day for prayer and deliberation; and throughout the proceedings, even when the more difficult problems came up, the most cordial unanimity prevailed. . . .

In the Conference meetings the first topic was "The Scriptural Form of Church Discipline, What is it?" After a very full and free discussion the following decisions were arrived at:—

(1). In as far as we understand the Scriptures, it is our conviction that the object of all church discipline is the restoration and not the punishment of the offender.

(2). That in the case of a brother falling into sin, every effort should first be made to secure his repentance in accordance with our Lord's teaching in Matthew xviii. 15-20 and St. Paul's instructions in Galatians

vi. 1 and 2, and also the spirit of St. Paul's action in dealing with the Corinthian church as manifested in his delaying as long as possible before taking extreme action. See 2 Corinthians i. 24; 2 Corinthians ii. 4 and xii. 20-21.

(3). That when all efforts to bring an offender to repentance have failed, it is essential that church action shall be taken (see 1 Corinthians v. 11-13) and that the action taken shall be in conjunction with the whole church. See 1 Corinthians v. 3-5; Matthew xviii. 17-18; 2 Corinthians ii. 6-7.

(4). It is also our unanimous opinion that the Scriptural form of church discipline consisted in the whole church withdrawing from all social intercourse and fellowship with the offender and not simply suspension from the Lord's table (1 Corinthians v. 11, 2 Thessalonians iii. 6, 14-15.)

In drawing up the church rules there was very free exchange of opinions. . . .

During the Conference two evenings were spent in hearing brief reports of work in the churches represented, and many interesting facts were brought to light showing clearly that there is much to encourage in many places. . . .

In discussing the various duties of church officers much stress was put on the importance of the church being guided to first recognise spiritual gifts in individual members and then to call to office where such gifts could be exercised for the benefit of the whole church.

In this connection attention was called to an office almost lost sight of, viz., that of "Evangelist" in the sense that the term is used at home. Here the name is generally used to denote a

man, paid with foreign money to help a foreign missionary, or work locally in connection with a church.

But there are now around us numbers of earnest Christians among whom may be found some possessed of rare power to influence others by their preaching. Such gifts should be looked for, and when found the church should be called upon to recognize them and set them apart for the work to which God has called them. Such an office needs a name, and the following among other terms were suggested: Toh-si, Suen-si, Chiang-si, etc., in place of the name "Chiao-si" appropriated at present by our foreign lady missionaries. The matter was left over, but we trust it may lead to much prayer on the subject, and raising up of some Chinese Moody or Whitfield. While discussing the above point, allusion was also made to the great importance of foreign workers concentrating their efforts on lines for which they have special ability and gifts. Were those by nature and grace fitted to evangelize, to concentrate their time and energies on that work, while others specially endued with pastoral or teaching abilities were to use their talents each in their own line, more effective work might be done and probably fewer breakdowns would occur on account of endeavouring to fill a number of positions without the power of doing so successfully.

Altogether the Ping-yang-fu Conference was a most helpful and inspiring time and as we met and as we separated "we thanked God and took courage."

A. LUTLEY, *Chairman.*

R. GILLIES, } *Secretaries.*  
A. TRÜDINGER,

### Estey Organs.

Mr. Evans writes us:—I very much regret that owing to an extraordinary demand for their goods, this Company has been very much delayed in getting out their stock in the last month or two, so that I have been unable to meet all the calls on this Depôt of late. I have, however, now the pleasure of announcing that this difficulty will be at an end in a few days, as the first consignment is expected directly, to be followed by two other large consignments, altogether bringing up the stock to upwards of one hundred organs, large and small, which includes several new styles not before placed on this market. I shall be pleased to send circulars illustrating the several styles, quoting prices, etc., to any who will write for same.

EDWARD EVANS,  
*Sole Importer of Estey  
Organs for China.*

September 1st, 1904.

### Canton Notes.

Since my last batch of notes much has happened here worth recording. Several events have a melancholy interest. Death has been busy in our mission circle, and three promising young men have been gathered home just at what seemed to us the beginning of their life work. The many friends, throughout the empire, of Dr. and Mrs. H. V. Noyes will feel with them in the loss of their younger son. Of brilliant scholarship, high souled, and with a passionate fondness for missionary work among the Chinese, we all trusted he had a long life before him during which

to cultivate and exercise his graces and abilities. Having been born in Canton and spending his earlier years here, he had an insight into Chinese character and a grip of the colloquial which marked him out as peculiarly fitted for the work. Last August he returned to Canton after a year's teaching in Mill's Institute, Honolulu. At the time of his fatal illness he was preparing to return to the States for the completion of his theological course. But God had higher plans for His young servant, and after a few days of suffering he died of plague on the morning of May 25. His last hours bequeathed a priceless legacy to his sorrowing parents, brother and friends. He said he had looked forward to lengthy and useful service in China, but God's will was best and he was glad to depart and be with Christ, which was far better.

The American Presbyterian Mission has also lost a promising missionary in Rev. E. M. Scheirer, who was stationed at Lien-chow. He had only been a year and a half in the field. The same Mission has had to send home, owing to the ill health of the latter, Rev. and Mrs. Bruce, of their Yeung-kong station, who came out last year.

The Christian and Missionary Alliance have lost through small-pox one of their brightest young men—Rev. H. Zehr—who was stationed at Kwai-p'ing in Kwangsi province.

The lesson from God's providence in dealing thus with our mission community is difficult to understand in view of the great need. What God seeks in His missionary servants is spiritual efficiency, and probably these seemingly rude shocks are meant to keep us awake to the urgent

nature of our mission and the nearness of the eternal world.

The contributions to the Centenary Fund of the British and Foreign Bible Society received by the Canton Sub-agent—Rev. H. C. T. Burkwall—up to July 20th amounted to \$908.14. This is at least one-tenth of the sum collected from the whole of the empire and is evidence of a deep interest among both natives and foreigners here in the work of that noble Society. From July 2nd to 12th there was held in Canton a Colporteur's Bible Institute arranged by Mr. Burkwall. The total number in attendance was twenty-five, representing the National Bible Society of Scotland, American Bible Society and Book Lending Society, besides the British and Foreign Bible Society. Seven missionaries each contributed a series of addresses while nine native preachers gave valuable help. Five sessions were held each day; the morning session being always devoted to prayer and a review of the previous day's work. The Institute proved so valuable that the colporteurs themselves and all concerned, are anxious that it should be an annual function.

At present most of our missionaries are resting at Macao. During the months of July, August and September a series of Bible Conferences have been arranged and the meetings already held give promise of profitable gatherings.

The Canton Christian College is being removed from Macao to its proper place in the vicinity of Canton city. Temporary buildings are being put up, and the faculty expects to be in residence and ready for a start in the new location by the middle of September.

GEO. H. MCNEUR.

## Diary of Events in the Far East.

*July, 1904.*

31st.—Sung-shu-kou occupied by the first Japanese Army.

*August, 1904.*

1st.—Russian reverse at Tang-tsuling (25 miles from Liao-yang).

3rd.—The Japanese who left Ta-shih-chiao on the 1st instant in four columns, (the Russians firing from time to time to cover their retreat), occupied the line between Hai-chêng and old New-chwang at noon to-day.

10th.—Attempt of the Russian fleet to break out of Port Arthur. The Japanese intercepted, closing in from both sides, and a fierce naval fight ensued. The *Czarevitch* and a torpedo boat reached Tsing-tao in a battered condition; the torpedo destroyer *Reschitjelnij* put into Chefoo, from which place it was taken by the Japanese; the *Askold* and *Groszovi* took refuge in Shanghai; the *Diana* is reported to have arrived at Saigon; the *Novik* was sunk off Saghalien; and the other ships returned in bad condition to Port Arthur. The ships putting into neutral ports have been put out of commission.

14th.—Naval battle off Ul-san, in which Admiral Kamimura attacks the Vladivostock squadron. *Rurik* sunk and other two damaged.

17th.—The commander of the Port Arthur besieging force sent to the enemy's outposts yesterday a parlementaire bearing a communication embodying the Emperor of Japan's wishes for the relief of non-combatants, and a letter advising surrender. These documents were handed to the chief of staff of the garrison. To-day the enemy's parlementaire came with a reply refusing both proposals.

29th.—The Japanese occupied An-shan-tien, about twelve miles south of Liao-yang, yesterday, and have since been pursuing the enemy. Two other armies are very closely pressing Liao-yang.

The Russian strength in the Liao-yang direction is reported to be about thirteen divisions. It is stated that An-ping and Tang-ho-yen, seventeen miles south-east of Liao-yang, have already been occupied by the Japanese; the enemy having hurriedly retired from An-ping, leaving much booty to the Japanese.

## Missionary Journal.

### BIRTHS.

AT Tai-ming-fu, July 19th, the wife of Rev. HENRY C. BARTEL, S. C. M., of a son, Paul Henry Bartel.

AT Kuen-cheo, Hupeh, July 22nd, the wife of LYDER S. KRISTENSEN, N. L. M., of a daughter, Ruth Magdalene.

AT T'ung-chuan, Szchuen, August 2nd, the wife of EDWARD B. VARDON, F. F. M. A., of a son, Arnold Southall.

AT Kuling, August 19th, the wife of Rev. W. REMFRY HUNT, Foreign Christian Missionary Society, of a son (Morrison).

Stanley and Sarah Babington, C. M. S., aged 4 months.

AT Kuan-cheo, Hupeh, July 25th, of cholera, ROBERT MORRISON, son of Lyder and Anna Kristensen, N. L. M., aged 2 years, 6 months.

AT Chevalleyres Bevey, Switzerland, July 30th, JENNY, wife of Rev. J. Hudson Taylor, C. I. M., aged 61 years.

AT K'eh-cheng, Shan-si, July 29th, Miss K. RASMUSSEN, C. I. M., of typhus fever.

### DEPARTURES.

#### FROM SHANGHAI:—

August 6th, Mr. and Mrs. J. LAWSON and child, C. I. M., for Canada.

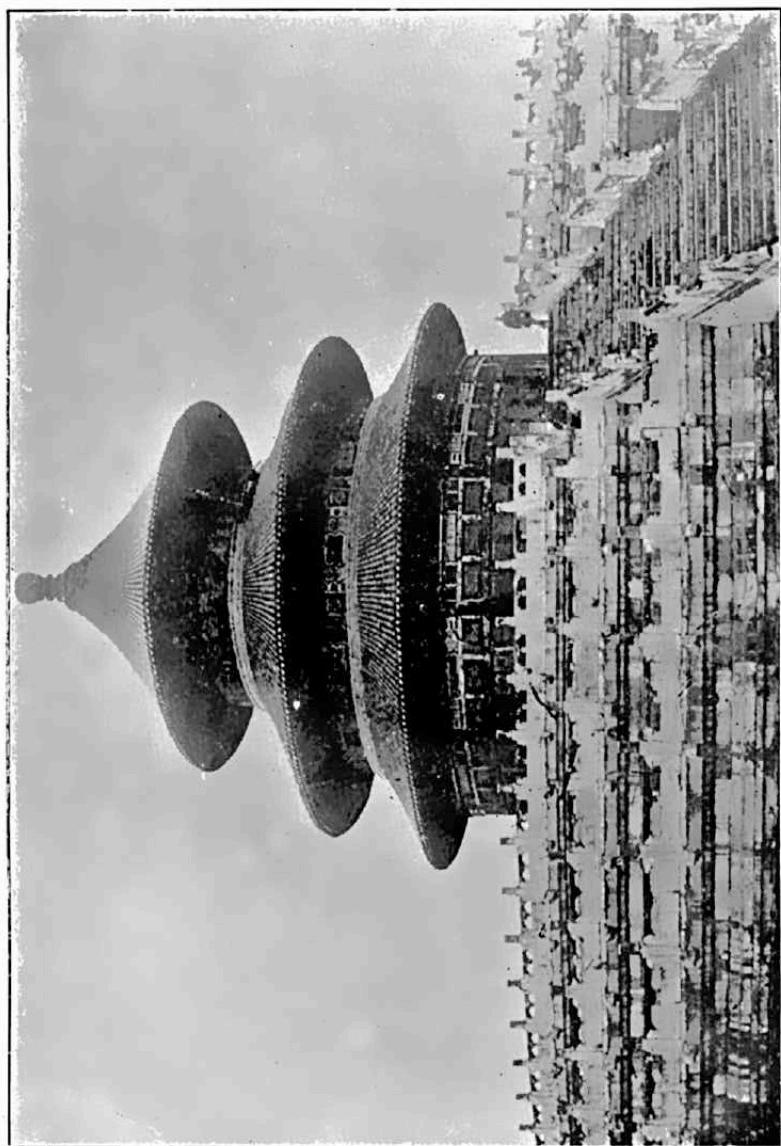
August 9th, Rev. H. G. C. HALLOCK, A. P. M., Shanghai, for U. S. A.

August 19th, R. C. BEEBE, M.D., M. E. M., Nanking, for U. S. A.

### DEATHS.

AT Shun-teh, Chih-li, July 15th, MURIEL GRIFFITH, aged 9 months.

AT T'ai-chow, July 19th, of cholera, ALFRED STANLEY, only son of



TEMPLE OF HEAVEN, PEKING. SEE PAGE 532.

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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## The Foolishness of Preaching.

*A paper read at the First Meeting of the Hongkong  
Missionary Conference.*

BY THE RIGHT REV. BISHOP OF VICTORIA.

I HAVE been much interested of late, whilst reading an account of the early wars between England and China, and of the early days of this colony, to notice how many of the names of the ships of our navy which took part in those proceedings are borne now by ships at present in the China squadron. But as I have read of those early naval operations, the thought has again and again been borne in upon my mind of the wonderful difference between the ships then in use and the ships which we see now. In A. D. 1840 England still trusted to her wooden walls ; the material of which her ships was made was grown in the forest ; for motive power they relied on sails. Now our ships are of iron, wrought in huge machine works ; for movement they depend on massive engines ; from stem to stern, from the keel to the very tops of the masts, they are complicated networks of machinery. This particular comparison serves, I think, to illustrate the change which has come over the world during the last half-century. We live in an age of machinery. The food we eat, the clothes we wear, the things we use, are, if not machines themselves, machine-made. A few weeks ago a gentleman came to my house and showed me a machine which he has invented which at a set time lights a candle and a lamp, boils water, makes tea, pours it out, and finally rings a bell to awaken him. It stopped short of drinking the tea and shaving him, but these things may come in time.

Now this development of machinery has, it seems to me, spread over all branches of life and work. The government of a nation, of a county, of a parish, of a school, the organization of a church, of a mission, of a parish, even of our charity, is all controlled by machinery. One visits a parish at home, and one is perplexed and appalled by the amount of machinery that exists: the time of many clergy seems to be taken up almost entirely with attending committees and running machines. The same may be said of some of us, not least of a Bishop, in a colony like this. And, to bring the matter home to our present gathering, the one feature which impresses me more than any other, with regard to the development of missionary work in China during the last fifty years, is the enormous development of missionary machinery. Fifty years ago "a mission" meant a few men, some of whom had wives, whose time was taken up by the endeavour personally to make known the gospel of Christ to the heathen. Now "a mission" means a vast and complex system of machinery, schools for boys and schools for girls; schools for Christians and schools for heathen; colleges for men and colleges for women; schools for teaching English, schools for teaching science; industrial schools, and schools for the blind, etc. Then again we have medical work, hospitals for men and hospitals for women; maternity hospitals, and hospitals for lepers; medical men and medical women, some with hospitals, some without hospitals. We have organizations for translation, for printing, for publishing literature of various kinds—religious, moral, scientific, educational. We have churches and chapels and halls, clergy and catechists and evangelists and teachers of various kinds, both men and women, European and Chinese. We have organizations for native self-support and self-government. Native missionary societies, students' associations, Christian endeavours, and what not?—wheels within wheels, a complex machinery, which it requires clear heads and strong hands to drive, and which is very different from what constituted "a mission" fifty years ago.

Now I am not going to criticize this machinery. Much of it may be necessary, all of it may be useful. Personally, I think that we have too much of it, but I fully admit that a great deal of it is the natural growth and development of mission work. I only wish that I could say that it is the natural growth and development of the native church in China. Were that the case, I should heartily rejoice over all of it. But it is

not that. Almost the whole of the machinery which I have described is missionary machinery, supported chiefly by foreign funds and avowedly established for the propagation of the gospel amongst the heathen. Now the point that I want to raise is this : Is the multiplication of machinery the best way of propagating the gospel ? Is it not possible that the work of proclaiming Christ crucified—I assume that we all agree that that is the ultimate aim of all missionary effort—is it not possible, I ask, that this work may sometimes be almost hindered rather than forwarded by the modern complex development of missions ? Might it not be better if we were to revert rather to the methods which our predecessors in China had perforce to adopt, and which certainly seem to be more after the model of those adopted by earlier and successful missionaries from the apostles downwards ? I am not prepared to answer these questions decisively myself ; but I think that I can give you reasons for believing that the modern multiplication of machinery is not altogether without its disadvantages. Let me indicate two or three such reasons.

In the first place the multiplication of machinery is very expensive in money. Great buildings, colleges, schools, hospitals, and other institutions spring up all over China. They do not spring up, nor are they maintained, without heavy cost. Of course, if they are the most effective way of spreading the gospel we must not count the cost ; but, so far as my personal experience and observation goes, I consider it very questionable whether big institutions established for the purpose of "influencing the people" and indirectly teaching them the gospel, are so effective as the use of simpler and more direct methods.

Again, the multiplication of machinery is very expensive in men and in time. There are a great many missionaries, men and women, in China. I wonder how many of them are employed in running machinery, and how many are personally employed in preaching the gospel of Christ. I have strong reasons for believing that there are large numbers of missionaries who never preach the gospel to the heathen ; and that there are many who have not even equipped themselves sufficiently for the purpose. Men and women are drawn into the machine work before they have had time to study the language, to say nothing of the literature of the country. The number of missionaries, men as well as women, who know nothing more

of the language than a certain amount of some local dialect, to whom the classics, or any book in ordinary Chinese style, are sealed books, is very considerable. They are running some piece of machinery. They have not had time to acquire, they have not time to use, even if they have acquired, some of the most necessary qualifications for evangelistic work amongst the Chinese. I have known the missionary of six years' standing decline an invitation to preach the gospel to the heathen on the ground of incapability. I believe that there are many such. And as regards natives, the number of our best Christians who have been drawn into machine work and never preach the gospel to their heathen fellow-countrymen must be very large. Not long ago I was talking to a group of picked men about this matter. They all acknowledged that they never preached to the heathen now. They had all been in former days strenuous evangelists, but they had got entangled in the machinery and their evangelistic work had ceased.

And once more, is there not a danger in trusting in the machinery rather than in the power of the gospel message and the Holy Spirit of God? "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag." We are very apt to think that fine machinery means a fine mission; and we hear men pressing for the establishment of a hospital or of an English-teaching school "to break down opposition" or "to pave the way." But the power of God lies not in pills nor in institutions, but in Jesus Christ and Him crucified."

But now, I can almost hear some say, are not all these things which you call "machinery" excellent methods of spreading the knowledge of Christ? and is it not the case that what you would call the simple preaching of the gospel, whether in preaching-halls or in the streets and villages, is in great measure apparently fruitless? I frankly answer both these questions in the affirmative. Most thankfully do I acknowledge that, so far as my experience goes, God does use "the machinery" in the conversion of souls. Most frankly do I acknowledge, from much personal experience, that there is a vast amount of simple, direct, faithful preaching of the gospel, which is *apparently* void of result. I would emphasize the word "*apparently*," for after considerable personal experience

and observation of the progress of mission work in China, I am convinced that appearances are usually deceptive, and that the real progress of Christianity in China is much more the result of this "foolishness of preaching" than the result of the machinery of the modern mission. Let me instance a few points which have led me to this conviction. I do not say that I can *prove* my contention. In things of the Spirit, arguments from figures or personal observation can prove but little ; for the Holy Spirit of God does not tie Himself down to work in any particular method. But I may be able to give you some thoughts which may at any rate provide some of you with food for reflection, and which may encourage some of you in the work of simple preaching, which to not a few in these days appears to be "foolishness," but which is, I am convinced, the chief means used of God for the conversion and salvation of mankind.

I will not dwell on the fact that for eighteen centuries, from the apostles downwards, the chief means used for the founding and building up of churches has been the simple method of preaching, without the machinery which has been developed of late years. History is as open to you as it is to me, so I shall dwell rather on facts which I have gathered from my own experience and observation, which may be new to some of you.

My own experience, then, takes me back to intimate intercourse with many of the pioneers of Protestant missionary work in China, the men who founded the churches with the development of which we are now concerned. That they were successful we know, marvellously successful in spite of enormous difficulties, and in spite of having to wait often for many a long year before they saw results. How then were these results achieved ? By the "foolishness of preaching," by the steady, unwearying proclamation of an unacceptable message, without hospitals or colleges, without complex machinery, but by the patient, persistent proclamation of Jesus Christ and Him crucified, in the preaching-hall and at the street-corner, in the town and in the country. And the lesson which I, as a junior, learned from these pioneers was, "Preach, and stir up others to preach."

In my own experience I have been permitted to see some very marked expansions of the church of Christ. I have seen the gospel take root in districts where it had not been heard

before, and churches spring up which now number many hundreds if not thousands of converts. In some of those districts there is still very little "machinery." In all of those districts the work of planting and watering has been done by "the foolishness of preaching," not by the establishment of hospitals and colleges and other machinery.

I have also been very much impressed by the way in which evangelistic preaching, which at the time was apparently fruitless has been followed years after by a marked ingathering of converts. I could take you to several places in which, so far as I know, my students and I, in our evangelistic tours long since, were the first to preach the gospel of Christ. Now there are flourishing churches in those places. We knew of no results at the time; I know of no connexion between our preaching and the churches which now exist; but I seem to see a fulfilment of our Lord's words when He said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

I have, moreover, been very much encouraged by the fact—at any rate it seems to me to be fact—that, whilst the number of conversions directly effected by simple evangelistic preaching is apparently small, those who are thus converted seem to be, so far as my experience goes, more *deeply* impressed, and more eager to tell their fellow-countrymen of the treasure that they have found, than those who have been led to Christ in institutions. I do not for a moment question the reality of the conversion of this latter class, but whether it be that they are apt to consider the institution a necessary part of machinery for evangelistic effort, or whether there be other reasons, they do not appear to be so eager or so effective in telling others as those who have been called out by a simpler method of evangelistic preaching, which they themselves can at once imitate in their own homes and villages. I speak, of course, from a limited experience, and stand open to correction, but I have certainly known God to set His seal in this way upon evangelistic preaching in a very remarkable degree. And when we remember that the gospel is being spread in China chiefly through the instrumentality of native converts, this is a point that is well worth considering when we discuss the relative value of machinery and "the foolishness of preaching."

I am afraid that I have kept you too long, so must hasten to a conclusion. And my conclusion is this: Let us make much of preaching, let us exalt the work of the evangelist. I do not say, Make no use of machinery; but I do say, Let us put the machinery in the second place. There is a great danger in these days of putting it in the first place. Let us determine ourselves to be evangelists. We may have been set to work a machine, to take charge of an institution, and such a charge may be of very great importance, but let not such an occupation prevent us from being evangelistic, both within and without the institution. Nothing will do our own souls more good, nothing will serve so much to stimulate those around us, our helpers in the institutions and the members of the church outside, as steady, eager, evangelistic work for the souls of others. I often look with affectionate remembrance on the portraits of old pupils of my own, men whom I had to train in an institution, many of whom have been largely used of God in, I would say, apostolic work in the founding and building up of churches. I attribute the zeal and the earnestness of those men, under God, to the fact that we always combined strenuous evangelistic effort, whether residing in the college or taking long tours together in the country, with the regular course of collegiate study.

And this brings me to my last word, which, though I deem it very important, must be very brief. Let us train ourselves and let us train natives for this work. Let us train ourselves. Let us not think that even fluency in a dialect will compensate for ignorance of Chinese modes of thought and habits of mind, which can only be appreciated by those who study their literature. Nor let us think that we can effectively do the work of an evangelist, which seems so easy but is so intensely difficult, without the constant, careful, prayerful study of God's Word. And as for the natives, we must train them if they are to be, as thanks be to God they have in hundreds of cases proved themselves to be, effective evangelists and pastors. "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." So wrote St. Paul to Timothy, and the words constitute, so far as I can remember, the only maxim for aggressive missionary work as distinct from the work of edification, that St. Paul wrote, besides those summed up in the words, "Do the work of an evangelist."—*Church Missionary Intelligencer.*

## Our China Missions, Chi-nan-fu.

*An Appeal for Special Work in the Provincial Capital of Shantung.*

BY REV. J. PERCY BRUCE, B.A., OF THE SHANTUNG MISSION.

If Boxerism can be traced to any one man, or to any one place, that man would be Yü Hsien and the place Chi-nan-fu, where he was Governor in 1899. Yü Hsien, if Imperial edicts may be believed, has long since gone to his account, but Chi-nan-fu remains—not only the most influential city in Shantung, but, apart from Peking, the most influential city in North China. Its inhabitants number from 200,000 to 300,000, including a large mercantile population in constant touch with the commercial communities of all the important cities of the empire; a large, wealthy, and exceptionally powerful body of gentry; and some 2,000 or 3,000 expectant and retired mandarins.

There are three Confucian colleges, with their professors and students; a newly established government college for Western learning, with about 300 students; and upwards of 20,000 students at the periodical examinations for degrees. It is needless to say that among these students thus thronging the colleges and examination halls of the provincial capitals are to be found the future rulers of China. It may not be generally understood, however, that while comparatively few can expect to obtain office, the great mass of them, when they return to their homes, inevitably become the leaders of the communities where they live: the schoolmasters; the general advisers, consulted on every matter of importance; in a word, the men whose influence dominates the community.

Now, the striking fact is that there is absolutely no organised effort made to reach this large constituency! Nor is it that the mission has been indifferent; on the contrary, it has been the strong desire of the mission for twenty years to do this special work. But the very success God has given us has created its own demands in other directions, for which our staff has been inadequate. As far back as 1883 Mr. Jones advocated this need when in England. In 1886 a special appeal was made; and again, in 1888, it was urged that Mr. Timothy Richard might go there with an effective plant. Later still, it was hoped that,

after the visit of the Deputation in 1900, the staff would be increased and our plans carried into effect, in accordance with their recommendations. Our hopes, however, were in vain.

So matters stood up to the time of the Boxer rising. During that terrible experience, while hearts were being torn in twain by the sufferings of brethren and sisters, Chinese and foreign, our minds could not but revert to those plans formed so long before ; and more than one felt that if such work had been carried on among those sections of the nation whence proceeded this fearful hatred, some at least of those dreadful experiences might have been mitigated, and perhaps even averted. As we emerged from those dark days, it was with the two-fold conviction that *such work ought no longer to remain undone*, and that as the result of these experiences such work could be carried on under conditions *unspeakably more favorable* than were possible before—that an opportunity had been given us, bought with the blood of martyrs, an opportunity such as there might never be again. And, indeed, since that upheaval, there has been a remarkable openness and accessibility on the part of the educated classes. There is a spirit of inquiry abroad, and willingness to learn even of things foreign. The question is: Shall the one thing of which they do not learn be the gospel of Christ? In this spirit of inquiry they are ready to turn to the missionary himself. Shall it be that in Chi-nan-fu, the very centre of such influences, and at such a time, the missionary shall not be there to be inquired of? The opportunity is now. It may not be for long. In China the situation changes rapidly. If this opportunity passes, the work will still cry out to be done, but under what different conditions! With what added sense of responsibility for the past !

#### THE NEGLECTED CLASSES.

But it may be asked, "Why should we try specially to reach the educated classes? Has it not always been that 'not many wise after the flesh, not many mighty, not many noble, are called'?" To this one answer is that, unless we make such special effort, the exigencies of our work compel us to neglect them, if not altogether to exclude them from the sphere of our influence; and such effort to reach them ought to be made because, if for no other reason, "God will have all men to be saved, and come to the knowledge of the truth." Surely it is His will that all *classes* should be reached, as much as all

*nations*; and it can neither be loyal to His will, nor for the good of His church, that the people for His name should be confined to any one class any more than to any one race. He who would have us pray for all men would have us preach to all men. Scripture and experience alike lead us to hope and believe that even among the educated classes of China truth shall win her triumphs; and the gospel, where it obtains a hearing, still shows its ancient power to change even the proud heart. While it is true that to-day, as in every age, the pride of the wealthy, the prejudice of the learned, are powerful hindrances to their acceptance of the truth; in China the hostility of the literati, the poor headway which the gospel has made among them, cannot altogether be put down to such a cause, for the simple reason that they have not heard the gospel in any real sense. Their hatred is hatred of the foreigner rather than of his message. Their pride and prejudice are almost wholly due to ignorance, all the more profound because the subjects are most ignorant of their own ignorance. The question is: What have we done to dispel this ignorance, to remove this hostility to ourselves that our message may have a hearing? If we have failed to do our utmost, surely, to the extent of our unfaithfulness, the responsibility for their ignorance, their hatred—yes, and even their impenitence—lies with us. “If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand.”

There is, however, another aspect of the question which ought not to be overlooked: We do not deceive ourselves by visionary hopes of converting China through the officials; but it is patent to every one who knows the country that, if the hostility of the educated be annulled, or lessened in any degree, we have to that extent removed the most potent anti-Christian force in China to-day. The proverb, “*Shang hsing hsia hsiao*” (What those above do, those below will imitate), is deep bedded in the Chinese consciousness. In the spiritual realm, where the Spirit bloweth where He listeth, we cannot predict that because the upper classes are converted the lower classes will follow; but we can predict that, as long as the upper classes are bitter in their hatred of the foreigner, this hatred will pervade all classes, and the missionary will have this barrier to overcome in nearly every person he meets before he can get a hearing for his message. The poison of Boxerism did not originate with peasants; it had its source in viceroys and princes! But the

moment those of the upper sort revealed their mind, the masses followed like a flock of sheep, or rather like a pack of wolves, and tragedy followed on tragedy till the whole world was aghast! Shall we not, then, go to the fountain head and stem the poison at its source? We have heard of this or that political measure as needful to prevent another outbreak. Is there not a more excellent way—the way of love? Shall we not rather go to these men who hate, and disseminate hatred of us, and seek by any and every means that is good to win their goodwill? In so doing we may both gain the opportunity we desire of presenting the gospel to *them*, and at the same time remove barriers to that gospel in thousands of *others*.

#### HOW SHALL THEY HEAR?

But "faith cometh by hearing," and "How shall they hear?" is the problem of evangelisation in every age and in every country. How shall those who need the gospel be brought into contact with those who have it?

In England this question takes the form: "How shall we reach the masses?" In China, that land of contrasts, the masses, comparatively speaking, are easily reached. The problem is: "How shall we reach the classes?" How can these literati be brought into contact with the missionary? The ordinary street chapel does not reach them any more than the regular work of the church reaches the masses at home.

Many years ago, in the Theological Training Institute at Ching-chou-fu, under Mr. Whitewright, a small museum was started for the use of the students. The "open door" has been a prominent feature in the policy of the mission, and outsiders were freely admitted to the museum. In the very first year there were as many as 5,000 visits paid. So fruitful was it in bringing people under our influence that the museum was enlarged with the outsiders specially in mind. In 1893, when new buildings were erected for the Training College, an important feature of the plant was the "front court," with a museum at one end, the chapel at the other, reception rooms on the one side and one of the college lecture rooms on the other. Here the work carried on in the former premises was largely extended. From 70,000 to 80,000 visits, and sometimes more, are paid annually; lectures on scientific and religious subjects are frequently given; but the work for which all else is but the means to an end is the evangelistic work. All the time that

the museum is open the preaching of the gospel is going on in the reception rooms with those waiting to go into the museum, or, more systematically and directly, in the chapel. During examination times, any morning or afternoon, students and professors, in numbers ranging from twenty to two hundred, may be seen listening attentively to the preaching of the gospel, who, but for such means would, humanly speaking, never come under the sound of the truth.

In 1900, in an important city of this province, the prefect had given orders for the Christians to be killed. The county magistrate, having first fruitlessly protested to the prefect in person, took effective measures, in defiance of the prefect's orders, to protect both Catholic and Protestant. This magistrate, a few years before, had come to Ching-chou-fu bitterly anti-foreign, but, largely through the work carried on at the Institute, became our warm and sincere friend; and his son has since then professed his faith in Christ.

What is now proposed is, in Chi-nan-fu, where hundreds of such men are to be reached for every one in Ching-chou-fu, to establish a work on lines similar to those described above, but with such modification and enlargement as experience and the greater importance of the capital suggest. There would be a museum and lecture room, with reception rooms; a central preaching hall; a library and reading room; and a more private room for the missionary, where he could meet individually with those who have become specially interested. There would thus be circle within circle of effort and influence: the outer circle of the crowds visiting the museum and having conversation with the evangelists in the reception rooms; the inner circle of the preaching hall, with its direct and aggressive preaching of the gospel; and the innermost circle of all, that of personal contact, heart to heart talk, the potent influence of intimacy.

For this work the mission desire to specially set apart one man. Not that he would necessarily confine himself to one class, but that he would lay himself out specially to reach one class, viz., the educated, just as his colleagues are devoting themselves almost entirely to the peasantry. The missionaries are therefore most anxious that Mr. Whitewright, whose work at Ching-chou-fu has been so conspicuously successful, should move to the capital and there inaugurate a similar work, but in an enlarged sphere and with wider influence.

To Mr. Whitewright it is no light thing to leave the work of twenty years and begin anew, but at the call of duty he is prepared to make that sacrifice. To his colleagues, while long-promised reinforcements delay to come, it means no small additional strain, but his colleagues are prepared to face that strain. We now turn to the home churches and appeal for the necessary financial help to enable us to enter the open door, to discharge the responsibility that has long weighed heavily upon us, and to seize the opportunity, God-given and blood-bought, while yet it is ours to seize.

A BRIEF STATEMENT OF THE CLAIMS FOR SPECIAL WORK IN  
THE PROVINCIAL CAPITAL OF SHANTUNG.

It is the capital of a province with thirty or forty million of souls.

It is, next to Peking, the most influential city in North China, with a population of two or three hundred thousand.

Its importance will be enormously increased in the near future, when it will become the centre at which several lines of railway will meet, connecting with the most important cities in China, including Peking, Nanking, Tai-yuen-fu, and probably Hsi-an-fu.

Its inhabitants comprise :—

A large mercantile population, in commercial communication with all parts of the empire ;

A large and powerful body of "gentry" or literati ;

Some two or three thousand expectant and retired Mandarins.

As an educational centre it includes :—

Three Confucian colleges.

The new government colleges for Western learning, with 300 students.

An examination hall for the examination of candidates for the highest provincial degree.

The city thus teems with young Chinese students of all grades reading for their degrees.

The future rulers of China are to be found among such students.

The mass of them, when they return home, become the men whose influence DOMINATES THE COMMUNITY.

The sum total of this influence—of merchants, officials, and students—is aggressively anti-Christian. It is felt all over the province, even to the remotest village. It hinders the work of every mission. It culminated in Boxerism, which first received official recognition, and hence its organised form, in this city.

It is the strong desire of the Shantung missionaries forthwith to occupy this city and inaugurate special work among these influential classes. Our object is:—

- (1) To obtain a hearing for the gospel among them, as well as among other classes of the people—"that by all means we may save some."
- (2) To disarm hostility by going into the midst of them in the spirit of love and goodwill.
- (3) To counteract poisonous influences by the dissemination of truth at their source.
- (4) To dispel ignorance and prejudice by all kinds of enlightenment.

Our object is thus two-fold: directly, to win men for Christ among these people themselves; and, indirectly, to remove barriers to the hearing of the gospel in thousands of others.

With these aims in view, it is proposed to extend the methods of work so successfully used in Ching-chou-fu for the past fifteen years, but adapted to the greater need and wider influence of the capital. There would be required:—

- (1) A central preaching hall for the direct preaching of the gospel.
- (2) A museum and lecture room, with waiting rooms where evangelists would converse with the visitors.
- (3) A library and reading room for frequenters of the institution, to help to retain them under our influences.
- (4) A private room where the missionary could have personal contact with those specially interested.

There would thus be circle within circle of effort and influence: the outer circle of the crowd visiting the museum, and the conversation with the evangelist in the waiting-rooms; the inner circle of the preaching hall with its direct and aggressive preaching of the gospel; and the innermost circle of personal contact, heart-to-heart talk, the potent influence of intimacy.

It is considered necessary, in order to secure a suitable site in the centre of this crowded and busy city, and make a

substantial beginning with the buildings needed, that £3,000 will be required, and when the site has been fixed, detailed plans and estimates will be presented for the full scheme.

For twenty years the Shantung missionaries have desired to occupy this city for such work. They have repeatedly urged it, but in vain. Neither men nor money have been forthcoming.

The present furnishes a renewed and unprecedented opportunity, and they once again plead for help.

In China the situation changes rapidly. The opportunity may pass, but the need will remain more urgent than ever. Let us be in time!—*Missionary Herald.*

## In Sub-Arctic Regions.

BY REV. W. SPENDLOVE (CHURCH MISSIONARY SOCIETY).

**W**E reside on the northern confines of British territory, not far from the Arctic circle and Great Bear Lake.

The rivers and lakes are covered with snow for eight months of the year. Ice-blocked and snow-bound to a thickness of five or six feet, the banks of the majestic Mackenzie River form a shelter for wild animals and roaming Red Men, while overland on both sides there is a trackless desert of beautiful, perfectly dry snow. Hither and thither roam these untutored savages, living on such wild animals as moose, bear, deer, musk-oxen; also rabbits and fish, which are numerous. They likewise hunt the fur-bearing animals, and in return for such valuable articles of commerce obtain European clothing, guns, tea, and tobacco. We are 8,000 miles from England, upwards of 1,500 beyond the outer limit of Canadian civilization and frontier border settlement, the same distance from town, village, shop or post office; and until recently the nearest railroad was 2,000 miles away. Cut off from the residence of whites, except here and there a solitary fur-trader, we receive letters twice a year and papers only once, so that the death of a parent, child, friend—or, say, our late Queen—in England could only be known to us months after.

We are shut up among Red Indians, living a shivering life in moose-skin tents, where life to most people would be intolerable, and certainly escape impossible. There is no white woman for my wife to converse with nearer than 300 miles, and no missionary within fifteen days' journey. For years the

effort to procure food and fuel for such a climate has been no easy task. At times the cold stings and burns like poison and fire, especially when sleeping outdoors, rolled up in a pair of blankets on a little pine-bush in a hole in the snow. We have known the pain and weakness of hunger and compulsory fasting more than once, even to the verge of starvation, when a kind Providence intervened and sent direct and special help. It is cold and uninviting work to suck lumps of ice and chew hard frozen snow to drive away hunger. During the first stages of our experience, a small outfit of supplies was obtained from England. The order was about a year on the way out and the goods two years coming in. They were sometimes greatly damaged, there were always some lost, and more than once the part or the whole was destroyed.

Hung fish, half putrid and frozen, three times daily for a few months, with a little tea and very few inferior potatoes, did not keep children in good health, or give the missionary needful strength. Nor did the wild animal flesh, dried by sun and smoke to the appearance and hardness of burnt leather, three times daily for several months. Hence we obtained 300 lbs. of flour and a few pounds each of rice, raisins and sugar for a year.

The great distance and freight rates made a four-pound loaf cost five shillings, sugar eighteenpence per lb., and so on. Even a reel of cotton cost about a shilling. How my excellent wife managed to rear babies and keep them from freezing is as romantic to think of as it was realistic in experience. One little fellow was fed, from three months old, on fish soup and tea. Once there were no trousers for father, so mother's shawl must be cut up and a pair made!

For several months in mid-winter I have travelled about, living and sleeping among the Indians, leaving my wife in charge of the Mission station to manage Indian boys and girls, keep school, and superintend outside work; now helping to fix up a log shanty, now digging a cellar, now directing a fishery; all the while living in a room where the water froze solid a few feet from the stove, and the tea must be drunk quickly to keep ice from forming on it. Once semi-starvation, sickness, and absolute duty drove me to undertake a long journey to England with two small boys under four years old. Part of the journey was overland, occupying thirty-five days' travel, sleeping out in the open air amid rain and myriads of mos-

quitoes. Poor mother had to be left at the Mission during father's absence, battling against the triple foes of cold, hunger, and human enemies, for a year. After eleven consecutive years' hardships and loneliness, my wife's health failed, under weakness and poverty of blood, but no active disease ; she had to face the long, trying journey to the homeland with three little children, leaving father this time at the Mission, in charge, too, of the youngest child, eight months old. Little Willie was still unweaned when his mother snatched herself from him. These are some of the lights and shadows, ups and downs, of missionary life in Sub-Arctic regions.

At one or two stations in this mission district the sun fails to rise for eight or ten weeks, but there is twenty-four hours moonlight during portions of two or three moons which do not set. Then there is almost nightly magnificent aurora, scintillating and moving in a gorgeous panoramic display. When this is dim myriads of stars sparkle and twinkle with the brightness and clearness of electric light. During the short summer, days are hot and nights cool, being near and not many feet above the sea. At some points, though not where I reside, the sun does not set for a part of the summer, and one can read indoors at midnight. I have taken a photo of the midnight sun. It is a very healthy climate, the air being perfectly dry, with not much rain in the summer, and the cold strengthens the constitution if proper nourishment and exercise are taken.

When I first entered the work twenty-four years ago there were only two or three missionaries in a territory of one million square miles, these being about a thousand miles apart ; now there are upwards of forty stations occupied. After five months' travel—a tedious, trying journey never to be forgotten—I found myself attempting to acquire the Chipewyan and Slave languages. But, oh ! those unpronounceable sounds which greeted my ear. I can only compare them to a hen cackling or a turkey gobbling. However, I was determined to succeed, and my feelings ended in prayer thus : "Lord, either reverse Babel or give me a second Pentecost !" I went and lived among the Indians, acquiring their own words and pronunciation, but not without injury to my throat, their language being so very guttural, and the doctor has since cut off a diseased uvula.

To preach Christ to the heathen means more than learning a few sentences in order to tell dark souls God's love to them.

One must possess an adequate mastery of the native language, the conditions of the people, their modes of thought and religious beliefs. In order to do this I have travelled thousands of miles to deliver the message, sometimes to a group of dusky Redskins by the river-side, then to a larger gathering encamped near a fish lake, or more often to a single camp in the forest. To a gathering of five hundred I have used lantern slides to explain the gospel, and found some afterwards had received it into the heart, others also getting some light ; but I have preached for a whole year to one soul in my own house, and then have not been sure of success !

I have acted as schoolmaster under various untoward conditions. Often I have sat round camp fires, with benumbed fingers, the smoke filling eyes and mouth, using birch for books and charred sticks for pencils, teaching old and young the syllabic system of their own tongue. At other times I have conducted regular school for twenty or thirty scholars, some stumbling for months over the A B C, others doing sixth standard lessons, and some, not pure Indians, learning Latin. But in all this varied work there is the daily opportunity of sowing gospel seed.

Every missionary, whether he likes it or not, must do more or less medical work. God has so many times blessed our efforts in relieving pain, curing complaints, and even saving life and limb, that no part of our work is so successful in creating gratitude to God, as well as making friends for His servants. Gifts to God varying in value from a few pence to five pounds have been received. However, we meet with comical experiences, and sometimes are expected to give for the privilege of effecting a cure ! One dark Redskin will tell you he must "rest and be fed three days " after a simple operation, or that he expects to walk in three days after the setting of a limb.

There are four stations at which I have laboured, having upwards of a hundred converts each—not all, of course, given to me. There are no longer the evil influences of medicine men to withstand ; no longer murders, infanticide, robbery, cannibalism, the leaving of the aged to die, casting off a wife, or taking a second.

I have reached an age and stage at which I find pastoral work necessary. Of shepherding the saved sheep I need not tell you much, but an illustration of a single visit is representa-

tive of many. When the adherents are on the station, I visit a tent crowded with men, women, children and dogs. There is no greeting, no courteous reception, no sign of welcome. I push my way in, stumbling over fire-sticks, kicking a dog out of the way, and squeeze myself between the Redskins wherever I observe a slight space. Then I chat away, read the Scriptures, pray, sing, give medicine, advice or a scolding if necessary, but always deliver a Divine message, if only short. Too often one gets no assurance that such ministrations are appreciated, but sometimes expressions of gratitude are given. Such is their nature—sullen, apathetic, lacking demonstration.

Then I am visited, if only that they may beg something; a process preceded by profuse talking and watching of my actions or countenance, waiting a favourable moment to “pop the question.” They attend daily prayers when residing near the station, and will travel long distances—often two hundred miles—to attend preaching, for the baptism of a child, and to receive the Holy Communion. I give them a journal to reckon Sundays, but sometimes they are out of time a day, as I have been formerly. Instead of receiving fees, I have to provide wedding feasts and give presents, but they have begun to make offerings to God in church. Their Christian worship is most reverential in the beauty of earnest simplicity, requiring no aids of nature or pictures—*All Nations.*

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Bishop Nicolai, the head of the missionary work of the Russian Greek church in Japan, is said to have instructed all of his converts to pray unceasingly for Japanese victory. However he has informed them that during the war he will be unable to worship with the converts in the cathedral, inasmuch as he himself could not join with the natives in their supplications for God's blessings to rest upon Japanese arms. This is the true spirit, and it finds a sympathetic response from the hearts of all true missionaries.

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The Presbyterian Board of Foreign Missions (North) expends annually about 500 pounds sterling in conducting a ten days' conference with the newly-appointed missionaries of that Board. This annual conference has passed beyond the experimental stage and is considered most helpful to both the missionaries and the members of the Board.

The Presbyterian Board of Foreign Missions (South) and the Board of Missions of the M. E. Church (South) are contemplating holding joint conferences similar to the above.

## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

### Why has the Church not made more Marked Impression on the Literati of China?

BY REV. GILBERT REID, D.D., SHANGHAI.

**I**N reading over one of the last papers contributed to the Morrison Society and published in the July number of the RECORDER, a paper by Rev. J. S. Whiteright on methods of work for reaching the scholars and officials of China, I notice several ideas which have an equal application to the question which I am requested to consider and, as far as possible, answer. I will, however, proceed to the study of my theme as if no such able and suggestive paper had been already prepared, and will endeavour to give in a fair spirit some of the results of my observations which have been directed somewhat persistently to this theme for a period of twenty years. May I, moreover, at the very outset, be allowed to testify to the help and impression which I received from Rev. Mr. Whiteright during my very first year in China and to express the opinion that the English Baptist Mission in Shantung, with which Mr. Whiteright is connected, affords in China the best example of how a mission, as a whole and for a continued number of years, may succeed in making a marked impression on the literati of China.

According to the limits placed on our discussion by the actual question propounded, there is no intimation of failure on the part of an ideal Christianity or of the Biblical Christianity of the Christ, but merely a query as to the lack of impression made by the church as represented by the teachers of Protestantism and Roman Catholicism; and the ones supposed to be insufficiently impressed are the literati of China,—not the large number now being educated in Western education, or the class called reformers, but the men who have been trained in the theories and literary excellencies of the classics and who for the most

part have attained to one of the literary degrees of the Chinese examination system.

The first reason why the church has made so little marked impression on the Chinese literati is because missionaries, especially Protestant, have not believed in special efforts for the literati. One should hardly judge of what this attitude has been merely by what has happened since the uprising of 1900. Since that date both mandarins and the literati have been more open to the approach of missionaries, while missionaries in turn have been more disposed to cultivate the acquaintance of this class ; but before this date, beyond a few individual exceptions or some rare occurrences of each missionary, the missionary body may be said to have stood aloof from the literati. The mandarins have been regarded as Pharisees, the literati as Scribes, and both as hypocrites. The missionaries have gone to the common people, but the literati must first come to the missionaries. Any friendliness with mandarins was spoken of as obsequiousness or as hobnobbing with the rich ; and one who discussed religion in a conciliatory spirit with the literati was suspected of pandering to evil, or of becoming a Confucianist. The medical missionary could of course dispense medicine to a Chinese scholar, but to offer him a seat of honour or pay him any marked attention other than that given a servant, farmer or coolie, would be making class distinctions contrary to the equal rights of all men. Should a missionary wish to prove that he has not ignored the literati, he would say : "Did you notice that intelligent man sitting in the audience near the front ? Well, he is a *hsiu-ts'ai*." And if you should inquire how this came about, you would probably find out that he had come to the missionary seeking a place and had been called in to teach mandarin to a new missionary and so had been made a convert. Should a missionary perchance feel called to give special attention to this class, his missionary society probably would say : "It is your business to preach to the common people as other missionaries are doing. If you want to work among mandarins and the literati, you will have to resign from us." Should another be permitted with reservation to fit up a reception room and explain the globe or give a few physical experiments to a company of young men who have come up for examination, he might be asked at the end of the year, "How many converts have you made ?" Is it any wonder that the church has made but little marked impression on the literati ?

To avoid misunderstanding, let me again make the statement that I acknowledge the exceptions and still more the great change that has taken place in the last few years. At present it seems as if all missionaries were seeking to know more of these men of degree and that all missions now provide functions either for the officials or the literati. A tea-cup with a cover, or even a water-pipe, as well as a copy of one of the gospels in the latest and best version, is now in readiness for the "man with a button." Even the Empress Dowager is seriously considered. The transformation is noticeable and, I am sure, the impression to be hereafter made on the literati will be much more marked than in previous decades.

A second reason why the church has not made more marked impression on the literati is the way by which Christian truths have been presented. In our countries it is generally taken for granted that the same truths do not impress all men in the same way, that one man may be influenced by one truth and another man by some other truth, that the setting of truth, the perspective of truth, the order and gradation of all truths in the complete system of truth vary with different men. Even the four gospels differ not only because different men wrote them, but because they were prepared for different kinds of readers. Is it not then a mistake to think that the same kind of a sermon will suit a Chinese and a European audience? Or that the ideas, and the mode of presenting one's ideas, used in a street-chapel to the ordinary Chinese audience, would be the most suited for a company of Chinese scholars, or even for an audience of one such?

To make clear my meaning I would say that Confucian scholars need to be approached from the ethical side of Christianity; not that these men are conspicuously ethical, but because their thinking has been along ethical lines. The very fact that the Confucian scholar, with all his moral maxims and good sayings, may be very immoral, only opens the way for the Christian truth that man to do right needs nothing less than the Spirit of God, and that the impetus to do right must come from the sense of forgiveness through a divinely-appointed mediator. It is this feature of Christianity that treaties, edicts and proclamations again and again emphasize: "Christianity exhorts men to righteousness." Such teaching, with consistent living, will make the greatest impression on the Chinese literati.

Again, the typical Confucianist needs to be approached from the monotheistic rather than the trinitarian point of view, or rather, to speak more accurately, the teaching of trinitarianism which should be such as to lead men to believe that God is one, however differently He may reveal Himself, or whatever the variety of the constitution of the Godhead.

Along with this the Saviour of the world should at first be spoken of more as God manifest in the flesh, as the Lord from heaven, as Immanuel rather than as a Son of God; for the latter expression is apt to be wrongly construed, especially in leading one to suppose that God appointed a second person to do all the suffering for Him in suffering for the sins of the world. "God was in Christ reconciling the world unto Himself." Hence for a Confucian scholar I prefer the Gospel of John to the other three. The very first chapter presents the Godhead in a new light, as God and the Word, and then that Word, as the manifestation of God, at last became man, while all the following chapters show that this man was Jesus, and that as Jesus He was both God and man.

In the same way it has seemed to me that the Gospel of John is more suited to Confucianists than the Gospel of Mark in the matter of miracles, not only because there are fewer miracles in the one than in the other, but because the one who did the miracles in St. John's Gospel is represented as a divine one and so as doing them naturally, while in St. Mark's account miracles are represented more as "wonders" and as done by the man Jesus.

These particular references are made merely to show that the Confucian literati who have certain thoughts or preconceptions of their own, must be led to Christianity by an emphasis of particular truths or by a certain logical order different from that which may be used with others. There is also the implication that missionaries have failed in the way they have presented Christian truths to this class of men in China. It is very rare that a missionary enters into the thoughts of a Confucian scholar or learns to understand things in his way. More likely the missionary, to form a theory of a Confucianist, will read the Chinese classics, but will not modify his theory by contact with men. Too often the result is a knowledge of what the literati are, but not a sympathetic appreciation of their thoughts. There are in fact very few points of contact, of sympathetic agreement, of unison between Christian missionaries and the Chinese literati. Is it any wonder, then, that the church has made but little marked impression on the literati of China?

In the third place the literary form of presenting Christian truth has not been always adapted to the literati. Few missionaries know the classics well, and even if they do, they may fail in being conciliatory. While there are many who speak the language well, there are few who have given much thought as to the mode of addressing Chinese scholars, still less, as to conversing with them.

In the matter of literature there is even more need of care.\* There is an increasing amount of well-written books meant to reach the educated classes, but really some of the best books for distribution were prepared in the earlier years. With the large stock now on hand there comes in the demand for discrimination in the use, dependent on the character of each individual approached.

In the Christian books prepared, many of late years have been translations or the production of the study rather than the production of personal contact with men.

Some of our periodical literature, like the *Wan Kwo Kung Pao* and the *Ta T'ung Pao*, has made and is making a wide impression on the literati of China, but this is more because of general knowledge which they impart than from any distinctive Christian character.

It should here be noted that in the increased efforts to meet the demands for more learning the ones who are reached and impressed, are not the literati, but young men who want Western science or, more likely, a foreign language. Missionaries likewise are getting more and more engrossed in imparting the new learning with the result that they know less than older missionaries of the Confucian books and are not only unable to use elegant Chinese in talking with the literati, but can scarcely be said to have so much as a "stammering tongue." Hence it comes that the literati of China are once again neglected, unless they come as students of our primer, our simple arithmetic, and our English composition. If they are impressed, it is not as Confucian literati but as students of some of the branches of Western learning.

In conclusion, there is one line of thought which should not be omitted from this discussion. Looking at China as a whole, or at the literary class in particular, it is apparent to even the most superficial that the missionary propaganda is a tremendous power and is making a great impression. Every-

\* See a former discussion of "The Christian Literature suited to the Educated Classes of China," in RECORDER, August, 1896.

where there is talk of the church and church people. The power is so felt that Princes and Ministers of State are non-plussed, while the poor local Magistrates are burdened with a political problem which the cabinets of Europe have sooner or later had to cope with. The missionary, even when accompanied by what is called an interpreter, is now recognised not only as an important factor, but as one whose wishes should be complied with. The literati everywhere know these facts, and while some may be intelligent enough to discriminate between Roman Catholics and Protestants, they all point to the power of the church.

Now here is an impression made by the church, but is it of a kind conducive to the spirituality of the church or to the spiritual regeneration of this people? Are not the Chinese—mandarins, literati and all—in a danger of misunderstanding both the idea of the church and of Christianity? Is it not a serious matter that as soon as missionaries begin to have the chance to make an impression on mandarins and literati, it should have such a tendency and get such a reputation? It is all the more incumbent that special effort along real spiritual, moral lines, be directed to these men of influence that the Church as the bearer of salvation, as the ordinance of God, may arise in glory to make a way for the coming of the King, even our risen Lord.

## Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

### The Kien-ning Romanised Dialects.

BY REV. HUGH STOWELL PHILLIPS.

KIEN-NING is the most northerly prefecture of the Fuh-kien province. The dialect which is spoken in the greater part of four of the seven hsiens—Kien-ning proper—was first attacked by Europeans in 1888, but the fixing of the system of Romanization partly, and the preparation of books wholly, have been the work of Miss Bryer, of the Church of England Zenana Missionary Society.

Up to the present, with the help of the British and Foreign Bible Society, Miss Bryer has been able to prepare the complete New Testament, Genesis and Exodus ; Psalms are also in the press, and other Old Testament books are ready. Miss Bryer has compiled a small Romanised primer and begun a book for natives, as well as a Manual and excellent English-Chinese dictionary for European students. The Rev. W. White has also provided a useful Chinese-English dictionary, so the dialect is well off for text books.

The system of romanising is based on that adopted for the Foochow colloquial by the late Rev. R. Stewart. Like most Fuhkien dialects, Kien-ning has seven distinct tones ; the dialect is a pleasant, soft and musical one, but the tones need a careful ear to distinguish clearly. The tones are described as follows :—

- |                       |                            |
|-----------------------|----------------------------|
| 1. Even tone—â.       | 5. High abrupt tone—á.     |
| 2. Receding tone—ā.   | 6. Receding tone.          |
| 3. Low tone—ă.        | 7. Descending hammer—à.    |
| 4. Lower departing—ă. | 8. Upper prolonged tone—ā. |

The initials are described as fifteen in the local eight-tone book, which is the authority for initials, finals and tones, and largely used by traders in the city ; this includes the whole class of words without a consonantal initial as one ; the others are b, c, ch, d, g, h, k, l, m, n, ng, p, s, t.

The finals are thirty—a, e, i, o, u, ă, ă, ă, ai, aing, ang, au, eng, ęng, ęu, ia, iang, iau, ie, ing, io, iong, iu, ong, ɔng, ua, uai, ue, ęing, ęing, uang, uai, uo, uong.

The expression iɔ̄ng ; this is the only sound which finds no place in the above system. There are no consonantal terminations to mark certain tones, and there are few changes of tone or form when words occur in combination ; in these points the dialect sharply contrasts with Foochow and some other dialects. So far the Romanized has chiefly been made use of for teaching boys and girls and for women, but it is to be hoped ere long Miss Bryer's admirable translations will find a wider use.

Below is a specimen of the dialect :—

Uòi uā nì cōng niōng cūoi sǎi chු-sí, nì ēng niōng siōng iɔ̄ng sī gí-i gâ di. Jno. iii. 7.

One hundred and twenty li to the north-west of Kien-ning city is the hsien of Kien-yang ; here we meet another dialect. Among the peculiarities of the dialect are an additional tone,

making eight distinct tones ; the initials v, sh, hh or 'h, gy or 'g, etc., are not found in Kien-ning, nor such finals as oing, uoing, eu, a final h, etc. Only a tentative gospel has been published in Kien-yang, and changes in the missionary staff have prevented progress being made in its use ; a specimen is subjoined : Shi<sup>êng</sup>-d<sup>oi</sup> shi shing noing bái 'g<sup>ü</sup> le ni<sup>êng</sup> nah shing bái, aíng ni<sup>êng</sup> shih soing bái g<sup>ü</sup>.\* Jno. iv. 24.

The dialect is far less widely spoken than Kien-ning, but is spoken with variations over most of two hsiens. The dialect of the most northern hsien of Puchin is very widely different from either of those mentioned above, and has probably been largely affected by Chekiang dialects. As an out-station of the C. M. S. has just been opened in the country town it is to be hoped this dialect before long may also be studied by a European ; it is said to be spoken all over the country.

That nasal terminations, like those in the Hinghua dialect, abound, is very evident. I add two or three specimen phrases : Deh gê giang, a boy ; Deh gê fū nioh, a woman ; Ni li lo, Where have you come from ?

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\* Tone marks in Kien-yang, though similar to those in use in Kien-ning, have not the same value.

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### Standard System of Mandarin Romanization.

SINCE our last issue the Educational Association has published the "Primer of the Standard System of Mandarin Romanization," a pamphlet of forty pages printed on foreign maopien in a clear, large type, suitable for use by beginners. The lessons in the Primer are arranged according to the Chinese method of combining initial and final sounds, so that the student learns, not the value of the letters in English or any other foreign language, but their equivalents in his own dialect of the Mandarin language. The thirty-two lessons are progressively arranged and are in a form to be readily mastered. Any one who has completed the Primer will be in a position to read anything that may be published or written in this system. The price of the booklet is fixed so as to put it within the reach of any who may want to learn the system. Single copies may be had for ten cents ; ten or more copies at seven cents each.

The first volume of a book printed on foreign paper, entitled "The Standard System of Mandarin Romanization," is also

just ready. It contains an Introduction to the system, a set of comparative Sound Tables, and a Syllabary containing the characters in Baller's Analytical Chinese-English Dictionary spelled according to the Standard System and alphabetically arranged. The second volume, which is now in the printers' hands, will contain an index to the Syllabary arranged in the order of the 214 radicals, thus making it possible for a Chinese to find readily the Standard spelling for any character contained in Baller's Dictionary. The first volume is offered for sale in paper covers at forty cents; the second volume will sell for thirty cents per copy. Either of these publications may be ordered from the depository of the Educational Association, at the Presbyterian Mission Press, Shanghai.

We learn that the British and Foreign Bible Society and the American Bible Society have undertaken to publish the four gospels in the Standard System. Matthew is already more than half printed and should be ready for circulation by November first. Orders for this or any of the remaining gospels may be sent direct to the offices of the Bible Societies.

The committee in charge of this work have spent a great deal of time in the preparation of these books, and we congratulate them upon the success of their efforts. The new system is no longer to be considered tentative. The committee has gone into the matter thoroughly, and their work will no doubt be generally accepted by those who realize the importance of having a standard system. The Educational Association gave to this committee "full power to decide upon and carry into effect one uniform system", and this should therefore be regarded as already approved by the Association. We feel pretty sure that when a fair trial is given, many of the objections which at first appear will gradually melt away.

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### Notes.

**R**EV. P. F. PRICE has prepared a very good book for teaching beginners. It will be especially useful in classes for enquirers. It is entitled "Short Steps to Great Truths". We hope to find time to write more about it next month. It is published at the Mission Press. Send for it. Price ten cents.

We have received a number of good educational books from the Commercial Press and other sources, which we have not had time to look over carefully, and will not attempt even to mention in this number of the RECORDER. We hope in the next issue to give some account of these books. We sometimes are tempted to think that there is no other missionary who is quite as pressed for time as we are, and we presume that there are several hundred others in China who feel pretty much the same way.

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## Correspondence.

### ENGLISH AND THEOLOGICAL STUDENTS.

*To the Editor of  
"THE CHINESE RECORDER."*

DEAR SIR: I have noticed with satisfaction the editorial remarks on Dr. Dubose's article on the Teaching of English in Schools. I agree most heartily with what you say. We are proud of our school under the care of Dr. Noyes. It would not, however, be right to say that its present position and the number of theological students are due to the fact that English is not taught. I have not the figures for the present year to hand, but the following extract from last year's Annual Report will explain matters. I think the proportion of regular students in the theological class this year and last year will be found to be about the same:—

*Report of 1903.*

"This year there have been twenty-five theological students in attendance; twenty of these were in the normal classes intended for men who have already received a Chinese education, and in this course are fitted for work as preachers, giving their time almost wholly to Biblical and theological subjects."

This, you will see, leaves five students from the high school

who entered the theological class last year. The other twenty were not from the high school. There may be one or two more this year, but not ten in all.

### UNION HYMN BOOK.

*To the Editor of  
"THE CHINESE RECORDER."*

DEAR SIR: The recent decision of the Pei-tai-ho Conference on the Term Question and Union Hymn Book are matters for sincere congratulation. If I might be allowed a few remarks it is on the question of the hymn book that I wish to write.

I was unable to be present at the Conference, but I understand that the decision was to produce a book three parts in Wēn-li and one part in Mandarin.

It is to this that I strongly take exception. At a time when the tendency of Chinese enlightened opinion—if the reform party is a criterion—is in favour of making the mandarin dialect the language of the country, written as well as spoken, the action of the Conference seems to me reactionary. I know that the weight of learning is opposed to me, but this is a subject on which literary attainment, as such, carries no particular weight.

It must be decided by the experience of those engaged in country work.

Now so far as the north of China is concerned, three-fourths of our membership is in the country towns and villages, and the female element is a large and growing factor.

It goes without saying that the percentage which has received a classical education, and which can understand and appreciate some of our high class hymns in equally high Wēn-li, is very small. I have had over twenty years' experience in drilling country congregations and I know pretty well the hymns they select and sing, but in no instance are they the high class thing which the translator looks upon with pride.

The missionary perhaps spends weeks in trying to teach them some good English hymn written in Wēn-li, but it does not take; and as soon as the missionary leaves, it is consigned to oblivion. In the meantime some simple thing which the hymn maker thought he had hopelessly ruined his reputation over, is brought by one of the members from some other place, and is learnt and sung with enthusiasm in all the churches of the district.

Even in the case of our theological students who are taught in college some of these fine English hymns in rhythmical Wēn-li, they fall back for the most part upon the simpler hymns when they leave the college and go out as helpers.

What does this indicate? This: That the one-fourth of the hymns in mandarin will be everywhere sung, and that the other three-fourths in Wēn-li will only be heard where foreign influence predominates, and while it predominates.

If we turn to the history of the church in our own lands surely the lesson that it teaches us is plain. What made the reformation in Germany so popular with the people and gave religion such a hold upon their affections and lives? Undoubtedly the beautiful hymns translated into or made in the language of the people.

What made the religious movement called Methodism so mighty in England and America?

Does any one doubt that if these hymns of the Wesleys and others had been wanting, or composed in a dialect inaccessible to the great bulk of the people, the result would have been very different? So in like manner in China. If gospel song is to play any important part in the life of the members of the church, it must be given to the people in the language of every-day life.

Sincerely yours,

JOHN HINDS.

#### THE WORD FOR "SACRAMENT."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In February last I sent to many of the leading missionaries in China a circular letter of inquiry with regard to the best term to render the word "Sacrament" in Chinese. My letter was prompted by a communication from the "Society for Promoting Christian Knowledge" with reference to the publication of a Chinese prayer book. In that communication the opinion was stated as emanating from the Archbishop of Canterbury "that the rendering of the word 'Sacrament' by a term (聖禮) equivalent to 'religious rite' is likely

to lead to serious difficulty and confusion in the future"; and the hope was expressed "that by the time another edition of the book is called for, some more adequate rendering may be decided on." My circular letter was written in order to ascertain the views of various experienced missionaries and Chinese scholars as to the suitability of the above mentioned term and to inquire as to whether any other more suitable term could be suggested.

In response to my circular I received many most valuable letters, in which the question was discussed with great ability. I take this opportunity of rendering my most hearty thanks to those who so kindly wrote. Many of the writers expressed the hope that I would inform them of the results of my inquiries; and, as the matter is one of general interest in the mission field, I venture to ask if you, Sir, will allow me to publish these results in your columns. As many of the letters were almost identical in sense it would be both tedious and useless to publish all of them at length. I shall therefore summarize the discussion, giving quotations, without names, whenever it may seem to be expedient.

There are then three points on which all are agreed:—

1. All who touch the point agree that transliteration instead of translation "is impracticable."

2. All agree that "there is no equivalent in Chinese for 'Sacrament,' and that whatever terms be used to translate ideas, which are in a special sense Christian, into Chinese, must be unintelligible to the Chinese until their Christian meaning has been given to them." "That very word 'Sacrament' is understood by Europeans" (though not by any means always in the

same sense!) "Yet how few know that it has etymologically nothing to do with the thing?" And, writes another, "of course it is not necessary" (he might have added nor possible, nor even desirable) "that a term should be a full definition."

3. All agree that each of the two terms 聖禮 and 聖事, which are actually in use, do as a matter of practical experience "work well," and have been found convenient as theological terms which the Chinese Christians readily adopt and use in the particular sense which they are taught to attach to them.

Very few other terms have been suggested. None advocate the use of the full Roman term 聖事跡 or 聖事之跡. Some distinctly reject it as too cumbersome, others object to the 跡. I notice by the way that it is thought by some that a term might possibly be rejected in some missions simply for the reason that it has been adopted by the Roman Catholics. There is, however, no trace of any such feeling in any of the letters which I have received. The different terms have been discussed simply on their merits.

One writer has suggested that we should translate the word "mystery" instead of "sacrament." This is the practice of the Greek church, which habitually uses the word "mystery," and renders it in Chinese by 機密. But it is difficult to see how we can do without the use of both terms in translating, for instance, the English prayer book.

The term 靈禮, as suggesting "a spiritual or efficacious rite," has also been suggested.

The term 聖奠 is used in the Japanese prayer book. I can only suppose that 奠 must have lost its original meaning and acquired

some peculiar local meaning in Japan.

It will be interesting to learn whether any of these suggestions which I now publish find favour in the eyes of any of the growing native churches. Hitherto the two terms above mentioned—**聖禮** and **聖事**—are the only two that have found acceptance. Were the choice between these two simply to depend on counting heads, the first of the two undoubtedly holds the field. So far as I can gather **聖禮** is used by all the Protestant missions in China with one exception.\* But that exception is a weighty one, especially when we consider that the term it uses—**聖事**—though not necessarily implying anything distinctively Roman in doctrine, is supported by the scholarship and experience of the Roman mission. I shall therefore quote two most valuable letters which seem to me to put the case for each term in the most clear light.

An advocate of the use of **聖禮** writes:—

"It appears to me that on the whole **聖禮** is about as good a term as one can expect to find for 'Sacrament.' Like the word 'Sacrament' itself, it will only acquire the sacred associations which one would like to see it carry by prolonged Christian use. But it supplies the necessary centre round which Christian thought and feeling can gradually gather. The word **聖** is, I suppose, one of the most august and lofty in the language, and it does not lend itself to any misconceptions. Those who already speak of the Holy Spirit as **聖神**, and of those whom He sanctifies as **聖徒** or **聖者**, cannot do better, I think, than use **聖禮** of one of the gracious means which He employs for their sanctification as we use the term **聖經**, 'Holy Scriptures,' for another.

"The Romish term **聖事** seems to be, as you say, too vague, or if it tends to convey anything definite it rather

leans to the suggestion of an 'open operation' in a sense rejected by the church of England and the churches of the Reformation generally. Besides **事** has many secular associations, most of them leaning to the side of what is bad, which unfit it, as I think, for this use.

"It is unfortunate that his Grace the Archbishop should have had the term **聖禮** rendered to him 'a religious rite,' which is certainly a very inadequate rendering. 'A holy rite,' as you suggest, or 'a sacred rite,' is much nearer the true meaning. Besides the phrases already referred to we have all had for long in Christian usages such phrases as the following: **聖父**, **聖子**, **聖所**, **至聖所**, **聖日**, **聖教**, **聖會**, as well as the aspiration in the Lord's Prayer, 頤爾名聖, and the great ascription of praise in Rev. iv. 8, **聖哉**.

"The other member of the phrase is perhaps more open to criticism, but it is in no way unsuitable, and expresses well the idea of an outward and visible embodiment of an inward grace. Altogether I can suggest nothing better for the purpose than the phrase under discussion, and what it may still lack will, I am sure, be gradually supplied by the growing energy of the Christian consciousness of the Chinese Church."

On the other hand, another writer says:—

"**聖禮** seems to me too general, because if it is adopted we shall be deprived of the best term to express what we mean by the other rites of religion. In view of the distinction which the Anglican Church makes between the sacraments instituted by Christ Himself and other holy rites we need this term to express the distinction which it seems to me it does admirably.

"**聖事** is the term which we use for 'Sacrament.' It is vague, but then we cannot expect a heathen language to express what we mean by 'Sacrament.' The best we can do is to accept the nearest term we can find, or invent and trust to time and Christian use to give it its full meaning. The term is used by the Roman Catholics, but that, it seems to me, ought not to prejudice the case. In itself the term seems to be innocent of all false doctrine, as safe a term as the original 'sacramentum' which, however, had heathen associations (the army oath) which this word has not; for, so far as I know, it is not a term in use in heathen religions in China. I may not be correct in this last statement;

\* Note.—One Mission in Korea also uses **聖事**.

all I can say is that I have never come across it. It seems to me that with 聖事 for 'Sacrament' the other term 聖禮 comes into use beautifully to express the position of confirmation or marriage towards the great sacraments of the gospel.

"The term used by the Roman Catholic church in China is apparently, when used in full, 聖事之蹟. It is not an easy term to explain, but it seems to be an attempt to express as literally as possible the signification of 'sacramentum', at least that is the way I interpret the addition of the characters 記 as intended to express the force of the suffix 'mentum' (see Giles' Dictionary)."

"The 'Seven Sacraments' are spoken of as 七蹟. Neither in the full term, nor in the shorter form, does it seem as if there was anything essentially Roman, or anything which renders the term 聖事, for I should not advocate the use of the stiff term 聖事之蹟 in full, unfit to express 'Sacrament.' In using terms for Christian verities it has always seemed to me that if there is no grave objection to the terms used by the other branches of the Catholic church in China, it is best to adopt them. Otherwise we only create confusion. If there is a principle at stake, that is a different matter; but unless the term is positively bad I prefer to use it rather than to discover another already existing in the language or invent a new one."

After a few lines on the term used by the Greek church, and the undesirability of translitera-

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\* Since writing the above I have received the following note as to the meaning of the character 記 or 蹟 in this connection and the objection felt by some to its use:—

" 記 renders the true Roman Catholic conception of sacrament, namely as a naturally, materially working power, similar to the different mysteries and demonic miracles of the heathen, whereas according to the evangelical doctrine the working power of the sacraments is a spiritual psychical one, working towards the inner spiritual psychical life of man, but so that the effect upon him becomes visible in his life and doing. As this makes one of the principal differences between the evangelical or Protestant and the Roman Catholic doctrine we should not at all seek unity with them by adopting this term."

tion, the writer comes to his conclusion:—

" So far as our Mission is concerned the term 聖事 has been long in use and is satisfactory. I have never learned that there was any objection amongst our people to its use, or any amongst our missionaries. As for 聖禮 it seems to be needed for a term to express the other rites of the church. Translation by new characters may be possible, but I cannot think of a combination that would be better than 聖事. Transliteration seems to shirk the difficulty and to create difficulties of its own."

As regards one point to which considerable weight is attached in the letter just quoted, the following remarks, by a third writer, seem to have an important bearing:—

" It would be difficult in almost any language to find an exact equivalent; but at the same time I am of opinion that this derived meaning which we attach to 'Sacrament' will be amply expressed by the two characters in question, in course of time, and as the result of association, more particularly when it is borne in mind that 聖禮 has an exclusively Christian reference, it is not applied to any Chinese rites, however sacred, so far as I have ascertained; even the Imperial Sacrifice to Heaven, the highest form of worship in China, is not described as 聖禮, but as 大禮 or 'Great Rite,' and if, in the Christian church, the term 聖禮 is reserved exclusively for 'Sacrament,' and all other rites be described as 教禮, there will be little difficulty, I venture to think, in differentiating between the 'Sacraments' and other 'Religious rites.' "

To sum up. So far as the letters before me are concerned, the choice seems to lie between the two terms—聖禮 and 聖事. And all agree as to the use of the first member 聖 in each phrase. The question therefore resolves itself into, which of the two, 禮 or 事, makes the best combination with 聖 for this special purpose? Both characters are vague, but 事 is un-

doubtedly the more vague of the two. All 禮 are 事, but there are vast numbers of 事 which are not 禮. Two definite objections are raised against 事 in the first letter quoted : one as regards its possible interpretation, the second as regards its actual usage, which certainly cannot be raised against 禮. The only objection raised against 禮 is that it is wanted for other ceremonies, but that has been met in the third letter quoted ; and it would seem that there ought to be no difficulty in finding many terms (not excluding 聖事 itself) to denote other religious rites if 聖禮 is used for "Sacrament." There remains then the important point about the use of 聖事 by the Roman Catholics and the undesirability of creating confusion by the introduction of new terms. I cannot but feel that that argument would have had more weight if we were discussing the question in the initial stage of Protestant missions in China. But this is not the case. Whilst one term has been used by the Roman Catholics, another has been used by the Greek church, and the third has long been in full use in, so far as I can gather, all but one of the other missions in China, of whatever nationality or denomination, and it seems to be the almost universal opinion amongst those missions that 聖禮, taken purely on its merits, is a better term than 聖事. The different uses therefore exist, and will undoubtedly continue to exist. Let us choose the best term, whichever it may be.

J. C. VICTORIA.

ST. PAUL'S COLLEGE,  
HONGKONG.

#### PRACTICAL UNION IN NORTH CHINA.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : Friends especially interested in the progress of Christian education in China will be glad to know the present status of union educational work in the province of Chihli. The original plan of union, carefully elaborated by members of four missions, was not found acceptable to the officials of two of the home Boards, and so was set aside. A little later a less comprehensive educational union was proposed between the London Mission and the American Board Mission. This embraced union only in two departments—the College of Liberal Arts and the Theological College. A few months later, as a separate step, it was proposed that a union medical college, including a hospital, be established in Peking on premises provided by the London Mission and supported by that Mission, assisted by the American Board and Presbyterian Missions. Yet another independent move was made, first between the Presbyterian and American Board Missions, and later including the London Mission, for union in education for Chinese girls. In this union there are to be interchanges of students in the interests of economy of teaching force and expenditures. Recently the American Board Mission proposed that the Theological College be removed from Tung-chou to Peking and be erected by the Presbyterian Mission on its own premises, to the end that each mission might have a department of the union educational work to build up and provide for in material things.

A committee of six is now appointed to gather up these various lines of educational work and bring them under a common management. There is also in hand the development of a union woman's college. Its location will probably be on the American Board premises in Peking, and will at the outset draw chief support from the American Board and Presbyterian Missions, as practical union is already realized, and a school exists of academic grade fitted to supply students for advanced study. Indeed the first year of college studies has already been covered by graduates from the Academy.

The course of academic and collegiate studies will be considerably modified to meet the needs of all, and a uniform course of study be determined in primary schools of the three missions, so that students from a given primary school will be fitted to enter any school of academic grade, and graduates from any academies can enter the first year of the college course. By this plan of union each mission

undertakes to provide grounds, buildings and general material equipment for a given institution, but there is union as to teaching force and privileges of students. Each mission has the privilege of placing a foreign teacher in a given department from the first, and this privilege will become an obligation with a certain number of students from a mission under instruction. Management of the various departments will be carefully effected on union lines, but it will require a few years of preparation of students in lower grades before the three missions can be fully represented in all the departments. It is believed that the fact of union will have a stimulating effect all along the line. There is a new educational spirit abroad in China, and if present plans are wisely developed there is every reason for hope that these union colleges will contribute their part to the advancement of Christian education and so of general Christian work in North China.

Cordially yours,  
D. Z. SHEFFIELD.

## Our Book Table.

RECEIVED FROM MACMILLAN  
& CO., LIMITED, LONDON.

*The Masters of English Literature,*  
by Stephen Gwynn. 424 Pp. Price  
3s. 6d.

This is a short, concise and interesting hand-book of English literature. Only the *Masters* in English literature have found a place in the scope of this book. A further elimination is made by dwelling at any considerable length only on the master-pieces of these master-writers. This hand-book is well adapted for use in our more advanced

Anglo-Chinese classes. We only wish that more space were devoted to the Victorian period of English literature. Whilst this period may be more familiar to the English and American youth, to the Chinese student it is as unfamiliar and unknown and ancient as the Period of Chaucer and Spenser.

*Physiography*, by Huxley and Gregory. 423 pp. Price 4s. 6d.

This is a revision by Prof. R. A. Gregory of Mr. Huxley's original volume on this subject.

Mr. Gregory has revised some parts of it so as to make the text book more useful in schools not situated near the Thames, which river basin Mr. Huxley had made the basis in the original volume. There are three hundred illustrations in the volume, all but six being reproductions from new drawings especially for this book.

The subject matter is well arranged and with the purpose

of leading the pupils to make precise observations of natural objects and phenomena. It is this principle which, aside from the general interest of the book, makes this a valuable text book for school work.

*Selected Poems of Gray, Burns, Copper, Moore and Longfellow.* Edited with Introductions and Notes by H. B. Cotterill, M.A. 55 pp. Price 1 shilling.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

#### S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

#### Commercial Press List:—

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association.)

Green's History of the English People, translated for the Kiang-nan Arsenal.

#### Educational Association List:—

Physiology. Dr. Porter (reprint.)

Epitome of History. Rev. P. W. Pitcher.

Introduction to Standard System of Romanization with Syllabary.

Primer of Standard System of Romanization.

Gospel of Matthew in Standard Romanization. (Printed by the British and Foreign Bible Society.)

#### Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Multum in Parvo Atlas of the World.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology,

Physics, Pedagogy (two vols.), Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

## Editorial Comment.

WE are requested to state that the item of Missionary News in the August RECORDER, attributed to Rev. Geo. Cornwell, was not written by him, but by Rev. W. O. Elterich, and that it was written in a letter to a friend and not especially for publication.

\* \* \*

WE would call the attention of the medical members of the missionary fraternity to the meeting of the China Medical Missionary Association to be held in Shanghai next February, beginning with the 6th and continuing three days. It is quite a number of years since the former meeting, and as missionary work has developed very greatly since then, it is hoped that there may be a large attendance. An attractive programme is promised.

\* \* \*

THAT meeting of the representatives of all religions, called together by a Committee of Buddhists and Shintoists in Japan not long since, was certainly unique and in many respects remarkable. Its object

was to declare that the present war between Russia and Japan was not a war of religions or of races, but simply for the security of the Japanese empire and the permanent peace of the East. We are told that a Buddhist philosopher of high fame, "dressed in foreign clothes and wearing his chain of beads on his wrist, charmed his audience with his historic proofs that the war could not possibly be one of yellows against whites. He showed that there had been a yellow peril which in ages long past had scourged not only Europe, but had equally brought disaster to the civilizations of Asia." He said: "And the yellows that did that evil work have become part and parcel of the Russian empire of to-day, so that the real yellow peril now comes from Russia, the heir of the ancient yellow scourge. The Russians are, indeed, the white-faced yellows, a peril, now, as then, to all civilization, while we are the yellow-faced whites, a true part of the modern world's life. We want all nations to know that we are the

friends of liberty and progress throughout the world."

It was significant, perhaps, that at this meeting the Buddhists and Shintoists referred to the Christian religion, not as the Jesus' religion, as they used to, in disparagement and contempt, and as is still done in China, but called it rather the Christ's religion. That certainly is more akin to the word Christianity, and perhaps may contain a suggestion for us in China.

\* \* \*

THERE is a class of men, chiefly in Shanghai, for whom our daily prayers may well go forth—the editors of the various native newspapers. The ordinary missionary has his circle of some hundreds or at most a thousand or two per week, while these are the chosen leaders of thought for some tens of thousands daily. One editor in Shanghai has at least forty thousand daily readers; the whole put together can scarcely have fewer than two hundred thousand daily readers. And the ideas they are planting in the popular mind cannot be a matter of indifference to us, or a matter of slight consequence to the Kingdom we represent. Let us therefore not "sin against God" by neglecting to pray for these men.

\* \* \*

OF native newspapers nowadays there seems to be no end and much study of these dailies is a veritable impossibility to the flesh. But those whose work leads them to glance over

these sheets assure us that in the general tone of the native press, there is often much cause for gratitude to God. Three very recent examples may serve as illustrations: (1). A provincial editor has printed a headline which reads literally, "Christ Flourishing Exceedingly", and gives a paragraph of statistics of Christian progress in India. (2). A Japanese edited daily paper speaks of the exceeding kindness of the "Sailor's Compassionate Mother" to men of the Japanese navy who have been to England, and says that the whole fleet is in sorrow at the illness of this lady, Miss Weston. (3). A leading article (21st September) in a very popular Shanghai daily urges the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China. These have as their motive the accumulation of merit and the obtaining of good luck; while in Europe and America they are largely "the outcome of the church," that is, they are based upon the highest religious motive, and so "have become an object lesson for the world". Thank God for such utterances! May the men who have made them be led to the Fountain Head and be themselves "taken captive unto the will of God".

\* \* \*

As we write, the American Presbyterian Central China Mission is once more assembled at Shanghai in its annual conference, and up and down the Eighteen Provinces the

business of the coming year is doubtless being discussed in many mission conferences and committees. Some timely and suggestive thoughts from a prayer meeting address by Rev. G. H. Bondfield, on St. Paul's longings and hindrances, may be of special help and interest to our readers at this time.

\* \* \*

"LET all things be done decently and in order" is still a pertinent exhortation. Estimates must be framed and plans must be discussed and arranged; but it may be seasonable to offer a word of caution, lest the practice that is growing in some of the home churches be allowed to invade the mission field. We must not make our programmes too large and too complete, nor over-emphasize the importance of our plans. It is easy to put our work down on paper, and to map out the new territory we mean to annex; but it is equally easy to lose sight of the fact that there must be proportion in our plans and that they will not effect their own fulfilment. Much good work has been strangled by the programme in which it has been forced to take a place, and many a gifted worker has wasted much of his energy in efforts to overcome the unnecessary limitations which some scheme or plan has imposed upon him. Faith and imagination are needed in our councils and committees; but so also are prudence and commonsense. It is well to look towards the horizon and to

watch for the "far-off, divine event"; but the next step and the nearest duty are our chief personal responsibilities. Our programmes should grow out of our abilities and opportunities, not our work out of our programmes.

\* \* \*

THE man of programmes is the man of disappointments, and yet the failure of our plans does not mean the failure of our work. We may take the failure of our programmes too much to heart and grow discouraged, accusing ourselves of want of faith or of steadfastness in prayer. Is it not better, rather, to question the wisdom of our proposals or the expediency of our times and seasons? It is not given to any of us to be sure that the work we set our heart on doing will fit into that larger programme which embraces the full redemptive purpose of God and the many agencies by which it is being realized in the world. We may bring our plans to the Throne of Grace; but we have no right to expect that God will put His stamp upon them all. For "many years," St. Paul tells us, he longed to visit Rome; but "many times" he was hindered, and neither his journey to the Imperial City nor his sojourn there were at all in accordance with his programme. An open attitude of mind and a patient industry are better evidences of a conquering faith than elaborate plans or glowing ideals. The desire to discern the Divine Will and to be personally conformed

thereto must be the simple programme for most of us, and probably it will be found to bring us the richer satisfaction and enable us to render the more effective service.

\* \* \*

FOR while our programmes may be set aside and we may have to content ourselves with much humbler spheres of work than we anticipated, it is not for a moment to be supposed that the Divine Programme is not being fulfilled through the efforts of each and every faithful worker. The Apostle longed to go to Rome, but he longed still more that he might come there "in the fulness of the blessing of the Gospel of Christ". The one purpose was frustrated, but the other was fulfilled. He came to the Romans and dwelt among them

not as an apostle but as a prisoner; but the restriction imposed upon him, while lessening his immediate service, enlarged his opportunity beyond his farthest thought; for the prisoner in Rome was Christ's apostle to the world, and in the "Epistles of the Captivity" he comes "in the fulness of the blessing of Christ" not to one church but to the whole church throughout the ages. The school teacher, the mission treasurer, the itinerating missionary or the city pastor may each long for the wider doors and the more heroic programme; but we may be quite sure that the Master's is the broader view and the better plan. It is on His programme, therefore, rather than on our own, that we should fix our thoughts.

### Explanation of Frontispiece.

Dr. Edkins kindly supplies the following particulars of the  
TEMPLE OF HEAVEN.

The triple-roofed temple is on the north of the temple enclosure. Blue glazed tiles, made near Peking, are used for the roof. The pillars are teak brought from Yünnan. South of it is the open altar, on which the sacrifice at the winter solstice is offered by the Emperor in person. The triple-roofed temple is adapted for the sacrifice at the commencement of spring. Burnt sacrifices are offered in a large furnace on the south-east, the altar of burnt offering. The temple is 99 feet high. The terrace or altar on which it stands, is 210 feet wide at the base, 150 in the middle and 90 at the top. The tablets to heaven and to each of the Emperor's ancestors are, all of them, 2 feet 5 inches long and 5 inches wide. For some occult reason the kitchen for slaying the bullocks and the furnace for the burnt sacrifice are both on the east side. This furnace corresponds with the altar of burnt offering in the Old Testament.

## Missionary News.

### Official Notice.

A meeting of the China Medical Missionary Association will be held in Shanghai next winter, beginning Monday, February 6th, and continuing three days.

An attractive programme is being prepared by a committee in Shanghai, of which Dr. Boone is Chairman, and there is every prospect that the meeting will be most interesting and profitable.

Will not every medical man and woman in China, who can possibly leave his or her station, determine to be present and send word to that effect to Dr. Boone, so that proper arrangements may be made for entertainment.

JAMES BOYD NEAL,  
*President.*

### Death of Dr. George.

Dr. J. Maude George, of the Reformed Presbyterian Mission, Tak-hing-chau, South China, departed this life September 4th, 1904, at Macao. Her death was due to a complication of diseases. The remains were interred at Tak-hing. Though less than three years on the mission field, Dr. George had formed a wide acquaintance and friendship among the missionaries of South China. As a physician she ranked high. She received her medical education at the Woman's Medical College of Philadelphia, Penna., where she was graduated in 1900. The following year was spent in the Woman's Hospital, Philadelphia, where her record as a resident physician was second to none. She came to China in October, 1901. All her learning and skill were consecrated to the

Master's work. She never allowed a patient to go away without hearing something of the Saviour. Her parents, two brothers, two sisters, the Mission with which she was connected, and a large circle of friends in both China and the United States, mourn her departure, but cherish her memory. But they sorrow not as those who have no hope. "She is not dead, but sleepeth."

### News from Hung-tung.

Mr. Albert Lutley, of the China Inland Mission, in a letter to a friend dated Hun-tung, August 10th, says:—

Last week we had the pleasure of receiving twenty-six men and nineteen women by baptism, and we hope to receive fifty or sixty more next month from another part of the district.

You will, I think, be interested to learn that the native brethren carrying on the opium refuge work started by the late Pastor Hsi, had their annual conference last month, when the work of the past year was reviewed and reports given of the work done in their twenty-four refuges. Altogether 1,004 men and women had broken off their opium during the nine months the refuges are open, and as a result about 160 families were known to have given up idolatry and become interested in the gospel. In spite of financial difficulties several new refuges had been opened, in which there had already been blessing, and a spirit of hopefulness and determination to go forward, trusting in the Lord, characterized their conference, which

lasted four days. Altogether I believe this agency gives promise of greater usefulness in the future than ever it has in the past. They are receiving invitations to extend their work in several directions, but are somewhat handicapped through lack of funds.

### The Eastern China Conference of the American Baptist Missionary Union.

By the coming of Dr. Terrigo to Kin-wha this year all of our stations, except Hangchow, will be supplied with physicians and hospitals.

The Conference inaugurated an advanced movement by asking that Shanghai be made the headquarters of the mission and that a man be appointed to this place to do the work of the mission treasurer and also to carry on our evangelistic work at that place. The Conference also recommended that six other places be opened as main stations between the stations already occupied.

A forward movement has been made by the A. B. M. U. in educational work as evinced in the East China mission by requests for buildings for boys' schools in Kin-wha and Shao-hying, more buildings and apparatus for the academy at Hangchow, and a male teacher for the boys' school at Ningpo; also by sending Rev. F. J. White to assist in the work of the theological seminary in Shao-hying, by appointing boards of trustees for the theological seminary and the academy; but most of all by steps being taken toward union in college and theological work with the Southern Baptists, for which articles of union have been made and will be sent to the two boards in America.

F. J. WHITE.

### Martyr Memorial Notes.

From time to time we have received encouraging letters from the General Secretary, Rev. D. MacGillivray, who is now endeavouring to raise funds for the Martyrs' Memorial in the homelands. He has succeeded in enlisting the sympathy and co-operation of many influential Christian leaders and forming strong committees in London and New York. He has carefully prepared the plans for his canvas, but the results can scarcely be known before the end of the winter. "*Faith in God*" and "*Patience*" are the keywords of Mr. MacGillivray's letters. In one of his letters he writes: "We did not achieve the immediate success we hoped for, but success is ultimately sure. The first few months I bore the burden night and day myself, until I saw streaks of grey hair on my head. Now I see the folly of taking things so seriously. Why? It is not *my* work, but *God's*, and we can count on *Him* taking care of it and bearing the burden for us." In another letter he says: "He that believes, shall not make haste. It requires *patience*". One retired merchant has offered £1,000, on condition that £25,000, i.e., one-half of the originally proposed sum, are secured in large sums.

Mr. MacGillivray asks for the *continued prayers* of all friends of the Memorial scheme. At the great Keswick convention he had an opportunity to plead for the *Martyrs' Memorial* as well as for the *Three Years' Enterprise*, "before 2,500 or 3,000 of the best people from all parts of England". The Archdeacon of London has expressed a desire to have a tablet in memory of the Martyrs of China also in St. Paul's Cathedral.

With regard to the list of foreign martyrs in China, published in some of our appeals, the Secretary of the Church of England *Zenana* Missionary Society has drawn the attention of Rev. MacGillivray to the fact that four of the ladies killed in the Ku-cheng massacre of 1895 belonged not to the Church Missionary Society, as stated in our lists, but to the *Zenana* Missionary Society, namely Miss Elsie Marshall, Miss Hessie Newcombe, Miss Flora Stewart (not a relative of Rev. R. W. Stewart) and Miss Annie Gordon (from Australia). The C. M. S. missionaries, who fell, were: Rev. R. W. and Mrs. Stewart and one of their children (a second died on reaching Foochow), two Misses Saunders from Australia, and Lena Yellop, a nurse in Mr. Stewart's family. We are glad to make this correction for the sake of accuracy.

Our missionary brethren and sisters in China have on the whole, this may be truthfully said, cordially endorsed the Martyrs' Memorial scheme. Hundreds of letters written from the interior, which testify to this, are in our possession. Some have from small salaries contributed quite considerable sums. Most touching are many small contributions from Chinese Christians. Some of these in their great poverty have even sold some eggs and transmitted the cash received to Shanghai.

May all Christian friends who take a real interest in this endeavour to honour the martyrs of China, continue in their prayers, because only by persevering and believing prayer can the ultimate success be secured. "Ask and it shall be given you."

P. KRANZ.

## Christian Endeavor in North China.

There is no theme which stirs my blood more than that of Christian Endeavor in China, especially that part of it with which I am acquainted. My judgment is that the Christian Endeavor movement and its principles are to be one of the great forces in the redemption of China. It is adapted to the Chinese modes of thought, and when well understood commands their utmost respect. The movement enters into the monotonous life of people in the Orient and stirs them with the consciousness that Christianity is something which expects constant activity and loyalty to principles. This idea is put in concrete form by the responsibility laid on each member with regard to the meetings and doing one's duty in committees.

The departments in Christian Endeavor which most influence our people are the prayer meeting, first and foremost; then the opportunity for helpfulness in charitable ways and the development of sociability. Our prayer meetings have been re-created and are the wonder of many. To see and hear the naturally immobile Chinese become prompt and brief in prayer meeting activities is a privilege which, as one expressed it, he never expected to live to witness. The Chinese are a part of the great human family, and the features which are prominent and useful in the United States are the same with us. There is no distinction here. The Christian Endeavor movement seems to have got down to the deep, underlying principles which are common to all men,

and this fact proves the movement heaven-born.

As to the history of Christian Endeavor in China I can only speak for North China. So far as I am aware, I have the privilege of being the organizer of the first Endeavor Society in North China in 1888. The Methodists followed suit, but when the Epworth Leagues were started they left our organization. The first and only district convention yet held occurred in Tientsin in the last days of May, 1900, when Dr. and Mrs. Clark made their visit to Peking. The organization was made only to enter upon its baptism of blood in the Boxer craze, and many of the members went down in the holocaust. At present there is a revival of interest in Christian Endeavor. The London Mission has organized a goodly number of societies, as well as our own mission (American Board), and in the Peking station we have ten societies in good working order. It proves a wonderfully helpful adjunct in our little out-stations, as it brings to the front the men who have any talent whatever in prayer or other forms of speech. Nothing gives assurance of the continued life of a small community as the existence of a live Christian Endeavor Society. Its utility and need are emphasized more and more as we exemplify the principles of Christian Endeavor.—*From the Missionary Herald.*

W. S. AMENT, D.D.

### Five Reasons.

Most of those engaged in mission work in China are well acquainted with the progress and success of the Christian Endeavor movement in connec-

tion with the work of the home churches. As, however, conditions of the churches on the mission field are so different, there is a natural hesitation about applying the same method in their development. But if the organization of the younger Chinese Christians in Christian Endeavor societies and the resultant spiritual training has been found practicable and helpful where it has been tried, then the application of the method in the more advanced stages of missionary work wherever there is an organized body of Christians, may have as far reaching an influence on the religious life of China as it has had among the young people of Great Britain and America.

It is safe to say that Christian Endeavor organizations in India, Japan and China have passed beyond the experimental stage, and there are five definite indications that might be cited going to show that the Endeavor society is likely to fill a large place in the development of the native church in this land:—

(1). The following societies have already taken up the method in some of their stations in China: the American Baptists (North and South), the American Board, the American Norwegian Lutherans, the American Presbyterians (North and South), the American Church Mission, the Irish Presbyterians, the London Mission, the Reformed Church in America, the China Inland Mission, the Church Missionary Society and its Zenana Mission, the English Baptists, the English United Methodists, the Foreign Christian Mission, the Friends' Foreign Mission, the American Friends' Mission, the Seventh Day Baptists, the United Brethren

and the United Free Church of Scotland Mission. The Wesleyan Mission in Central China have appointed a committee to consider the advisability of taking up the Christian Endeavor plan in their churches, the American Presbyterian Central China Mission have officially recommended the plan to their several stations, the Church Mission and American Board Mission in Fukien Province give Christian Endeavor work a definite place in church reports and annual meetings. There are few if any missions in China among whom there are not some workers in active sympathy with the movement.

(2). A considerable proportion of the younger missionaries now coming out to the field have received an impulse to this consecration of their lives in Christian Endeavor societies at home and have an acquaintance with Christian Endeavor methods and a feeling of confidence in this plan for stimulating and developing young Christians.

(3). The plan of the Christian Endeavor society, laying emphasis on individual spiritual training of the members through the pledged daily Bible reading and prayer and the participation in the weekly prayer meeting, and the responsibility of the committee work, seeking in its operation to accomplish inspiration and mutual stimulus more particularly than instruction, meets a special need in the development of the younger Christians in the Chinese church.

(4). The organization and maintenance of Christian Endeavor societies has proved experimentally practicable in Chinese churches, in small villages as well as in large city congregations, and the method seems to

be specially attractive to the Chinese Christians.

(5). There is a general literature in Chinese concerning Christian Endeavor work, consisting of handbook, topic cards and pledges, and regular Christian Endeavor departments in almost all the Chinese Christian periodical literature (e.g., the *Illustrated Chinese News*, the *Child's Paper*, the *Chinese Christian Review*, the *Chinese Christian Intelligencer* and the Romanized newspapers of Foo-chow and Amoy) which supplies directly to the Chinese Christian more definite help and stimulus toward the carrying out of the plan than is afforded in almost any other distinct direction of Christian activity.

In view of these facts the Christian Endeavor plan certainly merits the careful consideration of every missionary who is seeking the best methods of advancing the spiritual development of those Christians who look to him for guidance and teaching.

GEO. W. HINMAN.

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### Church Conference at Pei-tai-ho.

Pei-tai-ho is not Rome, neither is it Jerusalem. Nevertheless it has already held a Church Conference of perhaps as much importance as many of those convened in the more famous centres. The first meeting was on the 24th of August. There were in all five sessions. There were four topics presented by the Peking Committee on Union :—

1. A Union Hymn Book.
2. A Common Designation for churches and chapels.

3. Common Terms for God and the Holy Spirit.

4. The Federation of the Protestant Churches in China.

Each subject was presented by an appointed speaker and followed by the Chairman, Dr. T. Cochran, who read from replies gathered from all China, i.e., to the above four topics. These replies had been carefully tabulated as favourable, unfavourable, or doubtful. On each question the first class held the large majority. On the third topic, that of terms, the percentage of favourable replies was 78 per cent. Each question was discussed by the Conference and then voted upon. In each case the vote was unanimous. These are the motions thus adopted :—

1. It is the opinion of this Conference that a Union Hymn Book should be prepared, to comprise approved hymns both in Wēn-li and Kuan-hua; the Wēn-li for the most part to be simple and perspicuous, the Kuan-hua for the most part to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.

2. It is the opinion of this Conference that the common designation for street chapels should be Fu-yin tang (Gospel Hall), and that for churches Li-pai tang (Worship Hall), and that the committee hereafter to be appointed should take into consideration an appropriate designation for the Protestant church.

3. It is the opinion of this Conference that the time has come to unite in the use of Shang-ti and Sheng-ling as the terms to designate God and the Holy Spirit in the Bible and other literature; Shang-ti, however, to be the definite designa-

tion of the Supreme Being, while Shen is used as the generic term for God; all missionaries to be left free to employ such terms as they see fit in preaching.

4. In view of the almost complete unanimity of sentiment manifested in the correspondence presented to this Conference, it is the opinion of the Conference that the formation of a Federation of Protestant Churches in China is both feasible and greatly to be desired. We are confident that such federation will at least secure the organisation of such a representative Council as will enable the churches to put in execution such measures of comity and co-operation as will naturally lead to increased unity.

5. For the consideration of this and the previous resolutions of this conference, and to formulate plans for the consummation of the end in view, we would appoint the Peking Committee on Union as a committee of this conference, with instructions to secure the formation of a general committee by requesting each mission in China to appoint a representative; this general committee to deal, as a whole or by sub-committee, and in conference with leaders in the native church, with all questions which have been considered by this conference.

This conference assumed no authority. One of its best features was its demonstration of the large degree of unity already attained. But "still there's more to follow." Fences that have out-lived their usefulness become eyesores and may as well be taken down. The business of making fetishes out of old fences may be fairly lucrative, but it is a business unworthy of any minister of the Gospel of Christ.—*N.-C. Daily News.*

## Diary of Events in the Far East.

The following telegrams, taken from the columns of the *N.-C. Daily News*, indicate the most important steps in the war during September:—

*September, 1904.*

1st.—The Japanese occupied Liao-yang to-day. Operations began on the 27th of August. On the morning of the 28th the First Army's right and central columns occupied a point nine miles S. E. of Liao-yang, while the forces advancing along the Hai-chêng road took up positions facing the enemy's line of defence, which extended east and west from a point six miles south of the city. The fighting continued intermittently until the afternoon of the 31st. This afternoon by a fierce and daring assault, the heights occupied by the enemy's right were carried and all the enemy south of Liao-yang commenced therefore to retreat.

6th.—The Japanese right continued the pursuit during the 4th and 5th instant, and have occupied a line between Yen-tai and the colliery, located along the branch railway.

The enemy is retiring towards Mukden.

### **Losses.**

According to the statements of prisoners, the Russian casualties from the retreat from An-shan-tien to the fall of Liao-yang were over 25,000.

It is believed that General Mischenko was killed on the 3rd instant east of Liao-yang.

The Japanese casualties since the 26th ultimo are 17,359, including 136 officers killed and 464 wounded. The Japanese booty includes dum-dum bullets.

General Kuropatkin telegraphs that the first official estimate of the Russian losses from the 28th of August to the

5th of September is four thousand killed and twelve thousand wounded.—Reuter.

10th.—Reuter's correspondent at Mukden wires that a portion of the Russians have begun retiring on Tieh-ling.

13th.—The *Morning Post* states that official Russian dispatches received in London announce that General Sassulitch, commanding 5,000 men of the Russian rear-guard south of the Sha Ho, has been severely wounded and captured with 3,000 of his troops.

17th.—Marshal Oyama reports that about seven battalions of infantry and two batteries of the enemy from Fu-shuan (about twenty-five miles east of Mukden) and from the Mukden road attacked our column, posted at Ping-tai-tse (ten miles north of Ping-chih-fu) and severe fighting took place from noon till 3 p.m.

21st.—The Japanese yesterday occupied six Russian entrenchments besides the Kuropatkin fort at Port Arthur, and to-day an important height about a mile and a-half west of Shui-sze-ying and the reservoir which was protected by the Kuropatkin fort.

24th.—One detachment of the Japanese army which advanced from the vicinity of Hsien-chang (about twenty-five miles N. E. of Sai-ma-chi) on the 20th inst. attacked the enemy, consisting of one company of infantry, a certain number of cavalry, and a machine gun, who were at Ta-ling Pass (about twenty miles N. W. of Hsien-chang), and another consisting of one battalion of infantry, 500 cavalry, with six guns and one machine gun, at San-lung-yao (about twenty-five miles N. W. of Hsien-chang), and repulsed them towards the north.

25th.—In accordance with a decision by General Kuropatkin, Major-General Orloff has been recalled to St. Petersburg without further enquiry and dismissed from the army.

The Czar has appointed General Gripenberg, commanding the Wilna district, to the command of the Second Manchurian Army. In his letter to General Gripenberg the Czar says:—

"The intense energy with which

Japan is conducting the war, and the stubbornness and high warlike qualities of the Japanese, impel me to strengthen considerably the forces at the front, in order to attain a decisive success in the shortest possible time.

"Owing to the number of units it is necessary to divide the active forces in Manchuria into two armies, leaving one in the hands of General Kuropatkin, while you will command the second."

## Missionary Journal.

### BIRTHS.

At Kia-ting, W. China, August 24th, the wife of Rev. FRED BRADSHAW, A. B. M., of a son, Erick Joseph.

At Shanghai, September 12th, the wife of WILLIAMS WIRT LOCKWOOD, Y. M. C. A., of a son.

### MARRIAGES.

At Shanghai, September 6th, Rev. ROBERT C. WILSON, A. P. E. M., and Miss SARAH TAYLOR RHETT.

At Tientsin, September 14th, Mr. H. LYONS and Miss E. GUTHRIE, C. I. M.

At Shanghai, September 21st, Dr. SIDNEY CARR and Miss S. EMMIE MORRIS, C. I. M.

### DEATHS.

At Chungking, August 7th, GORDON BROOKS, the son of Rev. A. E. Claxton, L. M. S.

At Chi-ning-chow, August 30th, CLIFTON ALEXANDER, eldest son of Rev. and Mrs. H. G. Romig, A. P. M., of dysentery, aged two years, four days.

At Macao, September 4th, Dr. J. MAUDE GEORGE, of the Reformed Presbyterian Mission, Tak-hing-chou, South China.

### ARRIVALS.

#### AT SHANGHAI:

August 30th, Rev. C. B. and Mrs. BARNETT and child, from Australia, for C. I. M., returning.

September 4th, Miss E. S. GOLDIE, C. M. S., Foochow, returning; Rev. T. B. GRAFTON and wife, for S. P. M., Chinkiang; Miss CLARE E. MERRILL, M. E. M., Central China, returning; Rev. A. SOWERBY and family, E. B. M., North China, returning; Misses A. and J. DE F. JUNKIN, for S. P. M.

September 12th, Revs. E. HAWLEY and wife, C. H. YERKES and wife, C. H. DERR and wife, F. W. BIBLE and wife, Misses E. A. HICKS, M. K. MENNIE, MABEL GILSON, all for A. P. M.; Rev. W. F. WALTER, M. E. M., North China, returning; Rev. R. C. RICKER, for M. E. M., West China.

September 20th, Miss HILDA CARR from England, Mr. R. M. McCULLOCH from Australia (returning), for C. I. M.

September 24th, Rev. WM. EWING and family, A. B. C. F. M., North China, returning; Rev. A. W. LOCKHEAD and wife for C. P. M., W. Honan.

### DEPARTURES.

#### FROM SHANGHAI:

September 7th, GEORGE F. DE VOL, M.D., wife and child, A. F. M., for U. S. A.



REV. GRIFFITH JOHN, D.D.

(See page 557).

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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## Early Days of Mission Work in China.

*Extracts from a Paper read before the Woman's Club of  
Middletown, Conn.*

BY MRS. NATHAN SITES.

FOOCHOW was one of those first five ports opened to foreign residence and trade by the Treaty of 1842 (Treaty of Nanking).

It was to this city in 1847 that the steps of our very first China missionaries were directed—Dr. M. C. White and Mr. Collins, of the Methodist Mission, and Revs. Justus Doolittle and Peet, of the American Board. When I was a child there was distributed in our Sunday School a small paper—*The Missionary Advocate*—published in New York, in which was found occasionally an item from the pen of those far-away toilers, who there, with a few others who had followed later, digging out, for foundations upon which to build, seemed to have well-nigh buried themselves. But even then, and for years afterward, China was to our churches a veiled mystery.

The young man who afterward became my husband was converted during the latter part of his seven years in college.

His conversion brought to him such a fountain of joy, and so enriched his life that he wanted to bring Christ to everybody.

He and Chaplain McCabe (now Bishop) who was then, with him, a young student in the Ohio Wesleyan University, gladly assisted nearby pastors in their revival services, singing, praying or exhorting from the fullness of their own happy experiences.

Mr. Sites joined the North Ohio Conference and had been in the regular work one year when he went again to Conference, and one evening during the session, while a hymn was being sung at the opening of the service—which was to be a missionary address by Rev. R. S. Maclay, a returned missionary from China—a letter was placed in his hand, which he found to be from Bishop Baker, asking him if he would be willing to go to China as a missionary. He heard the address, sought an interview of a few minutes with the missionary, went to his room, and not waiting to confer with flesh and blood, he answered that he would go. He said afterward that he did not dare risk seeing his mother's tears, nor trust what might be the decision of his fiancée.

Of course such a son had the blessing and "God speed" of pious parents, though his mother said: "When you go, my son, we shall never meet again in this world." (And they never did.)

But when he came to my home all was not so smooth. From a child I had wanted to be helpful to others. Indeed, my father was proud of my small attempts at "Mercy and Help" to those within my reach. Now I was ready to go with the man I loved, even to the ends of the earth, but I was not so certain that I was the one to go with the missionary. Mother was aghast. Such an immolation was not to be thought of. But father,—I can see his radiant face now, as he clasped my lover's hand and said: "I'd rather my daughter should go with you as a missionary to China than as wife of the minister plenipotentiary to any kingdom on earth." Thus, there was indecision, and weeks went by. We could not talk of China in the family. Mother's tears were many, and I felt condemned in giving her such sorrow. Mr. Sites had gone to his temporary appointment. When he came again I told him that I could not break my mother's heart, that I must give him up. He said: "Let's go and tell mother your decision." When we did so, mother, in her peculiarly tender, sweet voice, said: "No, under present conditions in the family, some one has got to suffer, and let me be the one." In her self-sacrificing love she was not thinking of herself, but how I would be away beyond her reach in the days of loneliness and longing which she knew would come to me. (I may say here: all this I better comprehended fourteen years later when with aching, breaking heart we left two of our own innocent darlings in this land, as

we turned our faces Chinaward for the second voyage, carrying only baby Ruthie back with us.)

In the busy weeks that followed we tried hard to be cheerful. Two sisters, married six months before, came home frequently to help in preparation, not only for the wedding, but in an outfit to last for years in our housekeeping in China. (In those days everything used there had to come from America, or from England by special order.) And we were advised to take a large supply of all domestic requirements. Besides, in those days we made our linen and bedding. Everything was not made ready to hand in the stores as we find them now.

Mr. Sites often came, always bringing brightness and cheer and making it easier to go on with preparations. We tried in the libraries to find books on China, that we might read something about that mysterious country and people. But there was almost nothing to be found. It seemed to me sometimes that we were going scarcely knowing whither we went. I am told that a catalogue now shows more than 250 books on China in our library.

Going to China then—I mean the voyage—was vastly different from now.

We sailed from New York by the *Kathay*, a quick sailing vessel, called a "clipper ship".

It was Saturday, the 1st day of June, a beautiful bright morning. A large crowd was assembled on the pier to see us off. Great interest was manifested. All hearts seemed to go with us. There were so few going. The way was so long and perilous and the work was in its uncertain beginning. It was an event that called forth the interest and sympathy of our missionary secretaries, bishops, many ministers and their wives, as well as the friends and relatives of the nine missionaries of different denominations in our company. It was while one of the great clocks of the city was striking twelve the order was given "Let her go," and our old ship moved Chinaward.

There were waving of 'kerchiefs and singing on the pier to cheer us on as the tug-boat took us rapidly out, and from the ship there were answering echoes in the words,

"Shall we whose souls are lighted with wisdom from on high,  
Shall we to men benighted the lamp of life deny?"

I remember my husband could only give expression to his great happiness in zealous, soulful song. Though falling tears were spoiling the page, I was busy even to the last moment in

writing to mother and the dear ones in my home, who I knew were that hour thinking of us ; and how glad I was then that we had said all our good-byes far back in Central Ohio, where neither they nor we quite knew what it meant to be separated by the waves. Our ship was bound for Shanghai (to which, by the way, she never brought us), and you will remember that city is at least 500 miles farther up the coast than Foochow, which was our destined mission field. There were in our little company of passengers, two missionaries of the Dutch Reformed Church for Amoy, one Presbyterian for Ningpo, one man and wife for Japan, and Dr. Maclay, wife, and family, with ourselves for Foochow, one tea merchant with his family of five for Shanghai, and the wife and son of our Captain, Stoddard.

On Sunday morning, our first day out, I attempted to dress myself, but found I was too sea sick to do so without help. My husband had seen the sun rise and read his Bible lesson, sitting astride the yard-arm, half way up the main-mast. He told me how delightful it was up on deck, and with his help I was soon up there trying to find it out for myself. But Oh, that detestable sea sickness, it simply enveloped me with all its loathsome discomforts through calms and through storms during the 101 days of our wearisome voyage.

Leaving New York our course was south-east, crossing the tropic and doubling the Cape of Good Hope (South of Africa), east and north-east through the Indian Ocean, where after seventy days we first sighted land, the island of Java. We had had storms which were terrifying, and calms intolerable, when the ship simply lay on the glassy water, rolling from side to side under a tropical sun.

It was six weeks after we left New York in one of those becalmed spells that a ship was sighted far off. But our good Captain spoke her, and finding she was bound for Rio de Janeiro (South America) he told us he would send off a boat, and we all flew to finish our partly written letters (I can't remember if we put any stamps on them), at any rate they finally reached the dear ones at home, and were received and read as messages from another world.

In sight of the island of Java we were almost becalmed, and our Captain announced that we might go off to the island to return in three hours. Each of us willing to venture in a small boat on that broad stretch of water was let down by ropes in a rattan arm chair over the side of the vessel. Most of us ventured.

We ladies called on the wife of the Dutch governor. She was richly dressed, very polite and served tea, sweets and fruit. Our Captain had delegated one boat to buy provisions, and it came back to the ship laden with branches of bananas, dozens of young chickens and a lot of fresh vegetables. For days afterward we rioted in luxuries. It was here also that we got our latest war news, and read with sorrow of the battle of "Bull Run."

Nearing the longitude of Hongkong, the monsoon, a wind which was our dependence to drive us onward, now turned and was directly against us. Our ship made sharp tacks, but very slow progress. Finally when we came within the regions of Amoy the Captain had a consultation with the passengers, and decided to act directly against his ship's orders—put into the Amoy harbour and land his Amoy and Foochow passengers instead of carrying us on beyond to Shanghai, his destined port, which would require four weeks longer beating against the contrary wind. Can you imagine how devoutly glad we were when our old ship turned her prow toward the Amoy harbor? Of course all missionaries anywhere along the coast had received their papers by way of England and the isthmus of Suez (there was no Suez canal then,) and knew when the *Kathay* had sailed from New York and the names of all on board. You can imagine the excitement among the Amoy missionaries when one morning they descried the *Kathay* in their outer harbor. They were soon in their little boats and making rapid strokes coming toward us. I was trembling with excitement. They seemed like a different race of beings from ourselves. We could see as they approached that each was dressed in a pure white suit and wore a white pith hat. They scrambled up a rope ladder on to our deck. What a joyful moment that was to us all. We were soon in their little boats, taking only our cabin trunks with us in a native boat which lay near by. All else of our goods was down in the hold of the ship and had to be carried on to Shanghai and there reshipped to us.

When our little boats reached the landing the tide was out. The gentlemen were able to leap from rock to rock through shallow water to the shore, but my introduction to the Chinaman was when two of them waded in and, making for me a chair of their hands, I sat down and with my hands on their shoulders they gently waded through the mud and water and landed me safely. As my feet touched land I looked back over the long voyage with all its sea-sickness and discomforts and

thought, "Much as I love my dear ones at home, and long for a sight of the dear faces left behind, I can never again undertake such a voyage." I did not then imagine that in a very few years I should read, "A new era has commenced in the intercourse of nations. A steamer, the *Colorado*, the first of a new line of mail packets, left the port of San Francisco on the first day of January, 1867. The piers along the city front and the beach toward Golden Gate were lined with people watching the departure of the first steamer of the China mail line. She carried a light cargo, including 1,300 lbs. of flour and \$582,000 in treasure for China and Japan."

It was then I changed my mind and concluded that since the voyage could be made in twenty-five days I would some day go home. That great ocean which had been a barrier had become a bridge. That which was a severance had become a link actually uniting Asia and America.

We spent a delightful week in Amoy; all our party, guests of the missionaries. And I may say here that foreign missionaries are the most hospitable people to be found in all the world around. Then we took passage on a small coast steamer going north from Hongkong. Fifteen hours brought us to Foochow anchorage, which is twelve miles below the city near the mouth of the Min.

For this trip up the river we took a row boat manned by six Chinamen. There were no telegraphs nor telephone to announce our approach, but Hodge & Co., an American firm in Foochow, kept carrier pigeons at the anchorage, and one of those had been sent on with the news to the Mission. In response to the pigeon's message Bros. Gibson and Martin, two of the three who then composed our Methodist Mission, met us with sedan chairs at the wharf, or small boat landing. It was the 19th day of September. I was happy and glad. My husband scarcely knew whether he was in the body or out of the body, so overjoyed was he to stand on the Mission ground of which had been his thought and prayers since the day of his appointment.

We were carried up over a slight hill and on through beautiful grounds and gardens; the air filled with perfume from the gorgeous wealth of bloom. These were the homes of American business firms, of Russell & Co., and of Olyphant & Co., then famous for wealth and luxury in Foochow.

There was a mission house ready for Dr. Maclay and his family. The three families already there were occupying the

other three houses, and we were taken to board with Mr. and Mrs. Martin.

And I might say just here—that three years later the one-year old baby boy of the Martins was taken with cholera. Mr. Martin carried him in his arms, trying to soothe the little sufferer until he became very ill himself, and about midnight laying the child in its mother's arms, he said : "Mary, I'm very ill, I cannot keep up another moment." Two hours later the baby died, without the father knowing of it ; and he also passed away at the dawn of day. They were buried in the same grave. I can never forget the pall of mystery and great sorrow that hung over us that day.

But as I was saying the first three months of our life in Foochow were most happily spent in their home. We gave ourselves to the study of the language. There were then no helps to the intricate mass of hieroglyphics in learning the language. Morrison's dictionary was there, but that was the classical and no help in beginning our local dialect. We were advised to begin with reading the Gospel of John. My husband sat on one side of our study table and I on the other and our Chinese teacher at the end between us, but not understanding a word of English. I was ambitious to learn as fast as my husband, and it was only the knowing that he had come to China with the gospel and meant to stay and to conquer that kept me from despair. After we had been digging for a few days Brother Gibson came in and found us hard at it. His smile irritated me, and the tears sprang to my eyes as I said : "There is no sense to these things. How shall we ever make them mean anything"? And he blandly said : "Just keep on and the meaning will come by and bye." He had been there several years and was able to preach.

In the meantime I had been assigned the superintendence of the Mission Foundling Asylum, in which were about twenty little cast away girls that had from time to time been left outside the Mission gate. There were some half dozen native women who nursed the infants and cared for the older ones. The duty required of me practical rather than linguistical accomplishments: seeing the babies bathed, applying lotions and salves and sometimes a dose of castor oil according to need. Each day I found a special reward in having caught from the women a few new words or a short sentence. My husband improved this hour on the street, where with a few tracts and

his genial smile, he would accost passers-by, so that by nine o'clock he too would come in airing some new acquisition.

There was not much variety in our food. We had to learn to eat rice as a vegetable. We had no white or Irish potatoes. I remember what a treat we had when one day Mr. Clark, of Russell & Co., sent his coolie up to the Mission with a little round peck basket of potatoes for each family. They were closely woven over that not one might be lost. He had just received a lot from Australia. We had some of ours planted, and Russell & Co. did also. Before a year our Chinese people were raising them in their gardens, and we never knew after that any lack of potatoes.

My sister sent me a package of "General Grant" tomato seed ; it was just after the war. I planted them and cultivated them with care, and they grew and bore the finest large smooth tomatoes I have ever seen. The Chinese men for miles around heard of the beautiful foreign fruit, and came to gaze at it across the fence. They didn't fancy the taste, but if foreigners ate them, they could raise them and sell to us. Since that time there has been no lack of fine tomatoes in the market. They grow and ripen nearly all the year round.

We had been in China only about fifteen months when the brethren in monthly Mission meeting decided that they must make an advance toward what they called "the regions beyond," though it was only to a native hamlet fifteen miles away from the Mission. This appointment fell to my husband. I will quote from a printed item clipped, I think, from that same little *Missionary Advocate*, sent to the Rooms by Dr. Maclay. He says: "Bro. Sites expects to start to Ngu-kang with his family on Saturday. A neat little parsonage has been prepared for him. Bro. and Sister Sites are admirably qualified for their new field of usefulness, and they go with cheerful hearts. This enterprize indicates real progress in the work of evangelizing China, and if successful will be the initiation of similar movements elsewhere."

I will not here try to tell the various ways I worked with successes and with discouragements in aiming to help the women and girls in the village. But I recall that, attended with the greatest trial to myself, was leading morning prayers daily in the day-school for boys and girls there in the chapel part of our house.

The teacher was a high grade literary man, whom my husband had succeeded in interesting in the gospel. So he

persuaded him to come and teach this little school and do some clerical work for him, really that he might keep the Bible and its teachings before him. But every morning he sat upright, and I imagined scornfully looked on, while the children and I knelt, and I repeated the Lord's Prayer with only a few additional sentences as I added them to my vocabulary. In a few months he said he could not teach longer, made excuses, but we were sure he was so under conviction he was afraid if he stayed he would yield. He did go away, but every Sunday came back. Within a year my husband had the happiness of baptizing him, and he became one of our most useful native ministers, Rev. Sia Sek-ong, whom some of you met when he was in this country in 1888 as our Foochow delegate to the General Conference.

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## The Three Years' Enterprise.

BY ABRAM E. CORY, M.A.

THIS enterprise, which is so near to the hearts of many of the Christian workers of China, is indeed still alive and one which was brought forcibly before the members of the Kuling community in various ways this year.

The annual meeting was held in the Kuling Church on the 24th of August. It was well attended, and it was a meeting of prayer and power.

It was led by Dr. Griffith John, the chairman of the Executive Committee of this movement, and Rev. G. G. Warren, the secretary.

The prayers were full of the spirit of the enterprise and carried to the throne of God thanksgiving, confession, and prayer. The petitions were for the reinforcement of the native workers, revival and additions to the native church, and reinforcements to the foreign force on the field.

The talks of Dr. John and Mr. Warren were inspiring. Dr. John reviewed the history of the movement and spoke on the terms of the appeal. His exhortation was to the Christians in China to believe in the success of the movement and to pray even so that the churches at home should "be prayed into faith."

The most inspiring part of his message and the one that should be conveyed to the churches at home was his faith in

the former statement of the appeal for foreign workers, i.e., the doubling of the foreign force by 1907. He exhorted all to stand by the present statement of the appeal, as under this we could pray for increase, doubling or even more.

It was a helpful and forcible presentation of the movement.

Mr. Warren reported concerning the work of the year. He reported that over half of the entire missionary force had definitely accepted it and that many who had not sent their acceptance were known to be in hearty sympathy with it.

Following Mr. Warren's address opportunity was given for remarks. Several spoke and every message was one of increase of mission numbers and plans for mission enlargement. The appeal has been printed in English, Chinese, Swedish and German. Rev. Mr. Skôld, of the Swedish Mission, reported the warm reception that had been given the appeal in Sweden.

The feeling that seemed to prevail among all Christian workers was that there should be more agitation. Several suggestions were made at this meeting and at subsequent meetings of the committee and in the church.

The principal ones were as follows :—

That all Christians in China should be enlisted as far as possible in this movement and that we should keep it constantly before our Heavenly Father. The success is in our faith in Him to answer prayer.

That the Christians of China must enlist individuals at home. There are many of the leaders at home who could be enlisted if they properly understood.

The church papers at home should be made to feel with what interest we look upon this movement and should take up this battle as if it was their very own.

The part of the plea which speaks of revival has been emphasized and several missions are praying that there may come at the close of this century of Protestant missions a real Pentecost to the Chinese church.

Not only in the home lands should this agitation be carried on, but all Christians in China should be fully enlisted. The appeal is already in English in convenient form, and Rev. S. I. Woodbridge has been asked to put it into a Chinese tract, so that it can easily be put before the Chinese Christians.

The one fact that makes all feel that God is most willing to hear our thanksgiving, confession, and petition is the manifest way that He has already heard and answered.

The appeal asks for the opening of Thibet. When the appeal was written none realized the forces that might be in motion to answer.

The appeal asks for more consecration among the Chinese workers, and many missions report cases of development and consecration among men that a year ago were moving along in a very self-satisfied way.

The appeal asks for addition and revival in the native church; in many quarters there are more manifestations of revival than there have been for decades.

The appeal asks for reinforcements, and it is in this line that God has most wonderfully shown His willingness to answer prayer. Nearly every mission reports increase in the past year or workers coming this fall, and several of the smaller missions report their forces have already been doubled or increased one-half or one-third.

These signs show that the movement needs but loyalty and faith in God.

"And this is the boldness which we have toward Him, that, if we ask anything according to His will He heareth us, and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

### Conference on Federation at Pei-tai-ho.

**A**MONG the signs of the times, and possibly epoch-making in its importance, was the Conference of two days and a half, held at Pei-tai-ho, North China, August 24-26, at the call of a Committee of the Peking Missionary Association, for the consideration of radical steps in the direction of Christian unity. It was the outcome of a discussion in the Peking Association in January, 1903, of a paper by Dr. Thos. Cochrane, of the London Mission, on "Some Problems in Mission Work," which had led to the formation of a committee representing all the Protestant missions in the city. This committee, after much discussion, rather amazed at their own temerity, yet with a large faith and a foresight greater than they knew, had written to all Protestant missionaries in China requesting answers to the following four questions:—

i. Would you approve the preparation of a union hymn book? Would you be willing to abide by the decision of the majority on this point?

2. Would you approve of the adoption of a common designation for our churches and chapels; such, for example, as Yiesu Chiao Li Pai T'ang (耶穌教禮拜堂) for churches in which Christians worship, and Yiesu Chiao Fu Yin T'ang (耶穌教福音堂) for street chapels; and where further designation is needed the use of local rather than foreign names?

3. Would you be willing to adopt common terms for God and the Holy Spirit, as for example, Shang Ti (上帝) and Sheng Ling (聖靈)? Would you be willing to abide by the decision of the majority on this point?

4. Would you favor the federation of all the Protestant churches in China and the appointment of a representative committee to consider the question?

The first intention, to begin with North China, was soon expanded to embrace the whole empire, and the circular letter of inquiry met with a cordiality of response and a unanimity of sentiment beyond the wildest hopes of its originators. As an affirmative response of from ninety to ninety-eight per cent. to all questions seemed to insure a large measure of success for the movement, a conference was called to meet at Pei-tai-ho for further discussion and initial steps toward the formation of a representative committee.

This Conference chose as its chairman the chairman of the Peking Committee, Dr. Cochrane, who presented a voluminous digest of correspondence from all parts of the empire urging the thorough discussion of its propositions without controversial debate on the old bone of contention—the “term question”—and the formation of a large representative committee to bring the work already done to a successful issue.

The first question, that of a union hymn book, was introduced by Rev. W. S. Ament, D.D., who declared “federation” the watchword of the twentieth century in Christian work as well as in other things. Various hymn books, he said, had struck root in various localities for various reasons, not because of the inherent superiority of one or another. It is most uncomfortable to attend church perhaps in another mission in one's own town and be unable to join in the singing of a hymn whose tune is familiar, but of which a different translation is used. The chief difficulties in the way of uniformity are, first, the different dialects, in some of which either the mandarin or Wén-li would be almost useless. Even there, however, a book in the colloquial could be issued correspond-

ing in every other respect with the union hymnal. Second, the question of literary style, some fearing Wēn-li, others desiring it alone. A combination of the two is quite feasible. Third, the stifling of hymn production by limiting the number of hymns to be included. On the contrary, the production of *good* hymns would be stimulated by the hope of larger use. Fourth, denominational differences. If necessary these can easily find expression in a denominational appendix for each church desiring it. Fifth, the "term question." This can be removed either by adopting the compromise terms suggested, or by using all. Dr. Cochrane reported having sent copies of the letters of inquiry to 480 missionaries in North China, i.e., the territory covered by the North China Tract Society's operations, and having received 314 replies, of which 298 were decidedly in favor of the union hymnal, ten were doubtful and only six opposed. The question not having been definitely asked as to the literary style preferred, but forty-four stated their preference, of whom thirty-six desired chiefly mandarin. 351 replies were received from Central, Western and Southern China, of which 295 were in favor and twenty-three doubtful, not a few stating that a mandarin book would be satisfactory though a colloquial was in common use. A strong letter of approval from the English Baptist Mission in Shantung was read.

Not a little discussion was aroused over the question of literary style; the sinologues strongly urging the use of Wēn-li throughout as far better adapted to poetical expression, and, if simple, readily intelligible to all; while those whose work has lain largely among the uneducated or with women and children pressed the claims of that large majority of the native church, to whom Wēn-li is an unknown tongue. The following resolution was unanimously adopted:—

*Resolved*, That it is the opinion of this Conference that a union hymn book for all China should be prepared, to comprise approved hymns, both in Wēn-li and Kuan-hua; the Wēn-li, for the most part, to be simple and perspicuous; the Kuan-hua, for the most part, to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.

The Rev. John Wherry, D.D., introduced the discussion of the second question, saying that the committee's correspondence had made evident practical unanimity as to the desirability of adopting uniform designations for churches and chapels; but

also great divergence of opinion as to the best designations to adopt. While the matter is not vitally important, yet uniformity would do much to convince the Chinese of the unity and power of the Protestant Christian church.

Dr. Cochrane presented a *résumé* of the correspondence on this point, showing that in North China ninety-six per cent. are in favor of uniform names; in the rest of China, about ninety-four per cent. Many expressed a desire to use neither Yiesu nor Chitu in the names, lest the sacred names come to be used too lightly, while others wished to substitute the latter for the former, as conforming to general usage in other lands. The general discussion which followed developed as the root of many differences the need of a uniform designation for the Protestant church itself, and the following resolution was adopted; the second clause, however, by only a small majority:—

*Resolved*, That it is the opinion of this Conference that uniform designations for chapels and churches should be adopted by the Protestant church in China; for the former preferably *Fu Yin T'ang* (福音堂) and for the latter preferably *Li Pai T'ang* (禮拜堂), and that we recommend to the committee, which may hereafter be appointed, the careful consideration of an appropriate distinctive designation for the Protestant church.

The discussion of the third question was opened by the Rev. H. H. Lowry, D.D., who said that the reorganization consequent upon the upheaval of 1900 had afforded a manifest opportunity for closer co-operation. The North-China Tract Society had determined to attempt the practical solution of the vexed "term question" by the revolutionary measure of printing its books and tracts only in the compromise terms. It is a question which will never be settled by discussion, but by compromise on the part of the new generation of missionaries to whom the question does not appear a vital matter of conscience as it did to the last generation, and with whom the question of co-operation has assumed larger importance. Ninety-two per cent. of the missionaries in North China appearing to be ready for the compromise, discussion would seem to be no longer in order. It is not held that these terms and these only fitly translate the terms "God" and "The Holy Spirit"; but that they are doubtless the only terms on which the church can unite at the present time.

The chairman reported that 288 out of 314 North China responses were in the affirmative, while only twelve were dis-

tinctly in the negative. From other parts of China 273 gave favorable response, thirty-six unfavorable, while forty-eight were doubtful or made no reply, indicating for all China nearly eighty-five per cent. decidedly in favor of the compromise, surely a "working majority." The discussion which followed was one of the most interesting of the Conference, consisting largely of a most cordial surrender on the part of every one present who had previously expressed reluctance to fall in line. As Drs. Sheffield and Stanley and others gave in their allegiance to the movement the applause was resounding and the doxology sung with fervor after the unanimous adoption of the following resolution :—

*Resolved*, That it is the opinion of this Conference that the time has come to unite in the use of Shang Ti (上帝) and Sheng Ling (聖靈) as the terms to designate God and The Holy Spirit in the Bible and other literature; Shang Ti, however, to be the definite designation of the Supreme Being, while Shen (神) is used as the generic term for God, all missionaries to be left free to employ such terms as they see fit in preaching.

The discussion of the fourth question was opened by the Rev. John Wherry, D.D., who said that the committee had made its suggestions most timidly, fearing the charge of presumption, and with no thought of securing such a degree of unanimity in response to its inquiries. This was particularly true of the fourth question. Yet why should the thought of Protestant Christianity presenting a united front be regarded as visionary? Who would think of dividing an already united church on the basis of the differences in doctrine and polity which now hold the Protestant bodies apart? Can we believe these multitudinous divisions of real advantage? The native church finds it hard to understand our distinctions; have we a right to force them upon it? Had they been vital it would have been distinctly wrong to attempt the division of the field as at the Shanghai Conference in 1890. The failure to cure a curable schism is as wrong as to create a schism.

The chairman's exhibit of responses showed 305 yeas, six nays, three no answer from North China; 317 yeas, seventeen nays, seventeen indefinite from the rest of China, being ninety-seven per cent. and ninety per cent. respectively in favor of federation. The correspondence showed some degree of uncertainty as to the meaning of the "federation" proposed, and a very large percentage went beyond the suggestion of the

circular and declared the readiness to proceed at once to the organization of a Union Protestant Chinese Church. Some of the Episcopal and Baptist replies, however, indicated the presence of an "irreducible minimum" in their thoughts of union. A long and interesting discussion followed, resulting in the adoption of the following resolutions :—

*Resolved*, In view of the almost complete unanimity of sentiment manifested in the correspondence presented to this Conference, that it is the opinion of the Conference that the formation of a Federation of Protestant Churches in China is both feasible and greatly to be desired. We are confident that it will at least secure the organization of such a representative council as will enable the churches to put in execution such measures of comity and co-operation as will naturally lead to greater unity.

*Resolved*, That for the consideration of this and the previous resolutions of this Conference, and to formulate plans for the consummation of the end in view, we appoint the Peking Committee on Union as a committee of this Conference, with instructions to secure the formation of a General Committee by requesting each mission in China to appoint a representative ; the completed committee to deal, as a whole or by sub-committees, and in conference with leaders in the native church with all questions which have been considered by this Conference.

In moving a vote of thanks to the Peking Committee on Union the Rev. J. H. Pyke, D.D., said : "If any committee ever deserved a vote of thanks, this one does. Not only have they done a large amount of hard work, but they have led us to a position more advanced than most of us had thought possible. With rare foresight, or rare faith they have opened the way for our deliverance from a question as vexing as it is venerable, and for our attainment of an end which many had not expected in this generation."

The Rev. Geo. T. Candlin, D.D., in seconding the motion, said : "This committee has shown preeminent wisdom, and, living in the capital, have taken a truly metropolitan view. The chairman especially deserves our thanks, for, though a layman, he has gone to the utmost in labors and in faith to accomplish the results, for which we give thanks."

There were some members of the Conference who thought that the movement should be confined, for the present, to North

China, as a general representative committee would be unwieldy; but the majority felt that the approving response to the circular had been so general that it would be scarcely courteous to confine the further steps to one section of the empire, especially as the correspondence indicated that in actually realized comity and co-operation West China, at least, is in the lead. The Peking committee will, therefore, proceed as promptly as possible to secure the formation of the General Committee, unless the attempt to do so should reveal insurmountable obstacles.

The spirit of the Conference was thoroughly and delightfully Christian; loving concession and mutual conciliation being the order of the day from beginning to end. "It is the Lord's work and marvelous in our eyes."

COURTENAY H. FENN, }  
J. B. ST. JOHN, } *Secretaries.*

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## Dr. Griffith John's Approaching Jubilee.

[The following brief sketch of Dr. John's career has been kindly supplied by a friend. We thought it appropriate that in this the fiftieth year of Dr. John's missionary life in China our readers should be made more familiar than they have been with Dr. John's face (see frontispiece) as well as his work.—ED.]

DR. GRIFFITH JOHN, whose picture appears in this number of the RECORDER, has now only two or three seniors in the whole missionary body in China. Born in 1831 he came to China in 1855, so that he is now in the fiftieth year of his missionary life. His first years were spent in Shanghai, where he was the colleague of Dr. Medhurst, Dr. Lockhart, Dr. Muirhead, Dr. Williamson, Mr. Wylie and Dr. Edkins. His connexion with Dr. Medhurst links him with the very beginnings of missionary work in China, for Dr. Medhurst, the colleague of Dr. Morrison, arrived in the Far East nine or ten years after Dr. Morrison himself; though he only commenced work in Shanghai in 1843, his earlier years as a missionary being spent in Malacca. Dr. John was one of a number of missionaries who were at that time, though living in Shanghai or its neighbourhood, looking forward to going further afield. The opening of Hankow, Tientsin, Chefoo and other ports in 1861, led to some of these missionaries dispersing. Dr. John, with a younger colleague, was appointed to Hankow by the Directors of the London Missionary Society to commence work in that city,

where he has laboured ever since. His colleague only lived for two years and Dr. John was left to carry on the work for some time alone. In 1866 and the following year he was joined by two young men from home—the Rev. Evan Bryant and the Rev. T. Bryson. As soon as the Mission could be left he undertook a long journey to the West in company with Mr. Wylie, of the British and Foreign Bible Society. Going up to Han-chung they crossed to Sz-chuan and visited Cheng-tu and Chungking, preaching and selling books all the way. In 1870 Dr. John took his first furlough and made a great impression on the Congregational churches in England by his eloquent advocacy of missions to China. As a preacher Dr. John was, from an early point in his career, widely known among the Chinese. Through his tracts and books, to which the Central China Tract Society has given an immense circulation, he is still more widely known far beyond the limits of Hupeh. In 1881 he visited the United States and paid another visit to England. Not long after his return he published in sections a Wênlí translation of the New Testament. The entire volume appeared in 1885. Three years later he issued a corresponding translation in the Mandarin colloquial. More recently he has issued at intervals single books of the Old Testament, both in Wênlí and also in Mandarin. He is now engaged in completing the whole book. All these translations have been published by the National Bible Society of Scotland. In 1888 he was elected Chairman of the English Congregational Union, but he did not see his way to accept the honour. The following year the degree of Doctor of Divinity was conferred upon him by the University of Edinburgh. He has not for many years visited any place east of Kiukiang, and were it not for Kuling he would be unknown by sight to almost all missionaries but those either living in Hupeh or passing through to Hunan, Sz-chuan and the west. He has travelled extensively both in the Hupeh and in the Hunan provinces; the opening of the latter province to foreign residence and missionary enterprise was, humanly speaking, largely due<sup>1</sup> to Dr. John's persistent efforts in pressing the importance of this step upon the authorities. The London Missionary Society and the Central China Tract Society are both of them purposing during the coming year to erect some permanent memorial in Hankow of the great services rendered to the cause of missions by this veteran missionary.

# The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

## The New Literature in China.\*

BY REV. J. DARROCH, SHANGHAI.

If a stranger of literary tastes were to visit Shanghai and to walk from the Bund down Foochow Road and along Honan Road to the French Settlement he would certainly infer from the number of bookshops to be seen that this is a time of considerable literary activity in China.

The great number of publishing houses newly established in Shanghai indicates very clearly two things ; the activity of that class of literati who are thus pressing their views on the attention of their countrymen and the avidity with which this intellectual pabulum is homologated by the mass of reading Chinese in the empire. For it is certain that the publishers and probable that the producers of this literature do not regard their work as a philanthropic enterprise ; business is business with them, and the indications are that it is a very good paying business too.

Remembering that this book-selling trade is the growth of a few years (it is almost entirely a result of the war in which China was so ignominiously worsted by Japan) let us seek first to gauge the actual dimensions of this torrent of literature and secondly to forecast its probable effect. The statistics which follow have been carefully compiled from the catalogues of the publishing houses in Shanghai ; they include no Christian publications and premising that they will need revision every few months as new matter pours forth from the unresting press, may be taken as fairly accurate. On the science of education there are issued some sixty volumes, and taking the price as a guide to the size and importance of the books we note that they average forty cents each.

\* This paper was read before the China Student Club of Shanghai in May, 1904.

Of educational text books on various subjects as geography, physics, history, etc., there are twenty volumes at an average cost of thirty-five cents each. These books, whilst issued as text books, are in reality merely essays on the various subjects which are dignified with this name.

There are published ninety histories, of which the prices range from \$2.50 to five cents. There are seven so called universal histories, eleven histories of Europe, twelve of Japan, seven of China, five of Russia, four of England, two of France, two of America, three of Egypt, four of the nineteenth century and one history each of Rome, Italy, Greece and Turkey, but so far as I have been able to gather from the catalogues none of Germany, Spain nor the Netherlands. Many of these works are simply essays on history. In fact it would not be too much to say that there is no history of England to be found in the collection, and such attempts as are made at writing history of any kind are woefully incomplete.

There are forty books issued on geography, sixty on government, forty on law, twenty on the mutual relations of kingdoms, thirty on political economy, seventy on mathematics, fifty on literature, forty on philosophy, fifty volumes of light literature, thirty novels, fifty books on languages, seventy on health, sixty on science, seventy on drawing, one hundred and twenty on the art of war, thirty on agriculture, twenty on astronomy, forty on mechanics, thirty books of travel and twenty on mensuration. In all more than eleven hundred books.

That there is such a mass of reading matter being disseminated throughout the empire to-day on subjects of which Confucius and the other ancient philosophers were as ignorant as we are concerning the literary tastes of the inhabitants of the planet Mars, is, I take it, a portentous sign of the times.

#### GET UP OF THE NEW PUBLICATIONS.

Let us suppose ourselves now to be standing in a large book shop in which tier on tier, from the floor to the ceiling, are shelves filled with this new literature. The first thing that strikes us is the excellent get up of those publications. Time was when the books issued in China by Christian missionaries were the marvel of the natives for their good print, excellent paper and generally smart get up. It is certain that thousands of gospels and New Testaments have been purchased by men who heartily detested the contents of the book but who could not

resist the temptation to possess themselves of a dainty little volume at a cheap price, and the book would be passed from hand to hand eliciting many expressions of admiration of its beauty from one and another. Now these days are past. The Bible Societies still print and publish Bibles of a far superior get up to any book issued by the native press, but for all other books the Missionary Societies have to yield the palm of excellence to the new literature. These books are printed in clear type, often on foreign paper and frequently bound in cloth. They thus present an attractive appearance and command a good price. The contrast between the old world and the dawning new one is abundantly manifest, even in the outside covers of the books which are for sale in the various shops. The book seller who vends the productions of the ancients prints his books from wooden blocks and dresses them in a cover of sombre grey. They are as befits their contents sedate and respectable. The new books on the contrary have obstreperous covers of red and blue and green. They are like young bloods who are bent on turning the world upside down. Light literature and books of humour are much in evidence. Truly it may be said these men fear not to rail at dignities, and there is a philosophy also in this phenomena which by thinking men may not be neglected.

#### STYLE.

Proceeding now to examine the inside of these books we are at once impressed by the fact that the style of the writers has much changed from that written by orthodox scholars of the old *régime*. We see that they are plentifully besprinkled with English words, a proof that the translators felt that the language they were using had not sufficient flexibility to give an adequate translation to many of the technical words representing new ideas which they were pressing on the attention of the public.

The fact that the Chinese language does not easily lend itself to the reproduction of such terms as liberty, necessity, freewill, constitutional, etc., does not, I think, altogether account for this display of English, for these writers are not only fond of embellishing their pages with foreign type but also of using foreign idioms to express their sentiments. I have written down a few specimens of this style of writing to illustrate the manner in which foreign thought is infiltrating through

Chinese literature.\* I cannot help thinking this shows much affectation on the part of those scholars; they seem to wish their readers to infer that they have studied foreign literature until it has become easier for them to write in the idiom of

\* Since writing the above I have seen the report presented to the throne by Chang Chih-tung and Chang Pai-hsi on the rules to be observed by all colleges throughout the empire. It will be remembered that these two celebrated statesmen received an Imperial mandate to draw up such rules. Their report to the Emperor has now been published in five volumes, bound in imperial yellow and beautifully printed on fine white Chinese paper. In Vol. I, page 8, this question of foreign terminology is dealt with, and as these two Ministers are amongst the foremost scholars in China I am glad to transcribe their dictum on this subject rather than give examples drawn from my own reading. It must be remembered too that since this report has been approved by the throne the principles laid down in it have all the force of Imperial sanction.

*Chang Chih-tung's Regulations for Schools and Colleges.*

"The use of foreign senseless terms is forbidden in order that the literature of the country may be preserved pure and the rectitude of the literati's customs maintained. The ancients said: "Literature is the vehicle of truth," but the force of circumstances to-day is such that literature must also be the vehicle of government. So foreigners in speaking of dominion or learning constantly measure the extent of the influence of their civilization by noting the distance to which their literature extends.

Except in the domain of chemistry, mechanics and all specialized subjects, where the subject matter is new and the terms used must of necessity be new also it is not fitting that current terms should be interpolated higgledy piggledy. Many Japanese terms are to be sure ancient and elegant, but those alien to the spirit of the Chinese language are also numerous. Nowadays young scholars accustom themselves to use foreign terms and expressions in their writings.

*For instance.*

Society	團體	
Spirit of the Nation	國魂	
Virile	膨脹	"These expressions are certainly rough and lacking in polish."
Stage	舞臺	
Representative	代表	
Sacrifice	犧牲	"Although expressions constantly seen in Chinese yet the meaning attached to them is very different from the Chinese sense. They are not appropriate and are difficult to understand."
Combination	社會	
Response	影響	
Scheme	機關	
Create	組織	
Oppose	衝突	
Move	運動	
Announce	報告	"Though intelligible are not really necessary."
Difficulty	困難	
Fitting	當配	
Aim	意念	

As a matter of fact these are simply the terms in every day use in foreign countries; it is never asserted that they are perfect expressions. Now the Japanese of to-day in all important publications use Chinese characters, and the idiom is always elegant, for they take Chinese classics for their model; they never use such terms in their productions. It may therefore be seen that there are well defined rules of composition in foreign literature also. Generally speaking the man who aims at strange and uncouth expressions in his writing is an unprincipled scholar. If the literary style is perverted, the scholarly spirit will also in turn be destroyed. If this style becomes permanent then the literary standard in China will be changed and I much fear that Chinese literary taste and attainments will perish."

the English language than in their own ; a pretension which I need scarcely say is often belied by the inaccuracies of their translations.

The question arises whether the Chinese language is being enriched by the introduction of this foreign element. A foreigner criticising the style of Chinese scholars must speak on this subject with great diffidence ; still there are two considerations which will, I think, lead most of us to wish that such idioms should be only sparingly indulged in. First, we have all been impressed with the great power of the Chinese language when it is manipulated by a master-hand ; we cannot bend the bow of Ulysses ourselves, but we can admire the dexterity of the true master and the excellence of his weapon. Second, the semi-foreign Chinese idioms to which I have called your attention are uncouth and appear even to an outside barbarian to be alien to the spirit of the language. Probably the law of the survival of the fittest will come into play here. Just as when wheat and chaff are together cast into the ploughed soil, the ground tries them both and preserves and germinates the wheat while it disintegrates and destroys the chaff ; so will this living throbbing language assimilate to itself what is useful and necessary but reject such alien expressions as are cumbersome and cacophonous.

In the Analects Confucius is reported to have said that should he take office in the state of Wei his first care would be to rectify the names in use, for, said he, if names are not exact then language is not correct. Translators have for several years realised the necessity there is for rectifying the present confusion in foreign names transliterated into Chinese.

There is also great need for uniformity in the translation of abstract terms. Take as specimens a few words from Dr. Martin's translation of Hall's International Law, "Sphere of Influence," "Arbitration," "Credentials," "Privateers' Commission," etc. It is evident that confusion of such terms might result in very serious consequences. Now in literature as in diplomacy there is need for exact definitions. I mention as an important question which I am in no way competent to decide whether it would not be possible to make an extended list of such abstract and technical terms\* which would gain general acceptance.

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\* A list of technical terms has been published by the Educational Association of China. The book has been edited by Dr. Mateer and is good, but incomplete.

## LIBERTY BY J. STUART MILL, 自由原理.

I will now ask you to consider some specimen copies of the new literature. I call your attention first to a translation of John Stuart Mill's essay on Liberty. At the trial of the *Su Pao* editors in our Settlement lately one of the lawyers suggested that the prisoners had formed their opinions of government from the theories formulated in this book. The translator is Ma Kuin-wu, well known as a friend of Liang Chi-chao and as being one of the reformers. There is a preface by Liang Chi-chao himself, in which he compares John Stuart Mill to Aristotle and lauds the scholarship of Mr. Ma as being very adequate to the task of rendering such a book into Chinese. He declares that if Mill was alive he would rejoice that his scholarship had, as it were, through this translation, founded a new colony. We see that the book seems to have reached the Japanese through a French translation and been translated from Japanese into Chinese. Nevertheless the author asserts in his preface that he has read Mill in the original, so he may be presumed to understand his subject. Again from the preface we learn that the work of translation was undertaken in a moment of leisure and completed in twenty days' time. We are meant to infer from this statement that Mr. Ma is so well versed in English literature that the work of such a translation is to him a pleasant interlude in a busy life. Instead we will make the surer inference that the work has been too hurried to be accurate, and as a proof that this is so, I will read you a translation of a paragraph from Mr. Ma's book, page 28 :—

“Shortly after the death of Socrates a tragedy was consummated on Calvary. The criminal was condemned as a blasphemer, that is, one who insults the gods. Alas! those men were unwise; they regarded their benefactor as an enemy. Those who were judges in this action were the real blasphemers: yet those men were not really wicked. The opinions of their time regarding religion, virtue and patriotism, were opposed to him who suffered, and they reached the point of wrongly condemning an innocent man to death. Who were they? The most sincere and fervent, the most religious and patriotic Jew of them all; even he who was most zealous in preaching the religion of Jesus, for which he laid down his life. It was Paul!!!!”

I need not read the passage in the original to prove to you that John Stuart Mill never accused Paul of being one of the judges who sentenced Jesus to death. But I find that this

translator not only misunderstands the passage he is translating, but he deliberately interpolates and attributes sentiments to the author which are either nowhere to be found in the text or are a travesty of some passage which, rightly construed, bears an entirely different meaning. Such unscrupulous action warns us that the scholars of the new *régime* are not to be trusted.

The following is from page 35 of Mr. Ma's translation :—

"Now to live in the present day and yet to glory in the revival of religion is really to be an ignorant scholar, a low and superstitious fellow.

"The middle class of English society has very great difficulty in getting rid of the practice of persecuting heretical religions. Thus the cause of the Sepoy Mutiny was that England in governing India made a law that in all schools supported by public funds only Christian books should be read, and that only converts be employed in the public service. The Mohammedans could not bear this oppression and raised the standard of revolt, which was instantly responded to by all parties. Though England by a great effort suppressed the revolt, she suffered much in so doing. Is it not therefore evident that liberty of religious opinion should be conceded to every man in every place ?"

For the first part of this tirade against religion there is no warrant in the text whatever. The second part is a travestied mistranslation of a foot note, in which Mill pillories those who, in the heat of their resentment against the Sepoys after the mutiny, argued that the Bible should be taught in all public schools, probably from a laudable, but a mistaken desire, that the heathen might, from the gospel, learn the morality of Jesus, and so a repetition of that dreadful time become impossible. Of course Mill does not say that such a law ever existed, much less that it was the cause of the mutiny. The passage will be found in Mill's essay, page 57.

These paragraphs show Mr. Ma's animus against Christianity. I will now give two short extracts to show his dislike of the powers that be. On page 36 we read :—

"Those (philosophers) have fixed grounds for their opinions ; their thoughts and desires are widely different from the common run of mankind ; daringly they enter on speculation ; holding the highest truths they act on the principles of freedom and are not daunted by the punishments of ordinary mortals. Alas ! that tyrants and oppressors are ignorant of this, and use

cruel punishment and tortures to oppose the new learning and kill the scholars. Why should they act thus?"

The words used for tyrant and oppressor—民賊 min-cheh and 獨夫 tuh-fu—are redolent with historic significance. They are from Mencius, and the first epithet refers to Ministers, of whom he declares even the best in his day would have been called thieves, "min-cheh," by the ancients. The second by the same sage refers to Cheo, the infamous ruler of the Shang dynasty, destroyed by Cheo Wu-wang. Mencius declines to give this ruler the title of king and calls him the "lone man." It is needless to say these sentiments are not in the text. It is easy to see that Mr. Ma has forgotten the book he is translating and is thinking of his friends, the six reformers who were the first to suffer martyrdom for liberty in China and by whose death the clock of reform has been set back two decades. We cannot blame him for his resentment against the traitor statesmen who sent his friends to their doom, but we cannot excuse him for putting these words into the mouth of John Stuart Mill.

My last extract from this book is taken from page 177, where we read :—

"Those who in China are called mandarins are as much the dead tools of their despotic lord as the broken implements of a poverty-stricken farmer are the poor instruments of his toil. Even more unspeakably bad is the Jesuit (a crafty Romanist fellow), who is the slave of his order."

A reference to Mill's essay, page 202, will show that both the letter and the spirit of the original are totally misrepresented by these words.

*羣己權界*, published by the Commercial Press, is another translation of Mill's essay. It is by Mr. Yen, who is now head of the translation department of Peking University. It is a careful and accurate rendering of the English into Chinese, and is entirely free from the faults of the book we have had under review.

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The announcement that the Empress Dowager of China had given Taels 10,000 (£1,450) towards the cost of the Union Medical College in Peking must have come as a very pleasant surprise, states the *London Missionary Chronicle*. We can only hope that the gift is a sign of a changed attitude towards Christian missions on the part of the Empress. In any case the influence of such an act upon the relations between the missionaries and the Chinese officials can hardly fail to be productive of good. This Union Medical College, it will be remembered, is the institution which is being started by the Society in conjunction with the American Board and the American Presbyterian Mission for the training of Chinese students in Western medicine and surgery. Though admission is not to be confined to Christian converts, one of the chief aims of the college will be the training of medical evangelists who may be able to do in North China similar work to that which has been done so successfully for many years by the students trained at Travancore.—*L. and China Express*.

# Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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## Amoy Romanization.

*Its History, Purpose, and Results.*

BY REV. P. W. PITCHER, M.A.

THE work of preparing the Amoy Romanization began very early in this part of China. In 1850 it was being taught in a school here. But even before this date we learn, from a letter, that initiatory steps must have been taken towards its formation by choosing seventeen of the Roman letters for an alphabet. By aspirating four of them, viz., ch (chh), k (kh), p (ph), and t (th); and by combining two others, viz., n and g (ng); and by placing a dot by another, viz., o (o·), a total number of twenty-three letters was completed: a, b, ch, chh, e, g, h, i, j, k, kh, l, m, n, ng, o, o·; p, ph, s, t, th, u. With these letters the possibility of indicating every sound used in the Amoy vernacular—a language, with its four subordinate dialects, that is spoken by eight or ten millions of people living in the Fuhkien province and in Formosa—was attained, and the history of the Amoy Romanized colloquial was begun.

The question of initials and finals as such, or the distinction between upper and lower series of either of them, has never been felt to be of any vital importance in the construction of the system. Hence it has never been recognized here. It will not be necessary for me at this late hour therefore to attempt anything of that nature. While all this may seem very unphilosophical to some, in its defense it may be said that utility was held to be of greater importance, and so was made to give place to it. That alone, so far as I can gather, was sought without any attempt at scientific divisions. Perhaps it may also be said of it, that this very simplicity may go a good way in accounting for its permanency and success during its more than half a century of existence. Surely no good reason has arisen to change it during all these years. Nothing better has ever been suggested to take its place. It may be somewhat "peppered," as has

been observed, but it is well salted too. Its utility is beyond question. One remarkable feature that demonstrates this more than anything else, and which is worth noticing here, is the fact that the Amoy Romanized is easily comprehended by all alike among all the dialects of this district. The strange thing is that each person will read it in his or her own dialect, though it be written in the Amoy dialect; that is, of course, after the system is understood. To be sure, in most instances the changes are slight. Still, be they slight or otherwise, their own dialect is always used. For instance, take the common word *oe* (can, able) as it appears in the Amoy dialect. A person living at Sio-khe, sixty miles south-west from here, will invariably read it simply *e* with the *o* omitted. So with *Siōng-tè* (God), that will be read elsewhere *Siāng-tè*; *thi<sup>n</sup>-kng* (dawn) will be read *thi<sup>n</sup>-kui<sup>n</sup>*; *kóng* (to speak) will be read *sch*. In the latter instance the change is complete, an entirely different word being used. There are many more just such cases, but it is unnecessary to mention them, for what has already been given will be sufficient to make my meaning clear. There is nothing that could better demonstrate the fact that the people grasp it, and so its usefulness is placed beyond a doubt.

It will be observed from the date (1850) given above, that the Amoy system antedates the Ningpo Romanization by a year or more. See RECORDER, September, page 457. It must therefore be given the place of honor in the use of Roman letters to represent the sounds of Chinese words in this empire. That it is the oldest of them all can hardly be doubted. However, the returns are not all in yet, so we will not be too sure of our position.

In presenting some idea of the orthography and pronunciation of the Amoy Romanization, perhaps I can do no better than condense what Dr Carstairs Douglas has very fully placed before us in the introduction to his inestimable Dictionary of the Vernacular or Spoken Language of Amoy.

**VOWELS.**—*a, e, i, o, u.* They have nearly the same sounds as in German.

*a* as in *far*.

*e* as in *grey*.

*i* as in *seen*.

*o* when final, and when followed by *h*, as in *go*. When initial and followed by *m, ng, p, or k*, as in *hop, sock*.

u as in *put, rude.*

o as *aw* in *law*. The sound is nearly the same as the second sound of o.

DIPHTHONGS.—ai, au, oe, oa, iu.

ai as *ie* in *tie*.

au as *ow* in *now*.

oe very nearly as *oe* in *Noel*.

oa has a sound similar to *wa*.

iu as *ew* in *ewe*.

In *ai, au, oe*, the first vowel is accented, the second not. On the other hand, in *oa* the first vowel is not accented while the second is. The sound of w in such words is very easily distinguished in the "upper third" and the "upper and lower fourth" tones, e. g., *hōa, hoah*, and *hoāh*. But when the o is long the o sound is distinctly heard as in *oa<sup>n</sup>*, i. e., in the "upper and lower first" tones. Great care needs to be exercised, however, never to exaggerate the sound of o; always bearing in mind that a is the principal vowel and the one to be accented. In *iu*, or in diphthongs beginning with i, the accent, with rare exception, falls on the last vowel, e. g., *ia, iau*, and *io*, but in *iu* the accent is about equally distributed on both.

NASALS.—The letter *n*, raised a little above the right of a word, indicates that it is nasal, e. g., *tian<sup>n</sup> hia<sup>n</sup>*, etc. There are words which are recognized as nasal already without this mark; therefore it is the custom to omit the *n* from all words beginning with m, n, and ng. There is no arbitrary rule about this, however; each being guided by his own opinion in the matter.

CONSONANTS.—ch, g, h, j, k, l, m, n, p, s, t.

ch as in *church*. Sometimes written ts.

g is always hard.

h is never silent.

j is irregular, but usually as in *judge*. Its sound sometimes approaches z. It is often interchanged with l, e. g., *lōā-chōe* for *jōā-chōe*, etc.

l as in *lea*. Its sound is often like d.

k as in *keep*.

m as in *man*. It is a word by itself formed by compressing the lips close together and then endeavoring to say m.

n as in English.

ng as in *sung*. This also is a word by itself.

p, t and s as in English.

Final consonants always end without the slightest emission of the breath. Hence at the end of the word *sam* the lips are still shut, and is therefore in every sense final. The same is even so with words ending in *k*, *p*, *t*. Properly pronounced (i.e., very gently) there is some difficulty in distinguishing one from the other.

**ASPIRATES.**—*h* has always been used to indicate an aspirated word, and never anything else in the Amoy Romanization. There are four aspirates, viz., *chh*, *kh*, *ph*, and *th*.

**TONES.**—There are four principal classes, each being again divided into upper and lower series; upper and lower first, viz., 1st and 5th; upper and lower second, viz., 2nd and 6th; upper and lower third, viz., 3rd and 7th; upper and lower fourth, viz., 4th and 8th. There are therefore eight tones to be accounted for. Since, however, the upper and lower second, viz., the 2nd and 6th are alike, there are really only seven. Therefore we have in the upper series: 1st, 2nd, 3rd and 4th; in the lower series: 5th, 7th and 8th. These tones need to be learned from a teacher, but the 2nd, 3rd, 5th, 7th and 8th are indicated by a line of inflection placed at the top of the vowel of a word. The 1st has no line, while the 4th tone is always recognized by the ending *h*, *k*, *p*, or *t*. So far as the ending is concerned this is also true of the 8th, but that has the line as stated above.

Hence we have : *to*, *tó*, *tò*, *toh*, *tô*, *tō*, *tóh*.

The matter of tones in combination, accent, and the use of the hyphen, I will not enter upon; nor is there need to do so, as these have more to do with the teacher and personal use than can be explained in an article of this nature.

The chief promoter of this new scheme of writing Chinese was, perhaps more than any other, the Rev. J. V. N. Talmage, D.D. He was, however, heartily supported by all his colleagues working in the three Missions, viz., his own, the American Reformed Mission, the English Presbyterian, and the London Missionary Society. Dr. Jas. Young, of the English Presbyterian Mission, and Rev. E. Doty, of the American Reformed, showed their enthusiasm by teaching it at that time (1850) by blackboard exercises in a mission school over in Amoy. Dr. Talmage also taught a class four evenings each week. There were no primers or printed books at that time. The first production to appear on printed page was a translation of a portion of Genesis—particularly the history of Joseph—by

Dr. Young. This was printed in Canton. Of course all printing, at the first, of Romanized colloquial was done from type cut on wooden blocks. It was not until 1864 or 1865 that moveable type and a press were introduced. The Rev. Howard Van Doren, of the American Reformed Mission, superintended this first press sent out to Amoy.

The main object and purpose that the missionaries had in mind in thus forming this new method of writing Chinese was to open up a better way for the native Christians to become acquainted with the word of God and to bring them in touch with religious and wholesome literature. It will be well to keep this thought ever in mind.

In a letter of Dr. Talmage, dated December 17th, 1850, this motive is touched upon. He writes: "The question whether there is any way by which this people can be made a reading people, especially by which the Christians may be put in possession of the Word of God and be able to read it intelligently for themselves, has occupied much thought of the missionaries here . . . . Some of us are now trying the experiment, whether by means of the Roman alphabet the Sacred Scriptures and other religious books may not be given to the Christians and to any others who cannot read, but who take enough interest in Christianity to desire to read the Scriptures for themselves."

Those early days may have been days of "experiments," but the passing years have proved that they were days of great success in launching the Romanized colloquial.

The introduction and use of Romanization in this district has not been without opposition. All innovations of this kind are bound to meet with objection in this country distinguished for its conservatism. Yet its steady progress has been seen. Among those who wished to be classed as literary it has, to be sure, never found a warm reception. To them it was poor style. To devote any time to it was a waste of time over childish things. Good enough it might be for children and old women, but please excuse them. To those who had no claim to being literary in any sense whatever it has not always appealed as one might have expected it would. Rather than be seen reading it, or learning to read it, they preferred to remain ignorant, and so gave it a wide berth. It is not the first time, however, that a people have failed to appreciate their privileges and opportunities and neglected them. So we must not be overmuch surprised because of this.

But in spite of all opposition, great or small, the Romanized has forged ahead. It is gaining all the while, and in time, if not already, all opposition is bound to go down before it. It is taught in all our schools, in the churches and chapels on Sundays, and in the homes on week-days. It is difficult to estimate accurately the number of readers of this Amoy Romanization. Probably a safe estimate would be between five and six thousand. But numbers in this matter, as well as in other affairs connected with our work, are not alone to be counted in the sum total of success. We may rightly think of the light and knowledge it has brought to hundreds of homes in this district that never would have had either without it. It has not only made it possible for old men and old women and young children to read and write, but it has done more for the spiritual enlightenment of this people in this half century than centuries of the old method could have accomplished, at least among that class of people for whom it was primarily intended. And not alone over this fact may we rejoice, not alone over what has been accomplished, but over its future possibilities among all classes, and principally among those who have few educational advantages—and they are legion.

**DICTIONARIES AND OTHER HELPS.**—In the way of books for foreigners to learn the Amoy Romanization there are a number. First and foremost is that matchless work—the dictionary of Dr. Douglas already mentioned. A royal octavo volume of six hundred pages, double columns, closely packed with words and phrases of the Amoy vernacular and their English meaning,—too high praise cannot be given it. There is “A Manual of the Amoy Colloquial” and an English-Chinese Dictionary, both by the Rev. J. Macgowan. These are very helpful. For foreigners and natives, Dr. Talmage’s Character-Romanized Dictionary stands in a class by itself. It is a book of nearly four hundred pages, and contains about seven thousand characters, with their classical and colloquial sounds. It serves the double purpose for learning the colloquial and the character. Then there are various primers and other useful books for beginners which I need not stop to mention.

**LITERATURE.**—The literature in the Amoy Romanized colloquial has grown with the years. Among the very large number of books that have been published will be found :

(1). *Religious Literature*.—The Holy Scriptures complete, Sacramental Forms, Milne's Thirteen Village Sermons, The Straight Gate, Pilgrim's Progress, Spiritual Songs, Jessica's First Prayer, Robert Annam, Sacred History, Life of Paul, Heidelberg Catechism, Shorter Catechism, The Psalter, Golden Bells, How Satan Tempts, The True Doctrine, The Creed, The Ten Commandments, The Two Friends, Daily Manna, Church History, Gift of the Holy Spirit, Jesus the only Saviour, Seekers after Righteousness, Thanksgiving Ann, etc.

*General Literature*.—Child's Story Book, the Training of Children, A Treatise on Idols and Tablets, Natural History, Great Learning, Doctrine of the Mean, The Trimetical Classic from a Christian point of view, Natural History, and a large variety of other books, opening up a wide range of interesting subjects.

*Text Books*.—Physiology, Geography complete, Chinese History, History of Ancient Egypt, First Lessons in Astronomy, Arithmetic, Algebra, Physical Geography.

The above lists are by no means complete, but they are sufficient to illustrate what has been accomplished.

*Periodical*.—Worthy of special mention is our *Church Messenger*, a periodical that is published once a month, presenting in an attractive style to its readers the news of all the churches of the three Missions, and many of the current events of the day. The periodical is in every sense undenominational and well supported by all, but its management is under the direction of one missionary chosen for that purpose. The periodical has a circulation of nearly a thousand copies.

Let me close this rather lengthy article, though I trust it may be found both useful and interesting, by giving a sample of the Amoy Romanization. The verse of Scripture will be the same as that which has been used in other articles on Romanization, viz., Matthew v : 8.

Chheng-khi sim-koan ê lañg ū hok-khi, in-üi in oē kiñ.tiòh Siōng-tè.

May it be among the possibilities of the future for all Romanization to bring speedily many of these benighted and ignorant ones to this purity and blessedness ; so will it fulfill its every object and purpose.

P. W. PITCHER.

## A Chinese Kindergarten.

BY REV. J. W. CROFOOT.

**N**EW methods in education seem to fill the air these days. One of the evidences of this fact that has lately come to my attention is a kindergarten recently opened inside Shanghai native city by a Chinese widow who has been studying in Japan. The school is situated just inside the Great South Gate and is not connected in any way with foreigners, nor are any of the teachers Christians. Foreign influence, however, was evident when I visited the school with some Chinese friends, for several of the boys were without queues or shaven heads and one little fellow was dressed in quite a respectable looking foreign sailor suit with red anchors embroidered on the collar. Other foreign clothing appeared also. Nor are these the children of the poorest class of Chinese such as wear the cast-off finery of foreigners, for each pupil must pay a substantial fee for instruction.

It was quite refreshing to go into a new and clean Chinese house and see half the children playing and the other half seated at desks and on seats suited to their size instead of with feet dangling from high stools and chins hanging on the edges of the tables. The proprietress of the school is now in Japan for further education in methods, but the four teachers in charge seem by no means ignorant of their business. They were educated at the Voo-pung (務本) girls' school inside the city. The pupils in the school room had copies of the second volume of the Commercial Press' excellent new Chinese National Reader on their desks, open at the colored picture of the lotus flower, and most of them seemed more interested in their lesson than in a foreigner standing at the back of the room! The teacher *stood* at the black-board; in fact no chair was visible for her to sit on except before the organ in one corner. As she taught the lesson in the book she not only wrote it on the board but also illustrated it with creditable drawings. Later I saw the same teacher leading some motion songs in which the children were joining with much zest, for Chinese. Still later we saw the children take their mid afternoon "tien-sing" of dumplings.

Children between five and eight years of age are received, and about thirty were present, half of them boarders in the school.

While the equipment and the work would seem small to a new comer from Europe or America, to one familiar with the ordinary Chinese school a visit to this one is well worth while. It is called the 幼稚舍.

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## Correspondence.

### CHINA MISSION STATISTICS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The missionary societies at home are anxious to have statistics of mission work in China so as to see at a glance not only how many of the provinces are occupied but also how many of the prefectures. Besides this as it is a matter of history that no Christian work has been of great and permanent service without the four departments—evangelistic, educational, literary and the philanthropic (mainly medical in China)—being all carried out, therefore we need information about the amount of work done by each of these departments, otherwise we shall be like an army without scouts, liable to fall into frequent pitfalls. Appeals for co-operation have been made by many parties in the name of the missionary journals, in the name of the missionary conference, in the name of the missionary alliance, but few have been satisfactory. These last ones are very incomplete and need to be greatly supplemented to be a satisfactory record. Can we not, since there are no official secretaries of provinces, appeal to voluntary secretaries from each province to gather these statistics from the various missions in their respective provinces? If sent to me I shall gladly take the trouble of putting them together and see-

ing them through the press and give the names of those who have assisted in this much needed work.

TIMOTHY RICHARD.

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### A TERM FOR "PROTESTANT."

[A Note from Dr. Martin.]

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The growing uniformity in the use of terms is full of hope. Shang-ti seems to have carried the day, as against *Shin* and *T'ien-chu* on our side of the fence, but one of your correspondents intimates that a good word for 'Protestant' is still to be sought for.

*Ye-su-kiao*, the religion of Jesus, is objectionable on more than one ground, but chiefly because it is not distinctive—any R. C. Christian having as much right to claim it as we have. While not a few Protestants adhere to the use *T'ien-chu*, I beg to suggest *Sin-kiao*, the New Faith, as an exact rendering of Reformed. It follows that *Kiu-kiao*, the Old Faith, would be a natural designation for the Unreformed. I have long been in the habit of using these, both in writing and in speaking. They are convenient for every day use, though something more explicit may be required in a statement of doctrine.

W. A. P. M.

ON THE USE OF ENGLISH IN  
MISSION SCHOOLS.

[A Note from Dr. Martin.]

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : Will you allow me to cast a vote on the above question, so ably discussed by Dr. DuBose and Mr. Silsby ? While not blind to the changed conditions of the present day, I may say that the opinion which I have formed during fifty years of educational work (not wholly secular) is not in favor of English in the training of a native ministry. My reasons for this view I shall state as concisely as may be consistent with clearness.

1. The supply of books is now so great that English is not required to extend the range of study.

2. The Chinese language is so rich and flexible (in the hands of those who know how to use it) that English is not required to add clearness or finish to ideas obtained from native text-books.

3. The time spent in learning English always results in a lower standard of Chinese scholarship. Such sacrifice may be compensated when the business in view is to speak or write English—not otherwise.

4. It is Chinese, not English, that tells in the work of our native preachers who have to deal with the scholarship as well as with the ignorance of their countrymen.

5. English, when acquired by long years of toil, will only denationalize them and put them out of touch with their people.

6. Though not quite on the question, I may add that the use of English in teaching tends to prevent the acquisition of the Chinese literature by missionaries.

On the subject in its pecuniary aspects, I say nothing. Though holding strongly to these views, I admit that English deserves a place in mission schools; and it should be taught to those who can pay for it.

Such students desire it to fit them for intermediaries in trade or in official life. If they fall short of their ambition, it may perhaps enable them to make a living in some humbler occupation.

Even this class of students cannot acquire English except at the sacrifice of solid scholarship in science or in native literature.

W. A. P. M.

THE TERM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR : It is with much diffidence I approach this subject. Many of the most learned and experienced missionaries in China have devoted so much time and energy to the Term Question that it would seem to be the proper thing for us of the younger generation to regard the whole controversy settled. Nevertheless the Scriptures continue to be published with the different sets of terms, and once and again there appears a paper on the old theme, showing that we have not yet reached the land of harmony and agreement. This being the case I hope you will bear with me if I offer a few thoughts that have been occasioned by the articles on this topic in the recent issues of the RECORDER.

These articles have a special interest, in that they indicate a strong tendency towards mutual understanding and union. The

opposite sides are nearing each other, and a basis of agreement is proposed—you take my term (*Shang-ti*) for God and I will accept your term (*Ling*) for spirit. All this is well and good, but it raises the question, What then will you do with *Shen*? for, as Dr. Mateer in his full and valuable treatise on this word has well pointed out, *Shen* is the most conspicuous and important word in the religious vocabulary of the Chinese. We probably all agree that it is the generic term for god in the Chinese language. At least it is used even in the *Shang-ti* editions of the Bible to translate god and gods. On the other hand, few would now admit Dr. Legge's statement that "Ti is the Elohim in Hebrew and *Shang-ti* the Ha-elohim" (Chinese classics, Vol IV., p. 428). It is generally conceded that *Shang-ti* is not a translation of God, but that it may be used to designate God as the expression "Supreme Ruler" might be used in English.

All this being true it is not to be wondered at that we who use the term *Shang-ti* still must, again and again, have recourse to the word *Shen*. In fact we must begin our teaching by telling the people that *Shang-ti* is *Shen*, i.e., God.

In my judgment both these terms have come to stay, notwithstanding the widespread prejudice against the use of *Shen*. Experience has shown that with both terms it is equally possible to build up living churches and faithful Christian characters. Is not the right way to union then to give full currency both to *Shen* and to *Shang-ti*? The latter term is evidently gaining ground, and therefore I would especially plead that *Shen* be not rejected. The name of God in

other languages is not a specific title but a generic term. In Japan *Shen* is used for God. How is it then that in China there is such a strong objection to the generic word as a designation for the true God? Here is an idolatrous nation, daily worshipping hundreds and thousands of *Shen*. How can you preach against this false worship without declaring that *Shang-ti* (or whatever term you may use) is the living and true *Shen*?

As regards the term *Shang-ti*, whatever may be said in its favor, it certainly is not a term that belongs to the common people. Speak of *Shang-ti* in the street chapel, and while a few teachers will recall the name from the classics, and the majority of the audience may think of the Pearly Emperor, to many of your hearers the term carries no meaning whatever. The probability is that they have never uttered the name, but who is the Chinese that does not know from practical experience what *Ching Shen* (敬神) means? Some will say that this is the great advantage of the term *Shang-ti*, that it is so little known as not to have been misused so much. Is it then really desirable that the term adopted should have had practically nothing to do with the religious life of the people? On that principle the New Testament writers ought to have invented a specific title instead of using *Theos*, a word that was mixed up with the pagan beliefs and worship of that day.

If we listen to the living voices of the crowd of worshippers it is not hard to discover the general name given to the objects around which the religious acts and beliefs and hopes of this people centre. *Shen* is inextricably rooted in the religious phraseol-

ogy of China. It holds a place in the religious thought and feeling of the people that no other word in the language occupies. And this, I submit, is the place that belongs to God and that we must conquer for God. How can it be done better than by using that very word for God, telling the people, in the language of Scripture, that their Shen are false, but that there is a true and living Shen that has created heaven and earth?

While Shang-ti to the ordinary people suggests nothing, except it be the idea of a big Mandarin or Emperor in the far off empyrean, Shen is full of life and meaning and is thought of as something mysterious and supernatural and at the same time near us, in touch with us, in which we live and move and have our being. Who has not, in speaking to a heathen audience about the miracles of Christ, noticed astonishment written on their faces until you had explained to them that He was a Shen, and then nothing seemed marvellous enough to be incredible. Why, it was but natural for Shen to do such things. Ask a Chinese Christian how it was possible that Shang-ti could create heaven and earth, and he will tell you forthwith that it was because He is Shen. Similarly Shen, used by way of eminence, is spoken of as omniscient and omnipresent.

Another strong feature in the word Shen is the facility with which it passes from one part of speech to another. We must have, in our teaching, a word to express the qualifying idea of divine, and Shen meets this want as no other word in the language.

My contention then is that by Christianizing this word we shall

have conferred a blessing on the Chinese language much greater than could ever accrue to it from the term Shang-ti. Imagine the loss to the English language if the first missionaries to England had rejected the word God on the ground that it was idolatrous and succeeded in substituting for it "Supreme Ruler" or some other descriptive term.

Nevertheless, as I have already said, both terms have come to stay. And why should we not use several names for God as is done by the Old Testament writers? They had the definite name Jehovah, and yet they very freely used the generic Elohim. Shang-ti will ever be used as a specific name for God, but that should not preclude us from giving full currency to the generic term, not only in our preaching, where we cannot help using it, but also in translating the Scriptures. In many places the generic term fits better into the context than Shang-ti, as for instance in the expressions, "God of gods," "most high God," "a gracious God," "a jealous God," "my God," "the God of Israel," etc., where God, either expressly or by implication, is put in contradistinction to false gods. Such passages as John x. 33-36; xvii. 3; Acts xiv. 15; xvii. 23, 24; Gal. iii. 19; 1 Tim. ii. 5, etc., lose much of their force unless the generic term is used for God.

It seems to me, therefore, that a basis of agreement should include both terms—Shang-ti and Shen for God and Ling for Spirit.

Very sincerely yours,

P. MATSON.

*Swedish American Mission,  
Siang-yang.*

## Our Book Table.

*East of Asia.* Special Educational Number. North-China Herald Office. Price \$1.00.

This number of the *East of Asia* was originally intended for sale only in the United States, but in response to many enquiries a facsimile edition has been printed for circulation in China. We do not know what may have been the motive in limiting the first issue to the United States, but it certainly would have been a mistake to deny the people of this part of the world the privilege of participating in the enjoyment of this excellent number. The publishers have therefore done wisely in reissuing it for sale in China, and it will probably be a revelation to many to see what progress has already been made in the cause of education in China. True, "there remaineth yet very much land to be possessed", but a beginning has been made, some most valuable object lessons are before the Chinese, and every one who peruses this interesting and beautifully illustrated issue of the *East of Asia* will feel under obligation to the publishers for what has thus been gathered and laid before them.

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**教道大旨.** By Mrs. E. J. Barnett. Obtainable at the Bible Society Depôt, Hongkong; or at the Baptist Printing Society, Canton. Price 2 cents per copy, or \$1.50 per 100.

This booklet of eighteen double pages seeks to present in the words of Scripture an intelligible and connected account of the origin of man—his fall from his high destiny, his attempts to attain happiness, and his gropings

after righteousness—God's plan of salvation, the Saviour's life and teaching, and the final consequences of acceptance or rejection of the world's Redeemer. Much labour of love and skill must have been put into the task in order to present the admirable result before us. It is well-nigh marvellous that quotations from inspired writers in different centuries could be capable of such complete welding together, and proves once more the wonderful unity in diversity which pervades God's book for man.

The desire of the compiler is that her booklet may be circulated amongst that growing class of educated Chinese who desire to know what the 大旨 of the Bible really is. She believes and hopes that there is sufficient here to lead any such seeker after truth into the full light of saving knowledge. Already has she been cheered by indications that the booklet has a mission before it. Will our friends procure specimen copies, and by each helping its circulation, bring further cheer to the patient worker who has produced it, and to the Master who has surely inspired her in the attempt to glorify Him thus?

W. ARTHUR CORNABY.

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I. Historical Studies in the Old Testament. Gwan-hwa. Adapted and translated from Blakesley's Lessons by Rev. L. J. Davies. Single copies, 20 cents: 10 or more, 15 cents each.

II. Studies in the Life of Christ. Easy Wén-li. Based on Murray's "Life of Christ According to St. Mark." D. Willard Lyon. Single copies, 15 cents: 10 or more, 12 cents each.

III. Studies in the Acts and Epistles.  
Easy Wēn-li. A course of studies by Prof. E. I. Bosworth, adapted and translated by Prof. H. L. Žia, published in the current numbers of *China's Young Men*. General Committee Young Men's Christian Association, 15b Peking Road, Shanghai.

It is always a joy to find a good thing done well. And in the two complete volumes noted above, and the chapters commencing in "China's Young Men," we find a good thing has been done excellently. The prime necessity for our young Christians and enquirers is, as it is hoped all are agreed, the formation of habits of constant prayer. That first, and then an intelligent, pondering, systematic study of the Scriptures. And no more suitable helps to systematic Bible study could well be put into the hands of our Chinese friends in every school and college and congregation throughout China than the above two excellent volumes. The Chinese Y. M. C. A. is to be congratulated on giving them birth, and every pastor and teacher may well have cause to bless the day when he helps the volumes into currency within his own particular sphere of influence.

The method of the works is as follows:—

I. A topic, or passage, with references clearly indicated, is assigned for each day of six in every week.

II. Questions and hints are given under each day's topic to help the student discover for himself the facts and truth of the lesson, thus aiding in the development of the habit of daily, personal, devotional Bible study.

III. A review every seven days fixes the impressions of the week's studies and provides a basis for a weekly Bible class.

W. ARTHUR CORNABY.

Elementary Arithmetic. Part 2. Commercial Press.

Clear type and good paper. If these books are introduced, as they should be, into all the country schools in this province, not to say in the empire, the scholars accustomed to the blurred and smudged copies of the "classics" will have cause to bless the publishers.

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Methods for Teaching Elementary Arithmetic. Part 2.

A very useful book.

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Elementary Treatise on Physics. Part 6, Heat, by Wu Kwang-kien.

That there is now in China a class of readers who demand and are willing to pay for books on science, is an encouraging sign of the times. It is a fact of almost equal significance that there is a native publishing house with sufficient energy and enterprise to provide those books. From a business point of view this can scarcely be a remunerative speculation, because such books appeal only to a limited circle of readers. All the more therefore is the Commercial Press to be congratulated that it undertakes the risk. There are, however, grave defects in this book which it would be wrong not to point out. Those competent to judge will most readily admit that in no class of books are errors of translation and printer's errors so liable to occur as in science Primers. When it is remembered that these text-books are to be placed in the hands of students to whom the very rudiments of science are utterly unfamiliar, and that the Chinese teachers in many of the Imperial colleges recently established are themselves indifferently acquainted with the

subjects they teach, it is plain at a glance that a text-book which is not absolutely reliable simply spells disaster. A few examples will show that this book leaves much to be desired in regard to accuracy. On page 2, where a simple illustration is used to prove that though two things have the same *degree*, they do not therefore contain the same *quantity* of heat. A needle heated to  $30^{\circ}$  is compared with a boiler of water also  $30^{\circ}$  we are told 其 (their=the water and the needle) 热度之高下雖不同. Plainly the negative 不 is not wanted; it destroys the sense of the paragraph.

On page 3 when describing how to make a mercurial thermometer directions are given to boil the mercury in the bulb and then 其水銀氣盡出。逐管內之空氣水氣. What is meant to be said is that the vapour of mercury will fill the tube and expel the air and moisture which it previously contained, but the student will have to think hard before he gets this meaning from the Chinese text.

On page 20 an experiment is described which proves that at  $4^{\circ}$  water reaches its maximum density. A vessel of water at  $15^{\circ}$  is placed in a room, the temperature of which is  $0^{\circ}$ . There are two thermometers placed, one at the top, the other at the bottom of the vessel. It is stated that in the cool atmosphere of the room the lower thermometer will fall until it reaches  $4^{\circ}$  and 則不復升, "then it will not rise any further!" Of course not. It has been falling all the time from

$15^{\circ}$  to  $4^{\circ}$  and it most assuredly will not rise but remain at  $4^{\circ}$  until the upper thermometer has fallen to zero, when it will follow suit and fall to the temperature of the room. But how is the student to find this out from the text? Both of these experiments are described in Dr. Hayes' text-book on heat, published by the Educational Association in 1902. One wonders why the translator did not take the trouble to read that before writing his own description of the experiment. Again, on page 25 we are told that the co-efficient of expansion of gases is 1003667. It isn't; it is a very different figure. Then we learn that this is the equivalent of  $\frac{1}{273}$ . Of course that is not so either and it is anything but fair to the student to tell him that these statements are facts.

It has not been my aim to search critically through this book for errors. Plenty more, I doubt not, can be found by any one who will read through the whole book, which I have not done. What this book needs is not a review but a revision. The publishers should submit the manuscripts of every text-book they propose to publish to some man who understands the subject—if possible to a man who is teaching this subject to a Chinese class in Chinese without an interpreter. Let him read every line, scrutinise every character and verify every formula; only then could a book of this kind be put with confidence into the hands of students.

J. D.

## Books in Preparation.

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The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

*S. D. K. List:—*

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

*Commercial Press List:—*

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D.

A Treatise on Physics. Wu Kwang-kien.

Popular Science Readers.

Elementary Arithmetic.

Le Comte's Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiang-nan Arsenal.

*Shansi Imperial University List:—*

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

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Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

## Editorial Comment.

IN connection with Dr. T. Richard's appeal for co-operation in compiling statistics, on page 575, our readers will be interested in hearing that the statistical returns of missionary work in China for 1903 which Rev. W. N. Bitton, the Secretary of the China Missionary Alliance, has been collecting for some time, are approaching completion, and that it is expected that the Executive Committee will be in a position to publish them very shortly. We understand that the medical and educational sections of these returns will be incomplete, but the evangelistic and church work returns promise to be the most satisfactory issued since the Missionary Conference of 1890. The publication is sure to be awaited with eagerness by all interested in missionary work.

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WE regret that pressure on our space prevents us noting in this month's Missionary News department the opening of the Yen Building in St. John's College, Shanghai; the opening of the new St. Luke's Hospital, Shanghai; and the completion of the new chapel, school house and dispensary of the Methodist Episcopal Mission in Tientsin, replacing those destroyed during the Boxer rising in 1900.

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IN the department of Christian Endeavor Notes this month

we print two very interesting reports of rallies among the societies in Foochow and Amoy. Annual or quarterly rallies of all the societies in a district are very helpful to stimulate the work of the local societies, and we are glad to have reports of them as indicating ways in which the native church is developing.

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WE would call attention to the action taken by the Pei-tai-ho Conference at its session this last summer as given on page 555 of this issue of the RECORDER, in regard to the Term Question. The resolution adopted reads as follows:—"That it is the opinion of this Conference that the time has come to unite in the use of Shang-ti and Sheng-ling as the terms to designate God and Holy Spirit in the Bible and other literature; Shang-ti, however, to be the definite designation of the Supreme Being, while Shen is used as the generic term for God, all missionaries to be left free to employ such terms as they see fit in preaching." We are told that the discussion which followed was one of the most interesting of the Conference, consisting largely of a most cordial surrender on the part of every one present who had previously expressed reluctance to fall into line, and that the applause was resounding and the doxology sung with fervor

after the adoption of this resolution. We are also told that the North-China Tract Society had determined to attempt the practical solution of the vexed "term question" by the revolutionary measure of printing its books and tracts only in the compromise terms. To all of which we say a hearty Amen, Hallelujah.

\* \* \*

THE American Southern Presbyterian Mission at its late annual meeting at Moh-kan-shan adopted a similar resolution. This has been followed by a like action at the annual meeting of the Northern Presbyterians in Shanghai; and we understand that at the recent Conference of the Methodist Episcopal Church, South, the Pei-tai-ho resolution was endorsed. These are not "straws" which show which way the wind blows, but significant signs of the times which ought to be noted by the missionaries all over China and a prayerful endeavor should be made by all to see if we cannot eliminate this unseemly difference which now characterizes us. As the writer of the report of the Conference well says :—

"It is a question which will never be settled by discussion, but by compromise on the part of the new generation of missionaries to whom the question does not appear a vital matter of conscience as it did to the last generation, and with whom the question of co-operation has assumed larger importance. Ninety-two per cent. of the missionaries in North-China appearing to be ready for the compromise, discuss-

sion would seem to be no longer in order. It is not held that these terms and these only fitly translate the terms "God" and "The Holy Spirit"; but that they are doubtless the only terms on which the church can unite at the present time."

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IN regard to the Union Hymn Book, while it is a matter most devoutly to be desired, and one which has our heartiest sympathy, yet human nature being what it is, and missionary human nature being what it is, we entertain grave doubts as to its ever becoming universal. But we shall be glad to see it become just as near universal as is possible this side of the millennium. We fear, however, that private hymn books will spring up from time to time, and perhaps a few "denominational" ones will be thought necessary. But we shall be most heartily glad to have been proven a false prophet.

\* \* \*

WHILST the work of the Scotch Presbyterian missionaries in Manchuria will not be immediately affected by the recent House of Lords decision in the United Free Church case, we would offer our already sorely-tried brethren in Manchuria, and the great church they represent, our heartiest sympathies. Our readers will remember the union of the United Presbyterian Church and the Free Church of Scotland which took place in 1900; but all may not have known how a

small minority opposed the union on the ground that the step would involve a departure from the fundamental principles on which the Free Church was founded in 1843. It was a surprise to all out here as well as most people at home when the House of Lords decided in favor of the appellants. The amazing result is that the funds and investments, colleges, assembly halls, missionary buildings, and other institutions belonging to the United Free Church, as well as about a thousand churches and manses, pass into the hands of a small minority of some twenty-four ministers and their congregations.

\* \* \*

THIS is a serious blow to the cause we all have at heart—the reunion of the churches. All working to this end should note this serious feature of the judgment of the House of Lords that "without sanction from the Imperial Legislature, no church in the British Isles may change its constitution unless with the absolutely unanimous consent and assent of all its members; disregard of these conditions involves the forfeiture of all property held by the church." If there is to be union there must be modifications and changes, which do not necessarily involve or indicate unfaithfulness to fundamental Scripture truth. In all church trusts and ecclesiastical documents affected there should be careful provisions inserted to admit of legitimate modifications.

IN this connection we would appreciatively quote the sympathetic words of Bishop Gore in writing on the decision: "That 'churches' should be tied by a law of trusts never to vary their convictions as expressed in formulas or constitutional methods, except at a risk of losing legal continuity and the corporate property which goes with such continuity seems to me to be a state of things which every lover of truth or freedom should shrink from." The Bishop thinks "it is a grave moral disaster that our law should be such as to lay a dead hand upon a process of normal intellect and spiritual growth in an important and noble religious community."

\* \* \*

IT is a matter of thankfulness that the great body of people are taking the judgment so bravely, and we believe that the United Free Church will emerge stronger and purer than before, and that the apparent disaster will be over-ruled, through God's good providence, to a widespread and lasting spiritual blessing. We are glad to hear of a new sense of brotherhood filling the church; of a special message to the missionaries abroad, assuring them that the foreign mission work will be faithfully upheld; and of the liberal spirit kindled as evidenced in £50,000 already subscribed to tide the church over the present crisis and to meet the special obligations.

THE Rev. J. A. B. Cook, of Singapore, who has been working among the Chinese in the Straits of Malacca for twenty-three years, is engaged in writing an account of work done in that region, especially from 1807 to 1843, when the workers were removed to China, and also of the work carried on afterwards and up till the present time. He requests any of the older men to send him material which would be of interest and would help to check the data he has as to dates and persons and their work.

THERE has recently come into our hands a little book which purports to be an English translation of the *San Tsz King* by a native scholar in Southern Hunan. To give the volume dignity and wing the writer has signed the name of Dr. Griffith John to the Chinese preface which describes the intricacies of English. While the book is a wretched production it shows that the scholars in Hunan now regard Dr. John's name and influence as valuable. *Exeunt Cheu Han and the Picture Gallery!*

## Missionary News.

### A Coir Palm C. E. Banner.

Fukien Christian Endeavorers have in the past few years sent a number of unique banners to the United States; in the Japanese Convention at Kobe in 1903 there were many—a matting banner, an elm bark cloth banner from Ainu land, a fish-net banner with an oar for a standard, a banner made of beads from Osaka, and many others—but at Ku-liang (near Foochow), the happy refuge from the heat of midsummer in the sub-tropics for nearly all the Fukien missionaries, a very unique banner was displayed this year. The ☩ monogram was made of the fibrous leaf bracts of the coir palm. These, when first cut, have the appearance of a beautiful brown velvet when seen in the distance.

This banner was used at the Christian Endeavor rallies August 9th and 16th, and though gotten

up hastily with only materials that happened to be at hand, when hung in the chapel it was more pleasing in effect than had been anticipated by the makers and became a marked object of interest. The palm leaf bracts were arranged and stitched on a pair of old curtains in the form of that best of monograms, C. E., which stands for Christian Endeavor and Christ Everywhere.

When the appointed speakers had given their parts most acceptably, the banner was explained and the lessons drawn from it of the value of neglected materials in Christ's service, and the strengthening which comes to young Christians as the result of giving out from themselves instead of checking their growth by wrapping themselves in their old professions as the palm in its old bracts. The volunteer reports which followed were very interesting. The missionaries

of the Church Missionary Society who have made a fair trial of Christian Endeavor had most excellent reports to give. Rev. F. P. Joseland and Miss Ovenden, of the London Missionary Society, Amoy, were well pleased with the trial they had made of C. E. in their work.

The following hymn was sung at the meeting :—

I COME TO DO THY WILL, O GOD.

"I come to do thy will, O God ;"  
How great the thought, how grand  
the life !  
Girded to battle for the Lord  
He presses onward in the strife.

"I COME TO DO THY WILL, O GOD ;"  
'Tis writ so large all men may read,  
That pressing after him their Lord,  
They quit themselves like men, indeed.

I come to do thy will, O God ;  
Though hard the task thou givest me,  
I'll press the fight as did my Lord,  
Remembering Gethsemane.

I come to do thy will, O God ;  
E'en though it be the cross to bear,  
And me it bear, as erst the Lord,  
That I may in his glory share.

I go to do thy will, O God ;  
Though far away across the sea,  
'Tis not so far as came the Lord,  
Who came from Heaven to earth for  
me.

To do Thy will I come, I go ;  
Be Thou my Captain and my Guide,  
Save me and keep me, make me know  
How near Thou art, e'en by my side.

G. H. HUBBARD.

The tune for this may be found in Mr. Joseland's Tune book, "Ewart, L. M." "Saxby," No. 86, in the Chapel Hymnal may be used.

Rev. David Sutherland, who is supported entirely by Christian Endeavors, was not able to be present, but kindly furnished the following very interesting report which was read :—

NOTES ON THE ESTABLISHMENT  
OF THE CHRISTIAN ENDEA-  
VORERS' MISSION AT  
SUA-BUE.

From the beginning of the C. E. movement it was noticeable that the enthusiasm of the young people found scope in the direction of a practical interest in foreign missions. But the young people wanted *definite* interest, so it was easier to get their money for a bed in the hospital at Jerusalem, or for the salary of a catechist on the Congo, or an orphan boy in India or China, than it was to get them to increase the ordinary givings of the church, to be spent they knew not exactly how.

Recognizing this new force in the C. E. movement, and catching the idea of definiteness that pervaded it, the Foreign Missionary Society of the Presbyterian Church of England offered to the C. E. societies belonging to the church a field to be worked entirely by themselves. The field lies in the districts of Hai-fung and Lui-fung, in the prefecture of Huei-chow, in the Canton province. The Endeavorers set about doing their part of the work and had the necessary funds in hand before the committee had found a man.

At last in 1898 the first missionary was sent out. That year marked a milestone for the Endeavorers, because God had committed it to them, and they had taken over the responsibility of definite work in China. For their missionary, because he strongly felt that if there were in front of him crowds of Chinese who had not yet heard the Saviour's message, there were many behind him who ceased not to pray for him and his work.

The Endeavorers have met the entire financial needs of the work—the salary of the foreign missionary, the salaries of preachers and teachers and expenses connected with the churches and schools. A second missionary has been sent out, a doctor, and not only have they undertaken the financial support of his work, but they raised during the summer a special fund of over a thousand pounds to build a hospital. When one remembers that the money came from a comparatively small society of young people who are not wealthy one appreciates the effort all the more.

It is said that in one town several young women agreed not to use cars to or from business and to give the money thus saved to the hospital fund. Others who had leisure did what they could. Some made jam, knitted or sewed, others took photographs or made nick-nacks and turned them into money. All this had so encouraging a result that before the doctor left England they were able to say : "The money is now in hand, go on with your work."

Such a fine piece of self-sacrificing work, the fruit of young consecrated hearts, was bound to have *some* result, and it *has*. Their own hearts have been gladdened in the giving, their outlook has been widened and the great joy of having accomplished something for God has entered their hearts. In this work they are being led to understand moral responsibility, and are being trained, among other things, to be leaders in Christian giving.

But not only that. It has been an object lesson to the whole home church. "It can't be done," said some of the most level-headed men in the church

when they heard, seven or eight years ago, that the young people were to be responsible for a district. Now the work of the Endeavorers is calling the entire church to greater efforts, and their example is held up as something which ought to stimulate.

But even that is not all. The fact of young people giving their money to carry on work in these two districts has had a profound effect on the *Chinese* church. Their ideas of the way in which money is raised for foreign missions in England have become less vague. They are realizing that contributing for church purposes in England is in no essential different from what it is in China. One of our preachers on his way home passed through Sua-bue, where the foreign missionaries live. On his first Sunday at home he spoke to his fellow-villagers at the end of the service. "I passed through Sua-bue last week," he said, "and saw the foundations of a second house being laid. I heard, too, that young people in England, occupied just as we are, some assisting in shops, some clerks, others tradesmen and farmers, have raised ten thousand dollars to build a hospital."

A brother got up and said : "We are ashamed because we are doing so little." At the end of the year that congregation of nineteen members, comprising about half as many families, sent in a hundred and three dollars to the fund for the support of preachers. They also expended thirty dollars in repairing a room for the foreign missionary to stay in when he visits them, as well as paying other incidental chapel expenses.

Other congregations, although they cannot show such a noble

record of liberality, never forget in their prayer meetings to thank God for the young people who are so deeply interested in them.

I have laid these facts before you to show you one way in which the Christian Endeavor movement may be used to help forward Christ's kingdom. I do not know of any other Christian Endeavor societies that are doing exactly this kind of work, but it is a work that is worth being brought to the notice of Mission secretaries. If a missionary can secure the help of the Endeavorers he not only gets their money to enable him to carry on his work, but also he has the inspiration which their interest gives him, and above all he has the supreme help of that strange wonder-working power called believing prayer.

Reported by

GEO. H. HUBBARD.

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### Christian Endeavor Rally at Amoy.

The several Endeavor Societies of Amoy and district held a most successful rally at Amoy on Saturday and Sunday, October 15th and 16th, 1904. Twelve Societies were invited to send delegates, but four of these were unable from various causes to send any representatives. But EIGHT Societies were well represented by over 200 members—school-boys, college students, and church members, as well as many young men not yet in full church-membership.

The first meeting was held in the hall of the London Mission College in Ku-lang-su, and stirring addresses were given by the Rev. F. P. Joseland, of the L.

M. S., and the Rev. F. Eckersen, of the American Reformed Mission. After the meeting a tea meeting and garden party was held in the grounds of the Rev. J. Sadler's house, adjoining the college, with sports for the young and vigorous, into which all entered most heartily. The hall and grounds were gayly decorated with flags and Chinese lanterns lent by friends, and the total attendance numbered over 250 people. A perfect summer's afternoon contributed largely to the pleasure and success of the gathering.

Then on Sunday special services were held in Amoy in the Sin-koe, a church of the American Mission, when overflowing audiences gathered together to hear several excellent addresses by the Rev. J. Sadler, who interpreted for a young Chinaman who has been training for a doctor in America and England for some years, and has come back an efficient English speaker, and who gave a notable address on the need for public spirit and true patriotism; also by a young Chinese elder and a native pastor, both of whom spoke words of stimulating wisdom. So much for the morning service. In the afternoon the Rev. A. L. Warnshuis spoke most effectively on China's greatest need of "men"—true, honest, God-fearing men, who may regenerate China. A young Chinaman spoke on the power of the resurrection life, and then one delegate from each of the eight Societies represented was allowed five minutes for a brief pithy report of the work of his Society.

The meetings were a great success, and we believe will prove a help in renewing interest in Christian Endeavor work in this district. One practical outcome is the of-

[November,

fering of prizes for the best essays on the "live" subject of "What New Methods can we adopt to benefit our Fellows," or "True Altruism". We hope by this means to stimulate the youth of Amoy to think out some new plans for saving and helping their fellow-countrymen.

I may add a further note that all these Societies are doing something in preaching the gospel to others, even the students and school boys going out in little companies into the streets and villages to proclaim the gospel.

The regular meetings of the Societies are proving most useful

in keeping young fellows in the straight path of purity and uprightness, as well as in leading others to decide definitely for Christ. During the last few years quite a number of them have been brought into full church fellowship, and many others are joining catechumen classes in preparation for baptism. I would bespeak the prayers of all readers of this short report on behalf of the work of the C. E. Societies in this section of the Master's vineyard.

FRANK P. JOSELAND.

*L. M. S., Amoy, China.*

## Diary of Events in the Far East.

*October, 1904.*

9th.—The Russians made extensive counter-attacks to-day to cut off Kia-ton and Pen-si-hu (on the northern branch of the Tai-tse, north-east of Yen-tai.) The Japanese centre is facing the enemy at Wu-luai-tse and Liu-tung-kou.

10th.—The Japanese reoccupied the Pen-si-hu region this forenoon, and held it, notwithstanding the continued Russian attacks.

12th.—The Japanese at Pen-si-hu assumed the offensive this evening. A large body of cavalry, commanded by Prince Kotohito, greatly assisted in routing the enemy's left at that point.

13th.—This morning the right column of the left army occupied Pan-chiao-pu, twelve miles south of Mukden. Its van reached Pa-chia-tse and, reinforced by reserves, was successfully attacking one Russian division at Huang-hua-tien.

14th.—To-night the Japanese partially occupied Sha-ho-pao. The main force of the enemy, which is halting in the mountainous districts east of

the railway, faces the Japanese right. The Russians in the Pen-si-hu direction fled to the north-east. The Japanese have been since engaging General Kuropatkin's three reserve divisions, a combat of vital importance.

15th.—The Japanese left and centre crossed the Sha river this morning, and are pressing the enemy on the left bank of the Hun. The enemy in the direction of the Japanese right are retiring towards Mudken via the Fu-shun road.

17th.—Two counter-attacks were made on General Oku's right this evening, and small counter-attacks on the front of Generals Kuroki and Nozu, which were all repulsed, the enemy leaving many dead on the field.

### *Losses in the Battle of Sha-ho (Mentai).*

It is announced at St. Petersburg that the Russian wounded at the battle of Sha-ho were 55,868, and the killed are estimated at twelve thousand.

The Japanese casualties at Sha-ho, up to the 25th inst., are 15,879, including officers.

# Missionary Journal.

## BIRTHS.

- AT Hsin-ye, Honan, September 12th, the wife of Rev. TH. HIMLE, H. S. M., of a son, Erick Norman.
- AT Kuling, September 19th, the wife of Rev. J. K. HILL, W. M. S., of a son.
- AT Wuchow, September 20th, the wife of Rev. LOUIS BYRDE, C. M. S., of a son.
- AT Ningpo, October 1st, the wife of Rev. T. GOODCHILD, C. M. S., of a son.
- AT Shanghai, October 7th, the wife of Rev. NELSON BITTON, L. M. S., of a daughter.
- AT Chunking, October 8th, the wife of Mr. LEONARD WIGHAM, B.A., F. F. M. A., of a son (Eric Leonard).
- AT Chang-teh, Hunan, October 11th, the wife of Rev. GEORGE F. JENKINS, Cumb. P. M., of a daughter (Martha Elizabeth).
- AT Wei-hsien, the wife of Rev. E. W. BURT, E. B. M., of a daughter.
- AT Shanghai, October 28th, the wife of Rev. E. Box, L. M. S., of a son.

## MARRIAGES.

- AT Shanghai, October 17th, Rev. THOMAS EDMUND LOWER, E. B. M., Hsin-chow, and Miss MARGARET GERTRUDE MORGAN.
- AT Shanghai, October 17th, Rev. CHARLES CHEESMAN, E. B. M., Fu-yin-ts'un, and Miss LOUISA WALSH.

## DEATHS.

- AT Tai-chow, September 22nd, Mrs. W. D. RUDLAND, C. I. M.
- AT Tungchow, October 19th, MARY DOROTHEA, daughter of Rev. and Mrs. CHAUNCEY GOODRICH, A. B. C. F. M., aged twelve years and three months.

## ARRIVALS.

- AT SHANGHAI:—
- October 2nd, Rev. and Mrs. P. S. CORBIN, Miss F. K. HUBNER, A. B. C. F. M.
  - October 7th, Rev. S. S. SNYDER, Ref. Ch. in U. S. A.
  - October 11th, Dr. R. BRYAN, wife and 3 children (ret.), Rev. T. F. McCREA, wife and 2 children, and Miss. MARY E. MOORMAN, all for S. B. C.
  - October 14th, Messrs. A. G. NICHOLLS (ret.), A. W. MEAD, G. PORTEOUS, S. GLANVILLE and C. F. DAVIES, for C. I. M., from Australia.
  - October 16th, Misses P. KUMM (ret.) and I. KUNST, for C. I. M., from Germany; Messrs. G. S. FREDBERG, A. A. MYRBERG, G. E. LARSSON and J. L. CLASSON, for C. I. M., from Sweden; Rev. and Mrs. F. HARMON and 2 children, Rev. Wm. A. WILLS, and Dr. CREASY, M.B., Ch.B., and Mrs. SMITH (ret.), Rev. G. E. BAKER, Dr. H. S. JENKINS, M.D., F.R.C.S., Rev. J. C. KEYTE, M.A., Rev. PERCY J. SMITH, Misses M. G. MORGAN and LOUISA WALSH, E. B. M.; Miss F. FUGERT, B. Z. M.; Miss K. TURNER, uncon.
  - October 20th, Dr. G. A. STUART (ret.), Misses C. E. MADDOCK, KUPFER, and PETERS, for M. E. M.; Misses E. BUTLER and E. MURRAY (ret.), F. F. M. A.
  - October 23rd, Rev. J. R. S. BOYD and family, Rev. W. C. WHITE and family, C. M. S., from Canada; Rev. J. MILLER GRAHAM (returning to Tientsin).
  - October 25th, Mr. and Mrs. NORRIS KING and Miss H. REID (ret.), Misses E. A. POWELL, D. TRUDINGER, M. A. EDWARDS, E. C. PEARSE, R. J. PEMBERTON, R. L. DODDS, and V. LYLE, C. I. M., from Australia.

October 26th, Messrs. T. TORRANCE (ret.), R. W. PORTEOUS, J. W. OWEN, H. J. MUNGRAM, A. B. LEWIS, J. L. ROWE, W. F. H. BRISCO, and A. K. MCPHERSON, for C. I. M., from England; Messrs. E. KELHOFER, BUTZBACK and RAUCK, Evang. Mission, from U. S. A.; Mr. and Mrs. MEEK, Mrs. W. N. BREWSTER and family (ret.), M. E. M., Foochow; Rev. and Mrs. GILBERT LOVELL, Dr. W. R. CUNNINGHAM, and Dr. and Mrs. C. ROYS, for A. P. M.; Rev. H. W. PROVENCE, wife and child, Rev. T. M. THOMAS and wife, and Rev. S. E. STEPHENS and wife, all for S. B. C.; Rev. W. B. SEABURY, for the Yale Mission, Hunan.

**DEPARTURES.**  
FROM SHANGHAI:—  
September 23rd, Mr. E. FRÖHLICH

and Miss VOGEL, C. I. M., for Germany.

October 3rd, Mr. W. B. SLOAN, C. I. M.

October 10th, Miss F. F. CATTELL, M.D., A. P. M., for U. S. A.

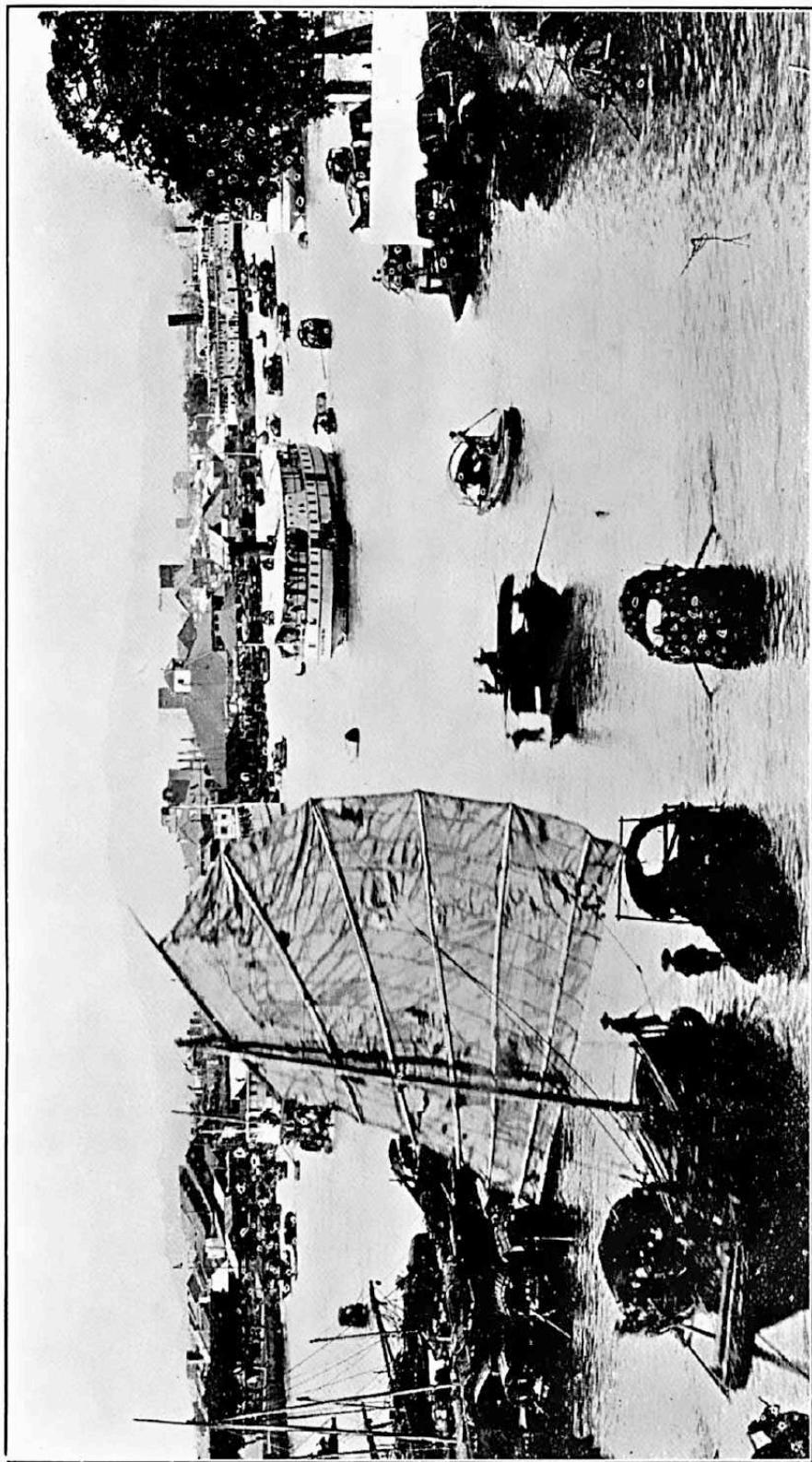
October 14th, Rev. J. T. PROCTOR and family, B. M. U., for U. S. A., Rev. H. PEARSON, Kang-hoa, Corea, Rev. J. H. DRAKE, Chemulpo, Corea, S. P. G., for England; Rev. J. C. LYKKEGAARD and family, D. L. M., Port Arthur, for Denmark.

October 17th, Mr. and Mrs. J. HUTSON and three children, C. I. M., for England.

October 22nd, Rev. and Mrs. W. S. FARIS, A. P. M., for U. S. A., Rev. and Mrs. G. W. COULTAS and child, C. M. S., for England.

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RIVER SCENE AT CANTON.



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## The Parousia or Second Coming of Christ.\*

BY REV. S. G. TOPE.

It may be questioned by some whether we are wise in admitting an article on which opinions diverge so widely, but Mr. Tope has expressed himself so cautiously and has given us the advantage of such a wide range of studies that we felt that even those who might not agree with the views expressed would yet be glad to have such a presentation of the subject as is contained in the following paper.—Ed. RECORDER.

**I**N bringing the subject of our Lord's Parousia before this Conference my chief aim is to raise the question as to the way it best behoves us to treat this great doctrine when dealing with the Chinese. That the subject is not inopportune will be clear to all who are aware that at the present time there are missionaries on the field who take exceptional interest in this theme and also that the minds of many Chinese Christians are exercised upon it.

Several writers (specially Dr. Beet in his *Last Things*) have been laid under contribution, including the authors of sundry articles in the scholarly and up-to-date Bible Dictionary recently published under the editorship of Dr. Hastings. My own part in the preparation of this essay amounts to little more than an arrangement of the materials which devout experts have provided.

It may be said at the outset that independently of the Incarnation, interpreters find reference to five distinct Comings of Christ in the N. T. (Hastings, iii. 676), viz.:—

1. A physical advent at His resurrection.—Jno. xiv. 18;
- xvi. 16.

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\* A paper read at the Canton Missionary Conference, September 28th, 1904.

2. A spiritual advent by the Paraclete, to take place during the lifetime of the disciples and to result in a perpetual dwelling of Christ and the Father in their hearts.—Jno. xiv. 23; cf. xvi. 7.

3. An advent to the disciples at death, when Christ will come to receive them into the mansions which He has prepared for them alone.—Jno. xiv. 3; cf. 2 Cor. v. 8.

4. A historical advent for judgment, taking place at different times in the history of the church.—Rev. ii. 5, 16; iii. 3, 11; cf. Mat. xxvi. 64.

5. An advent at the end of the age (Mat. xxiv. 3) to judge the world, to destroy evil, to reward the saints, and to establish the Kingdom of Glory.—The expression *Second Coming* is not found in Scripture, but it is popularly applied to the last of the advents of Christ just mentioned.

The doctrine of the Parousia, commonly called the Second Coming, is a N. T. doctrine which has come to us through the agency of men whose thoughts and phraseology were moulded both by earlier revelations contained in the O. T. and by the Apocalyptic literature which appeared in the period immediately before Christ and on into the Christian era. As a preliminary it is desirable to briefly reproduce the doctrine of The Last Things as taught in the O. T. and in the literature more or less contemporary with the time of Christ.

In the books of Joel, Isaiah, Zephaniah, Ezekiel, Zechariah, and Malachi, there is reference in terms of lofty grandeur to a day of Jehovah, when there will be a conspicuous execution of punishment against sin, both in Israel and among the enemies of Israel, followed by infinite blessing for the righteous. The book of Daniel takes us more definitely within the veil; states that the kingdom which is to supersede all earthly kingdoms is given to One who, though from heaven, yet wears a human form; and announces a resurrection of the dead and a final retribution of reward and punishment beyond the grave. All the prophetic writers of the O. T. agree to announce a kingdom of infinite glory to be set up more or less suddenly by power from heaven on the ruins of all earthly kingdoms; one from which all evil and all sinners shall be excluded, and which shall be the eternal home of the faithful servants of God. (Beet 12-17.)

Many writings appeared in the post-canonical period of the O. T. which come under the designation *Apocalyptic*. Such are:—

1. The *Apocalypse of Baruch*, written by four Pharisees about A. D. 50-90.
2. The Ethiopic *Book of Enoch*, written by at least five of the Pietists (predecessors of the sect of the Pharisees) from about 200-50 B. C.
3. The Slavonic *Book of the Secrets of Enoch*, written by an Alexandrine Jew about the beginning of the Christian era.
4. The *Book of Jubilees*, written by a Palestinian Jew about 40-10 B. C.
5. The *Ascension of Isaiah*, a composite work, written by Jewish and Christian authors in the first century A. D.
6. The *Assumption of Moses*, written by a Pharisee from 14-30 A. D.
7. The *Testaments of the Twelve Patriarchs*, a work of two Jewish authors, 130 B. C.—10 A. D., but interpolated by a succession of later Christian writers.
8. The *Psalms of Solomon*, written by one or more of the sect of the Pharisees about 70-40 B. C.
9. *Sibylline Oracles*, written by Jewish and Christian authors from 180 B. C.—350 A. D. (Hastings, i. 110).

This period produced also the Apocryphal Books of the O. T. familiar to us, some of which contain references to the Last Things, e.g., Ecclesiasticus, the Books of the Maccabees, the Book of Tobit, the Wisdom of Solomon, and particularly the seven visions in 2 Esdras.

The mere enumeration of these several literary productions shows how extensively the minds of the Jews at the time of Christ were exercised by questions associated with their Messianic hopes. It will be instructive to indicate the nature of their eschatology. These works contain predictions, though not of uniform nature and not in equal degree, which are couched often in glowing poetic language. The predictions included (1) the last tribulation, (2) the appearing of Messiah, (3) the last attack of hostile powers, (4) the destruction of these hostile powers, (5) the renovation of Jerusalem, (6) the gathering of the dispersed, (7) the Kingdom of Glory in Palestine, (8) the participation by all deceased Israelites in the joy and blessedness of the Messianic period, (9) the renovation of the world, (10) the general resurrection, and (11) the last judgment which ushers in eternal salvation and condemnation. (Schürer's *Jewish People in the Time of Jesus Christ*, ii. 154, etc.).

It is very important to remember that our Lord and His apostles lived in times when in one form or other the ideas above enumerated were not only common among the Jews but ardently cherished by the devout among them. For it cannot be doubted that the apostles themselves shared in these views, and found it impossible to escape the influence of them when they came to record the teachings of Christ upon His Parousia. They would naturally write upon this theme in the figurative language already current and familiar. And the sense in which they would interpret the sayings of Christ would unavoidably be that which harmonized with those hopes of their countrymen, so widely diffused, in which they themselves participated.

Turn now to the N. T. testimony concerning Christ's Parousia. (Beet 24-72.) Take first the conception of this event reflected in St. Paul's epistles. From those to the Thessalonians, which were his earliest, and written in the year of our Lord 53 or 54, we learn that St. Paul taught that Christ who had been "raised from the dead" would visibly return from heaven to earth to raise His dead servants, to welcome all His servants, dead and living, into endless and blessed intercourse with Himself and to destroy all who refuse to obey the Gospel. He taught also that this revelation of Christ will be preceded by an outward manifestation in some new and terrible form of that evil which is already secretly working among men, evil personified in that Lawless One (2 Thess. ii. 8), whom the Lord Jesus at His coming will slay with the breath of His mouth.

Similar teaching is found in other letters of the apostle, though not with equal prominence. From the Epistles to the Cor., the Rom., the Phil., the Eph., and the Col.; from his letters to Timothy and Titus; and from his recorded addresses in the Acts, it will appear that St. Paul's teaching about the future coming of Christ is harmonious throughout. He looked forward to continued progress of the Gospel and to the gathering in of the fulness of the gentiles and then of Israel (Rom. xi. 25, 26). But beyond this progress he foresaw an awful manifestation, in some new and conspicuous form, of the evil which was then working in the wicked (2 Thess. ii. 1-3). This new revelation of evil, in the moment of its power, Christ will dethrone and destroy by His sudden and audible and visible appearance from heaven. And at His coming, resurrection and retribution will follow.

The frequent occurrence in St. Paul's writings (notably in the early epistles) of the expressions *Parousia*, *Day of the Lord*, *Revelation*, *Appearance*, shows that they had already come to be used as technical terms to describe the expected return of Christ ; and these terms are also frequently to be met with in other parts of the N. T.

In the Synoptic Gospels the phrase "that day," already used by St. Paul, occurs in several instances, referring to Christ's return to judge the world. The coming of Christ to judge the world is a prominent feature in the first gospel ; scarcely less conspicuous also in the second and third gospels. This teaching finds further support in the Acts (iii. 19-21 ; x. 42 ; xvii. 31), in the Epistle of James (v. 7-9), and those of Peter (i. iv. 5-7 ; 2 iii. 10-13). The testimony of these various witnesses affords complete proof that Jesus announced that He will return visibly from heaven to earth to close the present order of things and to pronounce and execute judgment on all people, good and bad ; that He taught that at His coming evil will be prevalent on earth (Matt. xiii. 40-43; Luke xvii. 26-30), and that consequently to some His appearance will bring sudden destruction, but to the righteous deliverance and eternal blessing.

The teaching of the Fourth Gospel about the Second Coming, though comparatively scanty, is not in conflict with that of St. Paul and the Synoptic Gospels.

The book of Revelation differs widely in thought and expression from all else in the N. T., and it occupies there a position something like that of the book of Daniel in the O. T. But here, too, we find an acceptance to the full of the harmonious teaching of the rest of the N. T. about that advent of Christ which brings to an end the present order of things. It, however, adds a millenium, during which Christ and His saints are said to reign upon the earth, which period is to be terminated by a short and last uprising of evil and followed by the great assize, the punishment of the wicked, and the new earth and heaven in which the saved will dwell with Christ.

In stating the results of this necessarily rapid survey of our subject as taught in the N. T., we may unhesitatingly affirm that our Saviour left in the minds of His disciples a hope of His return and a belief that He would visibly come again from heaven to raise the dead, to hold the last judgment, and set up formally and gloriously the kingdom of God.

A passing reference has been made to the millenium, a subject which has given rise to two well-known schools of interpreters, viz., the pre-millenial and the post-millenial schools. But inasmuch as the millenium of itself furnishes matter sufficient to demand a whole essay for its consideration, and as moreover it is not essential to the purpose of to-day's paper to endorse or discuss the theory of either of the two schools mentioned, there is no necessity to further notice it here.

It will not have escaped observation that in reproducing the N. T. teaching upon the Parousia, nothing yet has been said as to its *time*. This, however, must now be looked into, for it is upon the very question of the wisdom or otherwise of making pronouncements, explicit or approximate, as to the time when Christ may be expected to return, that attention should be centered and conviction made clear.

In consulting the N. T. upon this point, we find that the coming of Christ is frequently spoken of as being near. Note the following :—

Matt. x. 23.—“When they persecute you in this city; flee into the next; for verily I say unto you ye shall not have gone through the cities of Israel, till the Son of Man be come.”

Matt. xvi. 28.—“Verily I say unto you, There be some of them that stand here which shall in nowise taste of death till they see the Son of Man coming in His kingdom.”

Matt. xxiv. 32.—“Verily I say unto you, This generation shall not pass away till all these things be accomplished.”

Then in Phil. iv. 5 we read: “The Lord is at hand.” In Heb. x. 37: “For yet a very little while, he that cometh shall come, and shall not tarry.” In James v. 8, 9: “The coming (Parousia) of the Lord is at hand;” “the judge standeth before the doors.” In 1 Peter iv. 7: “The end of all things is at hand.” And in the book of Revelation we read: “Behold I come quickly” (xxii. 7, 12); also “the time is at hand” (xxii. 10); and in its closing sentences: “Surely I come quickly” (xxii. 20).

This testimony places the coming of Christ in a future which was *near*, and near in the common acceptation of that term. After reading it we cannot but conclude that the apostles and evangelists, when they wrote the words above quoted, actually believed that Christ had taught that His visible return from heaven for judgment would take place at a date not far distant, and that some then living would survive His coming.

On the assumption that this conclusion is valid, it must be frankly admitted that the N. T. teaching on this point which we have so far noticed, is utterly at variance with subsequent historic fact, for no such advent in glory as the disciples were expecting has yet taken place, although eighteen centuries of time have since then rolled away.

But we have another set of passages in the N. T. which bear upon the point of time now under consideration.

In Matt. xxiv. 36 we read : "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." This is a plain announcement by Jesus that He did not know the time of His return. And there is a large number of passages which show that He anticipated that a long interval might elapse before His return. In Luke xii. 35-48 Jesus teaches the possibility of a delay of such length as might lead to carelessness and wantonness in the lives of His disciples. In Matt. xxiv. 14 he declares that the end would not come till "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." In Matt. xxi. 41 and in Luke xxi. 24, our Lord seems to anticipate a period of grace extended to the gentiles corresponding to the special education of the Jewish race. Very important evidence also is deducible from the parables of Jesus, particularly those which indicate the slow and regular growth of the kingdom as a mingled society of good and bad, e.g., the sower, the wheat and tares, and the mustard seed (Matt. xiii). Compare also the seed soon springing up and growing by natural process till harvest (Mark iv. 27-29). Add to these the parable of the pounds (Luke xix.) spoken of those "who supposed that the kingdom of God was immediately to be set up"; that of the virgins (Matt. xxv.), where the Bridegroom is spoken of as tarrying; and that of the talents (Matt. xxv.), where the lord of the servants is said to return "after a long time." The more deeply we reflect upon these parables, the more certain we shall feel that they could not have been spoken by Jesus had He believed that the world would come to an end within a single generation.

The testimony which these many passages supply places the Parousia in a future which was unknown and possibly of long duration. It markedly differs from the teaching previously noticed, and it is not in conflict with historic fact. We have no option then but to accept this as the true teaching upon the point

before us, seeing that history has demonstrated that the expectation of Christ's Second Coming early in time has not been fulfilled.

We are now face to face with the serious difficulties arising from two sets of N. T. teaching which seem to be in conflict. How are we to explain those passages which represent the time of our Lord's appearing as near and those recorded sayings of Jesus which place it within the lifetime of some of His hearers?

The theory that Christ Himself was mistaken about His Parousia may be dismissed at once, in view of the plain inferences to be drawn from His parables and from other of His recorded sayings already quoted.

We must then suppose that the disciples in some cases inadvertently grouped the sayings of Jesus in a misleading order, and that this was due to influences peculiar to the period in which they lived. It is necessary here to refer back to two things previously noticed. One is that there are several distinct comings of Christ to which reference is made in the N. T.; three of them being obviously of a spiritual nature. The other is that the disciples shared in the current and ardent belief of their countrymen respecting the near establishment by Messiah in person of His kingdom of glory upon earth. Nothing then would be more natural or likely than that when our Saviour, speaking of the proximity of His return, alluded to either His resurrection or to one of the spiritual advents mentioned, His disciples interpreted His words as applying to that future visible triumphant advent for which they were looking and hoping and waiting. Those spiritual comings of Christ which were then actually near at hand, which indeed are ever near, and upon which our Lord based counsels for watchfulness and faithfulness, were understood by the disciples as referring to that wondrous Parousia which was to mark the end of the age.

It will be pertinent here to recall the slowness of comprehension of the disciples respecting the death and the resurrection of Christ so plainly predicted by Him, and their erroneous ideas of the Kingdom even on the day of ascension. Dr. Bruce, in his *Training of the Twelve* (482), thus describes their mental character: "They were very unapt to take in new ideas. They were like horses with blinders on, and could see only in one direction—that namely of their own prejudices. It required the surgery of events to insert a new truth into their minds. Nothing would change the current of their thoughts but a dam-

work of undeniable fact. They could be convinced that Christ must die, only by His dying ; that He would rise, only by His rising ; that His kingdom was not to be of this world, only by the outpouring of the Spirit at Pentecost and the vocation of the Gentiles."

There is yet another thing which will help explain the difficulty before us. The period in which the N. T. was written was one of persecution, including the outbreaks under Nero and under Domitian. Now circumstances of persecution, of oppression, of exile, of evil rampant, had always in the Jewish mind brought a presentiment that the day of the Lord was at hand. (Is. xiii. 6 ; Joel i. 15 ; ii. 1.) When speaking, then, of Christ's Parousia as near, the apostles did even as the O. T. prophets had done aforetime in respect of the day of the Lord. For the presentiment that the day of the Lord was near, was awakened by what the prophets saw of the moral condition of mankind, or of the operations of God in the world. And such presentiments were so vivid in their hearts that they were constantly looking for the fulfilment of them.

These several considerations afford the explanation here submitted of those verses in the N. T. which affirm or imply that our Lord's Parousia, or revelation, or appearance, or day, was nigh at hand and to occur within that generation.

We have now reached the last section of this paper, and here we shall discuss the tendency which exists in these modern days to promulgate the tenet that Christ's Second Coming is drawing near. Those who so far favour this belief as to preach or teach it, in part base their justification upon the practice of our Lord's apostles who, it is contended, "never weary of using the proximity of the advent as a stimulus and a warning." And this apostolic precedent is appealed to as proof that "to speak of the Advent as near can do no harm." Let us now look into the merits of these contentions.

First of all it must be admitted to be a plain and uncontested fact that the disciples were mistaken in their expectation that the glorious and visible return of Christ was near at hand. There is simply no room for controversy on that point. More than sixty generations have come and gone since the generation wherein at least some of the N. T. writers hoped, waited, and looked for our Lord's descent from heaven with regal majesty and power. In respect of nearness in time, therefore, neither apostolic practice nor apostolic words can be legitimately used as

a basis for authoritative teaching. They cannot justify anyone in perpetuating that part of early Christian belief upon the Parousia, which the passage of centuries irresistibly proves to have been wrong.

Next, to the contention that "it can do no harm to speak of the Advent as near," it must be replied that this is not true if the advent referred to is the glorious appearing of Christ at the end of the age. There is a strong presumption that even among the Thessalonians demoralizing effects arose therefrom which St. Paul found it necessary to rebuke (1 Thess. iv. 11; 2 Thess. iii: 10, 11); and evidence is conclusive that scepticism began to appear among the converts from the same cause (2 Thess. ii : 1, 2; 2 Pet. iii. 7-9). Later history shows that this tenet of a near Parousia has produced most pernicious results. Conspicuous evil resulted from it in the tenth century throughout nearly the whole of Europe. Multitudes sold their property and went on pilgrimage to Jerusalem, looking with tearful eyes upon the heavens, in momentary expectation that the great judge would appear. A vast deal of property was allowed to fall into decay, including many churches, some even being pulled down as no longer necessary. The people were smitten with terror at an eclipse of the sun or moon; and believing such to be a sign of Christ's coming, they betook themselves to the rocks and caves for hiding. It was this same tenet which led to the fanaticism of the Fifth-Monarchy men towards the end of Cromwell's Protectorate, involving conspiracy, revolt and bloodshed. Also many instances of consternation and panic have arisen in still later days from the same dogma, e.g., in London, 1736; in Leeds, 1806; in Germany and other parts of Europe, 1832. These references suffice to show that it *can* do harm to speak of the Parousia as near.

There are missionaries in China to-day who hold and teach the belief to which exception has been taken in this paper. Is it unreasonable to assume that to teach it to the Chinese—the masses of whom are as ignorant and superstitious as were Europeans in the middle ages—will be fraught with harmful results?

A few years ago two Chinese gentlemen, non-Christians, came to visit me in Shiu-kw'an city, to inquire about the truth of a prediction, then being circulated in pamphlet form, that Christ was shortly to appear. In 1897 a printed letter was issued in Shanghai stating that some students in China had been led to abandon effort to pass their college examinations as not worth

while, since the end of the age would take place the following year. I am told also that one of the native papers of Canton, only a few months ago, published an article discrediting Christianity because of the vagaries of a sect of near-Adventists which had appeared in Canada.

To sum up, then, we find that of the two contentions of near-Adventists above quoted, the first affords no warrant for such teaching to-day, but supplies rather a reason for rejecting it; and the second has been disproved by occurrences in history, some of a very grave nature.

In the opening sentences it was said that the chief aim of this paper was to raise the question as to the way it best behoves us to treat this great theme of the Parousia when dealing with the Chinese. My own views have already emerged in the course of reading the essay. Put briefly they are: (1) That while we undoubtedly have promise of this glorious appearing of Christ, it is unwarranted and harmful to proclaim it as being of near date. (2) That the only coming of Christ which we can authoritatively declare to be near in time, is one or other of those spiritual comings which are mentioned in the N. T., and for which we should always be prepared by faithful watching, with "loins girded about and lamps burning, like unto men looking for their lord."

It will be fitting to conclude by quoting some words of our Saviour on the day of His ascension. Jesus said: "It is not for you to know times or seasons which the Father hath set within His own authority." (Acts. i. 8.) And long ago the disciples had been told that only the Father knew the time of the Last Things, when Christ would come again. Here then is unmistakeable instruction that speculation and pronouncements on the *time* of the Second Coming form no proper part of that divinely-aided witnessing, which is the privilege and the duty of Christ's disciples, even to the uttermost parts of the earth. Is it not incumbent then upon all missionaries to refrain from teaching that the Parousia is drawing near? To give an affirmative answer to this question, will become the more imperative when it is remembered that the lapse of centuries demonstrates that appeal to apostolic hope or teaching on this point is altogether invalid; and also that the promulgation of this tenet is capable of producing demoralizing results on a large scale and of hindering the progress of the Gospel by bringing discredit upon the whole Christian system.

## Letters from an Old Missionary to his Nephew.

MY DEAR HENRY.

I INTENDED to write to you some time ago, but have been hindered from doing so by pressure of work. Now, however, that I have a little time, I seize the opportunity to send you a few lines of welcome.

How are you getting on? I suppose you are settled by now and are beginning to feel somewhat at home in this strange land, among this strange people. I say 'strange,' that is to you as being a new comer, not 'strange' in the sense of being barbarous or uncivilized. Do not suppose that a man is uncivilized because he does not eat with a knife and fork and does not wear a waistcoat and trousers; if he wears a gown and leggings and eats with chop-sticks, he's a man for 'a that.' Try and overcome the stupid prejudice that judges a man merely by the cut of his coat and the way in which his food is served up. And do not, on the other hand, suppose that a man is necessarily treading the narrow way because he speaks a little English and uses a spoon to stir his tea. Be not like the Jesuit father, who is reported to have written from Africa that his work was prospering. Things were not altogether as he would like to have them, as his converts were still cannibals, and declined to give up this the custom of their forbears. At the same time there was much to be thankful for since they now took their meat with a knife and fork!

I suppose you have already engaged a teacher and are busy studying the language. I am glad to believe that this is the case, as when we said good-bye some years ago you seemed to have an open mind and were willing to learn. And I may say that you need to keep it open if you are to learn anything. I have met men who seemed to labour under the delusion that they knew most things about China and the Chinese before they left home. I am reminded of one young fellow who, while in the home land, accomplished the tremendous linguistic feat of learning the hymn "Jesus loves me" in Chinese. His mother and sisters told him he had a splendid voice, and he, being confiding, believed them, and did with his hymn what many divines do with their sermons, "publish them by request." And so having sung this hymn to many admiring audiences his head began to swell, and by the time he reached China he had an

idea that the acquisition of Chinese was mere child's play to a mind like his. The first time I met him, he assured me that a certain statement made by Dr. Wells Williams in the preface to his monumental dictionary was wrong and misleading. I need scarcely add that his knowledge of Chinese to-day—this was twenty odd years ago—is scarcely equal to the author of the above named dictionary.

You doubtless know enough by now to understand the expression 說話和我們一樣, "You speak as we do." My dear boy, every time you hear it applied to yourself take a large pinch of salt. Indeed I may say in passing that a large supply of that pungent article is essential in this land. Language is cheap, and the oriental revels in hyperbolical expressions. So that if you do with all congratulatory expressions on this subject what you should do with communications of war correspondents, discount them ninety per cent. and take ten per cent. off the remainder you will stand a good chance of keeping a level head and not go about with too good a conceit of yourself. For though you are a young divine you carry about with you an old man, corrupt according to the lusts of deceit. There are a good many more things than meet the eye in being able to "speak as we do." Will you bear with me if I try briefly to point some of them out? If you think me prolix and old-fashioned and speak of me as "an old fossil," still give me credit for a lingering desire to help you to avoid some pitfalls which lie in the path of the beginner.

Of course the first thing is to get a vocabulary. Words are your tools, without which you can do no effective work. Learn how to ask questions, and then become an animated note of interrogation. Ask the names of things around you and put them in your note book. As soon as you can, classify them into groups; but meantime take the words as they come and learn them off. And learn some system of Romanization, so that you may be able to write with some measure of consistency. No doubt you will make a new system of your own in time and perhaps adopt a style initiated by a friend of mine, who used to write *mar quar* for 馬褂. For the present, however, you will find several systems ready made to hand, such as Wade's, William's, Mateer's, Baller's and a new one just in the market, to which so far, I think, no name has been given. It will probably be known in the future as the Flat System, not from any

reflection on the character of its authors or from the fact that it fell flat when issued, but simply because great prominence is given in it to such flat sounds as 'd' and 'b'. It is as if one in English wrote 'do' for 'too,' or 'dell' for 'tell,' or 'dung' for 'tongue,' 'jeer' for 'cheer,' or as a German friend will persist in saying 'bray' for 'pray' and 'blease' for 'please.' Do as you will with any of these systems, but endeavour to be consistent, that when you need to refer to your words later on you will not assign a different value to the letters each time. The whole subject is a thorny one. The brier patch in which Brér Rabbit was born and brought up is not a patch on this.

Before leaving the subject of getting a vocabulary together let me add that you need to continue gathering words and expressions as long as you are in this country. Many people are content with a limited stock all their lives and limp along with a few set phrases all the time. Take warning by their example and resolve that you at least will not be 'stuck' for want of language.

The subject of a vocabulary leads naturally to the question of pronunciation. It is one thing to have words and another thing to pronounce them aright. This is evident, even in our own language. How often have we heard, 'pore' for 'poor,' the 'sauce' for the 'source' of things. "What shall I w(h)et it with?" said the Cockney. "Wet it with your lips, Sir," said his Irish friend. I scarcely need to refer to the hackneyed expression used by so many every Sunday, "Make lean our hearts within us." Or as a preacher in telling the story of an Arab, whose favourite horse was stolen by a thief, said: "He jumped on to his favorite sister and pursued the thief." The 'favourite sister' was the sister of his favourite horse, not his own sister, but this was not quite apparent from the story. Have you never heard speakers say: "'Let me use a lustration?'" I need not say that they had already performed their ablutions.

On one occasion I was electrified by a good man giving out at the beginning of a service "Dear Shou." He had a hymn book in his hand, but I thought he was beginning to read a letter by mistake. Patient attention revealed the fact that he had intended to say 第二首, the second hymn.

Great care is needed to give due attention to light and heavy sounds. Neglect of this will make you a heavy, uninteresting speaker. Years ago a friend of mine used

to be constantly calling out for a ‘Burly Boy’. She needed no coolie, nor specially robust servant, yet this was her daily request. What could she want? Merely a glass tumbler!—a 玻璃杯. I have also heard that same article called a Bowly Boy.

Distinguish, too, between *yü* and *yiu*. This former sound is a very common one, and occurs in the word for ‘woman.’ A mispronunciation here may cause you be quite misunderstood. A respected missionary of many years’ experience invariably addresses the female portion of his congregation as ‘cowboys’—你們牛人. They take it in good part, being members of a long suffering people; but it is not an example I would hold up for you to imitate. The same sound occurs in the word to promise, 許. Years ago I listened to a good brother who gravely assured us that a certain person should gamble us away. I listened with incredulity, as the person in question was above suspicion so far as gambling was concerned. It transpired from the context, however, that what he intended to say was that this individual had promised us something. The whole thing turned on the mispronunciation of 許, calling it 輸 and making it stand 他應輸我們!

So with some sounds, e.g., *ko* and *kou*. A mispronunciation here entirely alters the sense. Some young believers were solemnly exhorted to 結狗子, to give birth to dogs, by a careless speaker! What he should have said was 結菓子, bring forth fruit, but the difference between ‘o’ and ‘ou’ made all the difference.

One of the commonest words in the language is the word ‘to go,’ *ch'ü*. It is a word that has suffered much at the hands of slipshod speakers. It is not at all uncommon to hear it pronounced ‘*chew*,’ suggesting that the speaker is given to the practice of chewing either gum or tobacco. But perhaps the most careless pronunciation is reserved for proper names. I heard a preacher assure his audience that Paul and Sarah were in prison together at Philippi! This was brought about by saying 撒拉 *sah la* for 西拉 *si la*.

I need not labour the point, but would only say that if you feel you need any help to make you pronounce clearly, I would recommend you to read aloud every day to some critical friend. He had better not be a preacher, for the average preacher is a miserable reader. Read for example I. Chronicles, chapters i. to ix., and when you can read such verses as, “and Joktan

begat Almodad, and Sheleph, and Hazarmaveth, and Jerah . . . Eliphaz, Renel, Jeush, and Jaalam and Korah," quite freely and fluently you will find your pronunciation of Chinese improved considerably. You, of course, think that most Chinese you hear speak as though they had a marble wobbling in their mouth, but this is your mistake ; the marble is in your ear.

While speaking of pronunciation I should like to say in passing that you will find it helpful to cultivate the pause in your earlier attempts to speak. Put a comma in your voice. Many foreigners are fond of saying 'and' all the time, and begin most of their sentences when speaking in public with the words "and there." You, no doubt, have no such vice, for was it your sister, or somebody else's sister, who said : "It was always such a pleasure to hear dear Henry?" All the same, continue to avoid this vice. You doubtless have heard of the lawyer who was pleading the cause of his fair client. Addressing the judge he said : "Tickle my client, my lord." "Tickle her yourself," said the judge, "you are as well able to do it as I am." Here the presence of a few comimas would have made all plain, "Tickle, my client, my lord," is quite a different story. And you may know of the preacher who astonished his audience by reading out the notice, "A man going to see his wife desires the prayers of the congregation!" His original, however, ran, "A man going to sea, his wife desires the prayers of the congregation."

Further, a pause gives your audience time to think of what you have said : and gives you time to think of what you will say next. Some good men pour out a perfect Niagara of speech—words, words, beautiful words. Presumably they have drank so copiously of the fountains of knowledge that they must overflow or burst. Very good, only in your case I would advise you to overflow in a well-ordered stream and take care to so articulate that all may understand.

Before leaving this subject will you bear with me while I whisper in your ear—beware of "h's." A mistake here is deadly. I knew a friend who invariably sang "Jesus injures me" for "Jesus loves me," saying 売 for 愛, and I am reminded of a young man who came home disconsolate one day and complained of a lack of receptivity and appreciation on the part of his audience. "That is strange," said the friend to whom he told his story, "the people were always very good when I

spoke to them. What did you say?" The youth poured forth a description of his sermon and said : "I told them all that they had a 'weier.' I said 你們都有個味兒." "Ah!" said his friend, "that accounts for it all. What you meant to say was : 'You all have souls, 你們都有個魂兒 ;' but what you did say was : 'You all have an odour ;' the omission of the 'h' made the difference." So you see that the absence of this initial letter in Chinese is quite a different thing from its absence in English. An English speaker is usually understood even when he drops his *h's*, but it is not so in Chinese ; the entire meaning is altered. After his guest is gone the host in England goes round with a broom and a dust-pan, sweeps up the letters littered about the floor and buries them ; but in this country he wonders whatever the stranger intended to say.

Some years ago a lady in one of the open ports, who was deeply convinced that all missionaries were made of the commonest clay, and who greatly feared lest they should come betwixt the wind and her nobility, was in the habit of giving dancing parties. The officers of any gun-boat that happened to be lying in port were usually invited, and for the sake of killing time used to patronise her parties and sample her good things. On these occasions the good lady used to inform her friends that "When she gave a 'op, she holways used a stove wot could 'eat the 'ole 'ouse."

Needless to say the guests used to greatly appreciate the consuming power of this article of furniture as well as her description of it.

More than twenty years ago I went in company with a friend to hear an address in Chinese. The speaker was urgent on the necessity of not only being members of the church, but also of being obedient to the truth of Christ. To enforce this aspect of his subject he continued to reiterate, "Fix on his tile, fix on his tile." The relation of this to the subject in hand did not appear very obvious, but careful and painstaking attention revealed the fact that he had dropped two *h's*. What he said was 頂他的瓦 ; what he meant to say was 聽他的話 ; listen to his words. One would scarcely expect to see any special revival of pure and undefiled religion under such exhortation.

(*To be Concluded.*)

## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

### The New Literature in China.

BY REV. J. DARROCH, SHANGHAI.

(Continued from November "Recorder".)

#### IMPORTANT PRINCIPLES OF ETIQUETTE AND GOVERNMENT IN THE CHEO DYNASTY, 周 禮 政 要.

THIS is an important book by a conservative scholar. The author, Mr. Suen I-rang, is a Hanlin and a member of what may be called an aristocratic family. He was offered, I am informed, the Directorship of the Peking University, but declined. In issuing this book he is said to have the backing of several of the highest officials, and we may take his views as those of a powerful party, chiefly comprised of the officials of China. The book has a very large sale. Briefly put, it may be described as composed of forty short essays on subjects of vital importance to China to-day. The author professes to believe that the germs of all reform exist in the laws of the Cheo dynasty. He says the surest way to go forward is to retrace our steps. We need not believe that Mr. Suen is altogether sincere in his belief that the ancients knew all that the moderns have proclaimed as new discoveries. He wants to overcome the unreasoning opposition of those who believe that all that is new is bad, and for his boldness in advocating a number of necessary but unpopular reforms we will forgive him the ruse he has adopted to gain a hearing.

I will give to you extracts from his essays that you may judge for yourselves of his courage and address.

*Essay 1.—THE COURT ETIQUETTE OF THE CHEO DYNASTY*  
seeks first to prove from ancient standards that during the palmy days of the Cheo dynasty the statesmen at a levée bowed (tso-ih) to the Emperor, but did not kneel. The

Emperor responded. In Council seats were given to ministers in the Emperor's presence. Confucius is quoted to prove that the Emperor commanded his servants with courtesy ; and it is declared to be in the highest degree discourteous that while the statesman kneels the Emperor sits "like a block " and makes no response to his repeated obeisances. It is recalled that British ambassadors were repulsed from the Courts of the Emperors Chien Lung and Kia Ching because they would not perform the ritual (koh-ton), and that when Prince Henry of Germany visited the Emperor he demanded to be allowed to sit at the audience. The Chinese ministers were scared and said such a thing was not possible, but the demand was a perfectly legitimate one, for such is the custom when stranger princes are entertained in the West. In places where extraterritoriality is in force, litigants differ. The foreigners stand while the Chinese kneel. "Since foreigners are now asking a revision of the present rules of audience why not revert to the old rules that there shall be obeisance but no longer prostration required from all officials received in audience. It would follow that in the ordinary law-courts a similar indulgence would be extended from the mandarins to the people. A change is sure to come. It would be better for us to make the change of our own free will than to be forced to do so by foreigners."

*Essay 5 :—THE GOVERNMENT OF THE PALACE*

first states the laws appointing the various officials and their duties, and recalls that the Ming dynasty fell because the power passed into the hands of the eunuchs. "In the early years of Kang Hsi reforms were effected and large numbers of useless chamberlains dismissed. But that was two hundred years ago, and now bribery and corruption have the force of custom and precedent, so that the palace is a sink of corruption. Foreign countries settle the expenditure of their palaces in open parliament and Westerners are amazed to learn of the tremendous extravagance of the court of Peking. They forget that this money is absorbed by the palace officials and eunuchs. Our present Emperor is as economical in his personal expenditure as Wen Di of the Han dynasty, or Ren Tsung, of the Sung dynasty. But the palace officials are as extravagant and wasteful as ever, so that if there is any levée or court ceremony they make it into an occasion for enriching themselves. And as for outside officials, such as those in charge of public works and lucra-

tive customs-barriers, their peculations are more than can be numbered. Take for instance the hoppo at Canton. Every year he receives several millions of taels. His equipage is most extravagant, and his train literally numbers thousands of slaves (runners); even his door-keeper has more than 10,000 taels yearly as salary, and many other such extravagances are filched from the government or wrung from the people. Generally speaking, while the merchant pays ten the government receives less than one. Though the officials at other customs ports are not so bad as this one, all of them are maggots that eat the national cheese. Now our government is at its wits' end for funds to pay the foreign indemnity and other necessary expenses, yet the Board of Works is impotent to prevent those vicious palace officials from peculating enormous sums; and the Viceroys of the various provinces do not rebuke their corrupt underlings for these extortions. The Emperor spends anxious days and nights (sleeps on brush-wood and eats gall) devising happiness for his subjects. There is no more pressing reform than the compelling the Board of Works to see that those entrusted with state affairs cease from all unlawful boodle. The palace eunuchs should be strictly overlooked and prohibited from making exorbitant demands for supplies. Such duties as the provision of silk and satin for Imperial use should be committed to the district officials where silk is produced and to no deputy sent from the capital for these things. Thus millions of taels would be saved yearly and funds found for useful reforms. The people in the empire could then lift up their heads.

When the people hear of such a law being promulgated they will lift up their heads to greet the coming spring; and the present illustrious dynasty will be prolonged to the end of days."

#### *Essay 7 :—YAMEN WRITERS.*

" Since the days of the Cheo dynasty writers have been steadily falling lower in status, but as steadily usurping power. Even in the capital they dare to criticise Imperial decrees and assert that such and such cannot be done. In the provinces their claims are still more arrogant. There is a preposterous heap of law books which no official has either time or inclination to study; familiarity with these makes the writers formidable. They cite a precedent for this or that according as they desire the case to be decided; and though the official knows it is not justice he cannot be sure it is not law. When the foreign

troops entered the capital they burned the records of the six Boards. These pedantic writers saw their precious precedents go up in smoke, and are now at a loss what to rely on in order to recover their power. Who knows if this catastrophe was not the work of the glorified spirits of the Emperor's ancestors stretching out helping hands to enable him to cast off the trammels of rusty routine and inaugurate a brighter era! Who of all the people in the empire does not pray that it may be so?"

*Essay 10 :—EDUCATION SHOULD BE UNIVERSAL.*

"From an examination of the records of the Cheo dynasty it is evident that in those days, within the Imperial domain, which was only some 200 *li* in extent, there were over 1,000 schools. If the same ratio existed in the States surrounding the Imperial house there must have been a few tens of thousands of schools in the empire. Now in Western countries all children, from six years old, must study. If they fail to do so their parents are punished. The amount of money spent annually in America on education exceeds 80,000,000 (taels ?), and every year 10,000 new books are printed. In England there are more than 10,000 students in the universities. That the people are enlightened is plain. Japan has in this followed Western nations and schools are established throughout the country. In Western lands men and women are on an equal footing as far as education is concerned; even the blind and deaf are taught. These countries therefore flourish; men of talent abound, and the fountain of their prosperity is the facility for education. Now in China we have 400,000,000 people and only one or two in 100 can read. The road by which scholars reach preferment is by examination in obsolete essays and useless poetry. This is condemning the Empire to ignorance. There is an Imperial university, but it only provides officials who offer the usual sacrifices. There are no students there. For example, concerning the sciences of acoustics, light, chemistry, and electricity, there are Directors of Education who do not know what the names mean. To think that we have been a civilised State for four thousand years, and have reached this pass!! Could anything be more disgraceful? Now that we are rearranging the national system of education we ought to imitate the Cheo dynasty of ancient days and Western nations of to-day. Each Chou, Hsien and Fu ought to have graded schools, and able scholars should be promoted from the lower to the higher

grades. Certificates should be given to those who have passed the examinations. If this plan were adopted we should soon have no lack of able men."

*Essay 12:—EXTENDED COUNSEL.*

"In the Cheo dynasty it was the custom to summon the various ministers to discuss affairs of State. Nowadays only the very highest officials are called to the Emperor's Council Board, and the majority of these only watch for an indication of the mind of the princes or leading statesmen present and then hasten to accord with their wishes as water flows with water. Their counsel is therefore of little value. Nine hundred years before the Christian era the Emperor Ya Lien, of the eastern Cheo dynasty, established a council of elders who had the power to decide on any ordinance before it had the force of law and had also the privilege of remonstrating with the king or high officials. This is the basis of parliamentary representation, and now every civilised country has its house of representatives. Japan has followed Western nations and has elected a diet. This method of government is most excellent. Now that we are in process of recasting our institutions, it would be well to get rid of the error of absolute rule and imitate Western nations in their House of Higher Representatives."

*Essay 13:—NEWSPAPERS.*

"There were in the Cheo dynasty various officers whose duty it was to keep their Sovereign informed of the opinions of the people. The foreign newspapers of to-day perform that function.

Since King John of England granted the Magna Charta (in the time of the Southern Sung dynasty) newspapers have been permitted in Western countries and have not spared their criticism. Thus the national spirit is high and the people are enlightened. Everything is published, such as the actions of parliament, the movements of troops, discoveries in science and the progress of invention. There are periodicals which are devoted entirely to some one branch of learning. Geology, agriculture, medicine, mechanics, light, heat and electricity, all have their magazines. Even women and children have special periodicals devoted to their use. Some are quarterly, monthly, weekly or daily. In the morning the news is published and in the evening it is known to the whole world.

The writers and editors are men of the highest learning. Men have been known to retire from the Cabinet to take charge of a newspaper. From this their power and influence may be known. The periodicals in a country are numbered by tens of thousands. Each issue comprises tens of thousands of sheets. All, even the women and children, read the papers. Thus Westerners daily progress in knowledge, wealth, and power, and the great cause is the diffusion of knowledge by these papers. We in China are too restrained and too much curbed in the expression of our opinions. So it comes to pass that many of the enactments of our government are published broadcast by Western newspapers, while the native officials and scholars are yet in ignorance that such things have taken place. Could anything be more inverted than this?

The *Peking Gazette* has been in existence since the Tang and Sung dynasties, but it only contains edicts and memorials. Each province has its own official bulletin, but it is also extremely fragmentary and incomplete.

Since our intercourse with foreigners began, newspapers have been established in Canton, Fuhkien and Shanghai. But they are all managed by foreigners. Latterly newspapers have been published by natives in the provinces; but they are few in number and their editors are restrained by the fear of offending by their criticisms the "powers that be" and they often publish under a foreign name. The people of a district may number tens of thousands, those who read newspapers only one in a hundred. Ignorance has thus no chance of being dispelled.

We ought at this time to establish newspapers in the capital, in the provincial capitals, even in Hsien cities. All restrictions should be removed from native newspapers, and Governors of provinces should send specimen copies of the papers published in their districts to the capital for the perusal of the Emperor and his ministers. Famous papers like the *London Times* and *New York World* should have their important articles translated for the information of the Emperor and the education of the people."

I am sorry time will not allow of my giving you extracts from this author's very interesting remarks on the need of good translations, the study of mechanics and metallurgy, revision of the laws, and reform of punishment. In the course of his book he twice quotes Dr. Richard and once Dr. Martin in support

of his statements. This shows that the literature of the S. D. K. finds its way into the hands of many of the most influential scholars in China and influences their minds.

### ESSAYS BY MR. KATO. 加藤弘之講演集

The next book to which I ask your attention is representative of another class of writings which is destined in the near future to have a powerful influence on Chinese thought. This is a book of essays by Mr. Kato, who was the first President of Tokyo University and now lives the life of a retired scholar in Japan. The subject of the first essay is

#### RIGHT AND MIGHT.

"The right of the strongest is a universal law which governs the actions of the entire animal world. Lions are strong, and weaker animals fear them. Anciently the strong ruled, the weak served. Nowadays right, power and liberty are different terms for the same thing viewed from different standpoints.

When the strongest is at liberty to use his power untrammelled, that is the Right of Might. When the down-trodden obtain liberty they have the Might to exercise their Right. Therefore the harangues which mental philosophers were wont to inflict on their auditors about heaven-bestowed liberty, etc., were so much clap-trap. Liberty and equality may be heaven-bestowed, but so is power, and that the strong should dominate the weak is one of the most clearly ascertained natural laws. The end of the argument is, that liberty is the right of the strongest. If you wish to give a people liberty, the way to do so is clear. Educate them ; make them strong, and their liberty is assured.

China has been a civilised country for thousands of years, but the law of right is far behind that of European countries. When the prince commands the minister, the father the son, the husband the wife, the elder the younger, if their commands are right they must be obeyed, and if their commands are wrong, they may not be disobeyed. So long as the weaker party has no right to refuse to do what is manifestly wrong, China cannot be truly termed civilised.

In Europe the minister honours the prince, but does not necessarily subject his own mind to that of the ruler. The people are protected by the king in the use and enjoyment of their natural rights. Therefore for a people to be willing to be

slaves is not necessarily a virtue. In Europe the right of the husband does not annihilate the right of the wife: but for a son to be filial, a statesman loyal, and a wife chaste, these qualities are admired in Europe as in China. In this there is no difference.

The religion of Jesus has more influence in advancing mankind towards civilisation than the religions of India or China. For Jesus declared that there was one Supreme God, the Creator, and that mankind are His offspring and therefore brothers. This doctrine transcends the teachings of Confucius, Mencius or Buddha, and the civilisation of the West doubtless has its origin in the power of Jesus' Gospel which represses the strong and forbids the abuse of their power over the weak. This is the underlying principle of Western progress."

#### CIVILISED AND NATURAL PEOPLE.

"What causes the difference? There are those who believe in the theory of evolution; others believe in special creation. Some believe in the liberty of the will; others in necessity of action.

I now proceed to discuss mankind on the ground that the theory of evolution—cause and effect—is true. That is, that man's actions are a necessary result of antecedent causes.

I believe there is evidence of the struggle for existence and the survival of the fittest; whilst I entirely disbelieve in special creation.

Natural people have been defined as those ignorant of agriculture and living only by the chase, or as people ignorant of the use of tools. A certain species of gorilla makes for itself a hut and uses the branches of trees to move heavy objects. This is the rudimentary use of tools. Elephants fan themselves with boughs and even construct a screen to shade themselves. Ants live in companies and seem to have well defined laws and customs. Though these animals seem superior to the rudest men, yet there are no men who do not know the use of fire and no animals that do. Consequently man has laid his hand on the first and the greatest factor of progress in that he subjects fire and water to his use. Even in the rudest state of society man takes to himself a wife; no animal does. Man has here laid the foundation of society. The relations of husband and wife, father and son, elder and younger are all in embryo in the rudest states of mankind's existence, whilst these exist in no class of animals."

## PHILOSOPHY OF THE WHOLE MATTER.

"If mankind, as we now find it, is the product of natural forces as all other things are, then there is no adequate proof that man was created to be the Ruler and Dominie of creation. It follows also that every action is the result of an antecedent cause. Virtue and vice are not exempt from this law. When a man acts rightly, there is an antecedent cause of sufficient force to impel him to act in this way. When a man acts wrongly, it is also due to an impulse. There is therefore no ground for praising a person because he is virtuous or for blaming him because he is vicious."

If it be objected that, if this theory be true, it is altogether illogical to punish criminals for their crime, the answer is, 'Not so'. When people are exhorted to do what is good and abstain from evil, the words of advice stir their minds and are for succeeding actions an antecedent cause impelling them to virtue. So with punishment. The fear of correction is also a force in the mind impelling the person in a certain direction. The community becomes in consequence daily more secure in the enjoyment of its possessions. Therefore the teaching of morality is a force tending towards the progress of humanity. From this standpoint, though virtue and vice are intrinsically each equally natural, and neither praise-worthy nor blame-worthy, yet, for the community's sake virtue becomes laudable and vice reprehensible. Let the wise ponder it."

## A BIOGRAPHICAL DICTIONARY, 外國尙友錄.

This is the work, I take it, of a Christian or, more probably, of a man trained in a Christian school. A short study of it may throw some light on the question, "What part in the development of China will be taken by the alumni of Christian colleges?"

The work is in six volumes, called 泰西名人言行傳, "Records of Famous Men of the West," but it has been pirated and sold under at least three other names as 外國尙友錄, "A Foreign Biographical Dictionary," and 海外名人記, "Records of Famous Men from Beyond the Seas."

The six-volume edition purports to be compiled by Chang Chao-yung, of Chekiang. The author calls to mind that Sze Ma-chien, with his unrivalled opportunities, devoted a life-time to making a bibliography of the books of his times, and yet was

reproached that he had omitted some. Sze Ma-kuang compiled his history with the aid of many scholars and expended thereon nineteen years of labour. Yet these dealt with only one country. "How then," says the author, "can I, who am only one scholar with no abilities, hope to collect the history of the notable men and their acts, of all countries and times, into one volume?"

The first item is a number of maps—mere outlines: next a list of kings of various countries—too fragmentary to be useful, and without indication of the date of accession or length of reign.

The religions of the world are noted. They are Brahminism, Buddhism, Pharaosim, Sadduceeism, Sophism, Stoicism, the Religion of Jehovah by Moses, the Religion of Samaria by Manasseh and the religions of the Essenes and Zoroastrians.

Next comes a selection of notable kings which is certainly as remarkable as the list of religions. We may note that the British kings chosen as worthy of a place are Charles I, Cromwell, and George III.

#### *Famous Women.*

The wife of Sir John Franklin, celebrated for her devotion to her dead husband, Florence Nightingale and Joan of Arc are all who are written down as famous enough to warrant the attention of posterity.

#### *Famous Literati. (English.)*

Legge, who came to China, visited the tomb of Confucius, translated the classics and returned to be professor at Oxford, Scott, O'Connel, Gladstone—who published a book denouncing the Roman Catholic religion—Carlyle, Fox, Corbett and Sheridan.

#### *(American.)*

Mateer—who translated mathematical works, Loomis, Fryer (translator at the Arsenal), Dr. Allen, Dr. Kerr and James Dwight Dana.

Germany does not appear, though Russia, France and Holland have representatives.

There are also lists of famous lawyers, engineers, musicians and chemists.

A list of famous treaties, battles and the meetings of kings is added.

*The Contents of the Biography.*

Egypt has seventeen names, amongst which are very full Biographies of Jacob, Joseph and Moses. The author comments that the early Israelites were shepherds who dwelt in tents, herded sheep, and fed on whey. He therefore doubts whether Moses could know letters or have written the Pentateuch. The Ten Commandments, he says, begin by forbidding the worship of any other gods and end by prohibiting intermarriage with an alien tribe. The propagation of this law was a political move on the part of Moses.

The slaughter of those who worshipped the golden calf was Moses' astute policy in removing those who were inimical to his leadership. Under the name Jehovah the comment is, "There is no such God ; this is the Westerners' way of saying Shang-ti." (This should be interesting to those who are willing to fight over the "term question".) The birth of Jesus and its miraculous incidents are recorded, but no resumé of the Saviour's teachings or miracles is given. The author comments that all religions magnify their founders and surround them with a halo of miracle, instancing Buddha, Mohammed and the legends that surround the story of Confucius—the unicorn, the fire consuming the books, etc. There is, however, nothing offensive in the author's critique. He is an unbeliever ; that is all.

In the epitomé of the life of Ricci, the author, after recapitulating the record of the Jesuits' contributions to science as it was then known in China, concludes by quoting a native writer who declares that the Chinese were never wanting in men of learning, and that they who suppose that foreigners have taught the Chinese any astronomy are ignorant of Chinese literature.

The author is confused by the different Chinese characters used in various books for the same person's name. He gives no less than four biographies of James Watt under names slightly differing from each other. Richelieu is mentioned three times ; Solon, Gladstone and a number of others twice.

Edkins, Williamson, Wylie and Sir R. Hart receive honourable mention, but now and then the author takes occasion to remark that books which they translate and publish as new are already known to the Chinese as the works of forgotten authors. There is therefore no such difference as people are fond of making between Chinese and foreign, new and old.

The biographical notices are arranged under the various countries ; thirty-six nations are represented.

In all 428 names are dealt with : Greece, 72 ; Rome, 17 ; Israel, 6 ; Judah, 10 ; Britain, 104 ; France, 32 ; Germany, 11 ; Prussia 18 ; and America 27. This shows the distribution of great men according to the author's light. Perhaps 50 names are duplicates.

This book illustrates well the limitations of a Chinese scholar dealing with foreign literature. The field of view is limited. He is acquainted only with fragmentary parts of the vast stores of knowledge of the West, and those parts he sees as separate entities, not as co-ordinated departments of a homogeneous whole.

#### THE EFFECT OF THIS LITERATURE.

##### *Biographical Books.*

(1). Those books, of which this biography is the type, are fragmentary and inaccurate ; but in the absence of electric light in interior cities, the Chinese foot lantern is very acceptable on a dark night. This is not an arc lamp, but it is a light.

##### *The Books of the So-called "Reformers."*

(2). Never was a country more in need of reform than China. Seldom were the forces opposed to reform so powerful. These men are not altogether wise and prudent. Probably no reformers ever were ; for reform is a difficult and dangerous calling, eschewed by the wise and prudent always. With all their faults these men are ringing the brazen alarm bell which will prevent the nation from going to sleep again.

##### *Japanese Books.*

(3). Peter the Great built a window through which he could look out on Europe. The Japanese books are the window through which China looks out on the world, and the scholar who once looks through this magic glass sees the horizon recede into the dim distance. The old bigotry, prejudice, and exclusiveness are, as far as he is concerned, gone forever.

##### *Books by Chinese Conservative Reformers.*

(4). The chief hope for China lies, I take it, in the existence of such a class of conservative reformers as is indicated by the book on the etiquette of the Cheo dynasty. When books

such as Adam Smith's *Wealth of Nations* are being published by this influential class, and read by all those who in the future will administer the affairs of China, surely the outlook is not hopeless.

The effect of these publications on the Christian church must also be deep and lasting ; but as Rudyard Kipling says, "that is another story," and we need not concern ourselves with it to-day.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Books from the Commercial Press.

THE Commercial Press has become a great publishing house, and is issuing a great many books which will be very helpful in the new educational reform which is revolutionizing the schools of China. Just now this enterprising firm is making a specialty of printing a series of Primary School Text Books. We have already referred to No. 1 of their National Reader Series. No. 2 (price 25 cts.) is even more attractive, and the introduction of three colored pictures is something new in this line of books. "Methods for Teaching Chinese National Readers" (No. 1, 40 cts.; No. 2, 30 cts.) add to the interest of these books and will help to awaken the minds of Chinese teachers.

"Elementary Arithmetic" (Nos. 1 and 2, 15 cts.) with illustrations are among the recent publications, and a book on "Methods for Teaching Elementary Arithmetic" (25 cts.) accompanies these Arithmetics. While we have not had time to examine these books thoroughly, it will be well for those interested to examine them and see if they cannot be made use of in the schools under their care.

Two books by Mr. Roy Scott Anderson, of Soochow University, on "Language Study," being a series of lessons arranged according to Gouin system, will be found very helpful to teachers of English classes. The method commends itself to competent teachers, and those who do not wish to introduce

Mr. Anderson's books as regular text books, will find them very useful and suggestive in their class work. We are a little puzzled regarding the name of this book. The name "Language Study" is found inside the book just before the first lesson, but on the cover we find the words, Part I. "Series;" the word series being in bold type and enclosed in quotation marks. A well defined name is needed for this book. The price is 15 cts.

A Brief Course in General Physics (物理學), by Mr. Zia Hong-lai, of the Southern Methodist Anglo-Chinese College, bound in cloth, translated and adapted from a work by George A. Hoadley, is one of the most recent publications, and "A Treatise on Physics" (物理教科書), compiled by Wu Kwang-kien, is another book issued by the Commercial Press.

### Notes.

THE *South China Collegian* is one of the brightest and most attractive periodicals that we know of, and answers to some extent the increasing demand for an educational magazine in China. Although published in connection with the Canton Christian College, the magazine has more than a local interest, and its staff of contributors includes prominent educationists in Canton, Hongkong, Singapore and other Anglo-Chinese educational centres. We congratulate the editors upon their successful efforts in the publication of a periodical that gives promise of increasing interest and usefulness. Those Canton Christian college professors are wide-awake men, and the dollar asked for a year's subscription is a small price for the good things which appear in their monthly magazine. It is a periodical that furnishes more than it promises.

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A Primary Geography of our Country (price 15 cts.) is the latest publication of Mr. Wong Hang-tong. It is well illustrated and will be a useful addition to school literature. It is in easy Wēn-li.

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Rev. F. E. Meigs reports that he is much pleased with the success of the Standard Mandarin Romanized in his school. The school has fifty pupils. Mr. Meigs some two months ago gave only two or three lessons and placed books in the hands of his pupils. Every boy in the school can now read anything in this Romanized Mandarin.

The Young Men's Christian Association is doing a good service in stirring up the students of our schools and colleges to intelligent and regular Bible study. Two very helpful books have recently been issued by the Association which we are glad to recommend. "Historical Studies in the Old Testament" (Price 20 cts.) is the title of a book which has been adapted and translated by Rev. L. J. Davies. The second has been prepared by Rev. D. Willard Lyon, and is entitled, "Studies in the Life of Christ" (price 15 cts.) It is based on Murray's studies in Mark. This course of study appeared monthly in "China's Young Men" two years ago, and has now been revised and put into book form.

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### Programme of the Fifth Triennial Meeting of the Educational Association, at Shanghai, May 17-20, 1905.

The following programme is tentative. The names of speakers, readers of papers, leaders in discussion, etc., are not yet ready for publication, and are omitted until they are communicated with and have consented to serve. It will be noticed that an hour each morning is set apart for the reports of committees. These reports and the discussions which will follow it is believed will be among the most helpful and interesting features of the programme.

#### WEDNESDAY MORNING, MAY 17, 9.00 A.M.: General Meeting.

1. Opening Exercises. Conducted by the President, Rev. W. M. HAYES, D.D.
  2. Organization.
  3. Reports of General Officers, viz :—
    - (a) General Editor, Rev. A. P. PARKER, D.D.
    - (b) General Secretary, C. M. LACEY SITES, Ph.D.
    - (c) Editorial Secretary, Rev. J. A. SILSBY.
    - (d) Treasurer, Rev. W. N. BITTON.
  4. Report of Executive Committee, Rev. J. A. SILSBY, *Secretary*.
  5. Report of Publication Committee, Rev. F. L. HAWKS POTT, D.D., *Chairman*.
  6. Report of Committees on Romanization, Rev. F. E. MEIGS, *Chairman*.
    - (a) General Committee.
    - (b) Mandarin ,,
  7. Report of Committee on Kindergarten, Miss E. GARY, *Chairman*.
- 11:00 a.m. *Foreign Educational Influences.*
- (a) Japanese Educational Aims and Methods.
  - (b) How can we combine the best of the East with the best of the West?
  - (c) Discussion.

#### WEDNESDAY AFTERNOON: Sectional Meetings.

- 2—3:30 p.m. Primary Education.
- 3:30—5 p.m. Kindergarten.
- 2—3:30 p.m. Theological Institutions.
- 3:30—5 p.m. Scientific Instructions.

## WEDNESDAY EVENING: PUBLIC MEETING.

8:00 p.m. Address by Bishop J. W. Bashford, D.D.

## THURSDAY MORNING: GENERAL MEETING.

9:00 a.m. *Co-operation in Educational Work.*

- (a) Organizing a Common System of Local Examinations.
- (b) Securing Co-operation of the Chinese in the Support of Mission Schools.
- (c) Discussion.

10:00 a.m. *Reports of Committees.*

- (1) Committee to Prepare a Memorial to the Chinese Government, Rev. Y. J. ALLEN, D.D., LL.D., *Chairman.*
- (2) Committee on Geographical and Biographical Names, Rev. D. Z. SHEFFIELD, D.D., *Chairman.*
- (3) Committee on Technical and Scientific Terms, Rev. C. W. MATEER, D.D., LL.D., *Chairman.*

11:00 a.m. *Details of School Management.*

- (a) Status of Chinese Teachers in Mission Schools.
- (b) School Discipline.
- (c) Discussion.

## THURSDAY AFTERNOON: SECTIONAL MEETINGS.

2—3:30 p.m. Normal Training.

3:30—5 p.m. Industrial Schools.

2—3:30 p.m. Teaching English.

3:30—5 p.m. Teaching Chinese.

## THURSDAY EVENING: PUBLIC MEETING.

8:00 p.m. Musical Entertainment.

## FRIDAY MORNING: GENERAL MEETING.

9:00 a.m. *Religious Instruction.*

- (a) Place of Religious Instruction and Education in Schools.
- (b) How can we Influence our Pupils Religiously?
- (c) Discussion.

10:00 a.m. *Reports of Committees.*

- (1) Committee on Bible Instruction, Rev. D. WILLARD LYON, *Chairman.*
- (2) Committee on Course of Study, Rev. A. P. PARKER, *Chairman.*
- (3) Committee on Directory, Prof. N. GIST GEE.
- (4) Committee on Book Exhibit, Prof. N. GIST GEE.
- (5) Committee on Supplementary Reading, Miss MARIETTA MELVIN.

11:00 a.m. *General Subjects.*

- (a) Present State of Literature in China.
- (b) Educational Work Outside of the School.
- (c) Discussion.

## FRIDAY AFTERNOON: SECTIONAL MEETINGS.

2—3:30 p.m. Boarding Schools. Leader, Rev. E. G. TEWKSBURY, of T'ungchow.

3:30—5 p.m. Educational Literature. Leader, Rev. GILBERT REID, D.D., of Shanghai.

2—3:30 p.m. Medical Instruction.

## FRIDAY EVENING: PUBLIC MEETING.

8:00 p.m. Stereopticon Exhibition and Lecture.

## SATURDAY MORNING: GENERAL BUSINESS MEETING.

Commencing at 9 a.m.

## SATURDAY AFTERNOON: RECEPTION AT ST. JOHN'S COLLEGE.

## Suggested Topics for the Week of Prayer, 1905, BY THE EVANGELICAL ALLIANCE.

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SUNDAY, JANUARY 1, 1905.

### *Sermons Suggested.*

Text:—Psalm lxvii. Psalm xcvi., 11. Isaiah xl., 5. Isaiah lxii., 1. St. John xvii., 20 and 21. Ephesians ii., 19-22. 1. Peter, v., 7. 1 John iv., 7. Revelation xxii., 20.

MONDAY, JANUARY 2, 1905.

### *Praise and Prayer for the “one body” of which Christ is the Head.*

PRAISE for the measure of Christian fellowship evidenced and enjoyed, for the large number of additional branches of the Alliance in many lands recently formed, which rejoice in their membership with brethren in all the Continents and Islands. For the wider spirit of prayer which exists, and the true sympathy felt and expressed for tried members of the family of Faith.

CONFESSIO<sup>N</sup> of our unhappy divisions, of lack of spiritual perception and of devotedness to the Lord’s cause at home and abroad, of spiritual pride, coldness and worldliness in the Church, and that so much of the preaching of the Word lacks fulness and definiteness.

PRAYER that all Ministers, Missionaries, Evangelists and Workers in all lands may be faithful, zealous preachers of the Word. That Christ crucified may be their one great theme, and that they may be enabled to commend the Gospel by a Christlike life and walk.

Acts xxvi. 1 Corinthians iii., 4-6. Ephesians iv., 5-13. Ephesians iv., 13. Revelation xxi., 3.

TUESDAY, JANUARY 3, 1905.

### *For Nations and their Rulers.*

That the Lord will graciously give the nations a desire for peace. That all crowned heads, Royal families, Presidents, Prime Ministers and Ministers of State, and all in authority may feel the awful responsibility of War, and that the people in all lands may manifest a spirit of rest, quietness, and contentment, seeking by peaceful and constitutional methods to make their wishes known.

That Bigotry, Race Hatred and Opposition to the Gospel of the Lord Jesus Christ, and to the dissemination of the Word of God, may be removed from all countries, and that a spirit of love and mutual toleration may be shown, and that persecution may not interfere with religious liberty. That the darkest parts of the earth may be blessed wth light and with Rulers who fear God, and work Righteousness. For Thibet and other lands long closed to Missionary effort, and for those countries so recently the scene of War.

<sup>2</sup> Samuel xxiii., 3. Job xxxiv., 29. Psalm lxxxii., 3. Proverbs xiv., 34.  
<sup>1</sup> Timothy ii., 2.

WEDNESDAY, JANUARY 4, 1905.

*For our own Lands and their Possessions.*

PRAAYER for blessing upon Sovereigns and Royal Families, Presidents, Legislatures, and all Rulers. For our Colonial Parliaments and Statesmen. That they may always be the friends of the oppressed and the upholders of liberty, Civil and Religious. That National Perils may be faced in a calm and honest manner. That our Confidence may ever be in God and that love for His Word, His day, His ordinances and His law may increase. For revival of vital godliness, that the spread of error may be arrested, and that faithful men in all the Churches may declare the whole counsel of God. That Armies, Navies and Civil Services may have much spiritual blessing amongst all ranks. That business men may honour the Lord in all their transactions and in this respect realize their individual responsibility to God and to the World. That God's work amongst all classes may be greatly extended and that we may still have continual cause for praise. That Intemperance and Impurity may not disgrace our land and other lands.

Psalm xviii., 19. Psalm cxxvii., 1. Galatians ii., 8-12. Colossians ii., 9-17. 2 Timothy iv., 1-5.

THURSDAY, JANUARY 5, 1905.

*For Families, Educational Establishments, and the Young.*

PRAAYER is asked for all Universities and Colleges; that Governing Bodies, Senates, Professors, Boards of Education and Training Colleges, and all who teach, may be loyal to God's Holy Word; that they may reverently handle it, and carefully abstain from undermining the faith of the young. That all Philanthropic Institutions and Houses for the youth of both sexes may be centres of light, love and truth, and that from them many may enter upon the duties of life and citizenship men and women with the fear and love of God in their hearts. That home life may ever be pure, that Woman in all lands may be given her due place, and that the manhood and womanhood of this and all countries may be saved from social and other dangers. That the youth of our land and all classes may become free from Intemperance and other vices. That Parents may seek Divine Grace and Wisdom in the training of their children. That all Sunday Schools and Day Schools may have for their teachers those who seek to teach as in the sight of God. That Superstition may be checked in all countries.

Genesis xviii., 19. Psalm xii., 6. Psalm xix., 7. Psalm cxix., 9. Isaiah xl., 8. Hebrews ii., 1.

FRIDAY, JANUARY 6, 1905.

*For God's Ancient People Israel.*

PRAAYER for this people in all lands, that God may grant speedy answer both to the Apostle Paul's prayer for them, and to the many prayers since offered. That their isolation and scattered condition in many countries may lead them to see that their dispersion is of God and on account of their rejection of Him "who came to His own, and His own received Him not." That the Zionist movement may tend to hasten the day when "they shall look on Him whom they have pierced." That all missionary efforts for their conversion wherever carried on may be greatly owned of God. That those who have become subjects of God's saving grace may be steadfast in the faith, and such as fill important positions in the Church of God may be greatly blessed in the ministerial and other work to which they have been called.

Zechariah xii., 10. John i., 11. Acts xv., 8-11. Romans x., 1. 1 John v., 13.

SATURDAY, JANUARY 7, 1905.

*Foreign Missions.*

That God will grant a continued Spirit of Prayer *all the year round* for Foreign Missions, and for all who have gone to Heathen and Mohammedan lands. That whatever hindrances retard the work may be removed. That the Church of Christ in all lands may have a true missionary zeal, and that all Missionary, Bible, and similar Societies may be increasingly supported. That the Word of God may have free course and be glorified, being preached and taught in the Wisdom and Power of the Holy Spirit. That every form of error may give way before the spread of the Gospel. That those lands which have felt the awful scourge of war may have special blessing. That their wounds may be healed, and that the distribution of the Word of Life in those countries may be everywhere owned of God. That more labourers, Divinely called and equipped, may be thrust forth into the Vineyard, and that those who are bearing the burden and heat of the day, may be upheld by God's Remembrancers, and have abounding evidence of blessing. That they may be kept hopeful and ardent, full of wisdom and courage. That in India and other countries where many are equiring as to the Truth, the enlightening Grace of God's Holy Spirit may be given, that they may receive "the Gift of God," and not shrink from confessing Christ, even though suffering or persecution result. That the higher and more influential classes in India, China, and Japan may be reached.

1 Kings viii., 43. Isaiah vi., 8. Isaiah xl., 28-31. Daniel xii., 3. Ephesians vi., 18-20.

## In Memoriam.

MRS. RUDLAND.

*China Inland Mission.*

BY JOHN A. ANDERSON, M.D., T'AI-CHOW, CHINA.

Mrs. Rudland came to China in 1876 as Miss Annie Knight, and after three years of study and work in Nanking and Chinkiang, she was married to the Rev. W. D. Rudland, of the China Inland Mission, and came to T'ai-chow-fu, where for twenty-five years she shared his joys and sorrows as they laboured together for the Master.

Her home was in Aberdeen in the north of Scotland. It would be interesting to know how many missionaries have come from the stern climate of those upland regions. We can think of nearly a score of Aberdonians belonging to the present generation of Chinese missionaries.

Cradled in Strathbogie, famous as the head-quarters of the old Gordon family, she breathed the bracing air of the heatherclad hills, whose memory is held dear by the descendants of the warrior clans.

Her early days must have been influenced by the famous Christian gatherings at Lodge of Huntly in the days of the good Duchess of Gordon. Perhaps through some seed early sown by such servants of God as Reginald Radcliffe, Brownlow North, or her own relative Duncan Matheson, she was ultimately led to China.

But it was after she left Huntly and went to reside in Aberdeen that she passed through the definite experience of the new birth. She was then about seventeen years of age. Ten years afterwards she was again in Strathbogie, and often visited our home. From that time on till she left for China I saw a good deal of her. I was only a boy, but the influence she then wielded is not forgotten. We welcomed her to our home as an angel from heaven. She was a perfect gentlewoman. So sweet, so calm, so holy, and so dignified. She had a wonderful voice in those days, and both by speech and song captivated her audiences. Some birds cannot sing when imprisoned in cages ; but they fill the vault of the blue heavens with their carol when free in God's sunshine. So in the city of Aberdeen her voice was probably seldom or never heard in public gatherings ; for there she was united with a body of earnest Christians who, although excellent in many ways, had a strange horror of any redeemed woman telling in public audience the glories of her Redeemer. Doubtless this kept her silent sometimes when she might have spoken.

God's plans have given a remarkably prominent place to the little patch of earth's surface called Strathbogie. It is only about twelve miles long, and usually less than two miles broad, with a population under 5,000. Yet it has sent a splendid roll of missionaries to the heathen field. Morrison's coadjutor, Dr. Milne, was its first China missionary. He was followed by Prof. Legge and Dr. Henderson and a dozen or so more ; while it has given Mackay of Uganda and others to Africa. Ecclesiastical history in Scotland would be put out of gear were Strathbogie and its Presbytery omitted

from the annals of the Disruption. And it was largely through her temporary residence in the village of Mackay of Uganda that Mrs. Rudland's life passed the climax of a spiritual revolution that led up to her becoming a foreign missionary. Trained as she had been in the fellowship of the "Exclusive Brethren," she there burst her chains and entered into a large place, both for service and fellowship.

Up till the very close of her life she looked back with delight to the event that finally opened the way for her to accept of all who love the Lord Jesus to her full Christian fellowship.

When my dear father at that time baptised her in the waters of the Bogie, we felt as Ananias must have felt when in connection with Paul's conversion and baptism God said: "He is a chosen vessel unto Me to bear my name . . . and I will show him how many things he will suffer for my name's sake." The suffering only served as an incentive to complete the sacrifice. An oil-painting showing the spot where she was baptised, was a favourite picture, and hung in her bedroom where her eye could always see it.

During the years that she laboured in T'ai-chow she saw the work grow from small beginnings until it had the largest church membership in the C. I. M. Busy training and superintending native Bible-women and helping in the translation and printing of the first New Testament in the T'ai-chow vernacular Romanised, she watched the development of the native church and greatly helped her husband as the scattered out-stations became organised into one effective whole, that presented a considerable likeness to the church work of the late George Muller, of Bristol.

Then in 1898 came her last furlough, when, accompanied by her husband and daughter Adeline Rose, she went to England. During the first two years of the furlough she was seriously ill, but had a good recovery. This sickness, and then the Boxer trouble in China, prevented return from furlough until January, 1901. Those of us who met her on the return to China could not fail to see with what pleasure she welcomed the privilege of further service in this needy land; on the other hand, there was evident sorrow at some great changes that had been made in the T'ai-chow work during their absence on furlough.

In Shanghai she was very warmly welcomed by old friends and by fellow-missionaries, and on arrival at T'ai-chow she was greatly cheered by the hearty reception given by the native Christians, who had steadfastly prayed for their safe return.

Two years later she was very ill in Shanghai; but again in answer to prayer life was prolonged for a little time. It was evident, however, that the earthly tabernacle was dissolving, and it was suggested that she should go to England; after thought and prayer she said she desired to labour on in the field where God had put her until He was pleased to call her hence. It was possible that she might live as long in China as she would if in England. She would not take her husband and daughter from the work that needed them here. If she could do nothing else she could pray, and she could encourage her husband and daughter; and then she desired to have her body laid to rest among the Christian Chinese in the

little native cemetery outside the city for which she had laboured and prayed. This her express desire has been fulfilled. Her life has been in physical weakness, but in spiritual power. It was a life of much prayer, and gave out a sweet fragrance of Christ, which touched and refreshed others.

This summer increased weakness prevented her going from home, so she was taken to a hill residence overlooking the beautiful T'ai-chow valley. For a time the change seemed to cause improvement; but towards the end of August she felt that she was not to be long in this world, and at her desire she was taken back to the Mission house. There on September 22nd, without a struggle, she passed into the presence of the King. Only during the previous three days had there been any considerable increase of illness. During those last days she said good-bye to her loved ones and fellow-workers, and sent special messages to some friends. To the last her mind was bright and clear, and as during her prolonged illness, she was graciously preserved from acute pain; but her breathing became difficult and a cough disturbed her rest. The words of Scripture were constantly on her lips, and she repeated promise after promise and exhorted her loved ones not to mourn for her, but to follow the Master faithfully to the end. She longed to be with Christ, and frequently said: "How long, O Lord, how long. My grace is sufficient for thee. Victory, victory, through the Blood." As she grew weaker her lips were moving constantly in prayer. As a loved friend who called to see her said good-bye, he expressed the hope that she would have a quiet night. After he was gone she said: "Oh yes, so I shall; I'm going in to see the King." As the breathing became more difficult she said with a smile: "Patience, patience; it is a long way through the valley, but He is with me. No shadows yonder, all light and song."

Three of her Bible women pleaded for a last look, and as they stood weeping she exhorted them to be faithful and preach nothing but the gospel and not their own words. As they left she pointed upwards and said: "Good-bye till we meet up there. I will be waiting for you. You will each follow me." When they left the room she saw her daughter Rose weeping and said: "Darling, you must not mourn for me when I am gone, but let the joy of the Lord be your strength." To all she had some message of encouragement.

It was evident to all that the time of departure was at hand, but instead of sorrow there was joy. In her mind there seemed no misgivings. Eager, earnest, joyous hope, without the shadow of a doubt, filled her heart. She was more like a bride waiting for her expected bridegroom than a frail woman waiting for death. Death had no terrors. Its King was conquered. Thus gladly and peacefully she neared the moment of departure. It came so quietly that she was gone without a struggle.

A few moments before this the laboured breathing had given place to what seemed a natural easy sleep. Then the breathing became gradually slower and ceased; and she was gone. Literally she fell asleep in Jesus.

We laid her body to rest in the gentle slope of the T'ai-chow valley, in certain hope of a glorious resurrection.

## Correspondence.

### THE TERM QUESTION.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: A minute yet to us not immaterial point is that 神 and 人 (very frequently) are in Wenchow identical in sound; so 聖神 and 聖人 are both read Sing-zang, making no difference between the Paraclete and—Confucius! In many cases it would be confusing 神 and 人 if the former *must* be used for God. The thousands of Christians in Wenchow all use 上帝 and 神明 (? from Ningpo) for God, and 聖靈 for the Holy Spirit.

EDWARD HUNT.

C. I. M., Wenchow.

### DR. RICHARD'S STATISTICS.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: In your August issue in a review of “China Mission Statistics” by Dr. Timothy Richard, it is mentioned that “there is an attempt here for the first time to show how many prefectures have missionaries at work there.” May I venture to call your attention to the fact that throughout the monthly issues of our magazine, *China's Millions*, for 1902 and 1903, there was, month by month, a survey of one province at a time, in which survey every city, classified under its prefecture, was marked so as to show not only if it had missionaries or not but also to show what missionary societies were labouring there.

Believe me,

Yours faithfully,

MARSHALL BROOMHALL.

London.

### “PROTESTANT” AND “ROMAN CATHOLIC.”

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: In this month's RECORDER there is a letter from the veteran Dr. Martin suggesting that we all use the term *Sin-kiao* for Protestant and *Kiu-kiao* for Roman Catholic. I do not wish to discuss the question whether “New” and “Old” are suitable terms for Catholic and Protestant or not. I rather desire to point out that Dr. Martin is inaccurate when he says 新教 is “an exact rendering of Reformed.” Everyone who knows any Chinese knows that this is not so.

In the book of Technical Terms recently issued by the Educational Association of China Dr. Mateer uses 更正教 for Protestant and in the *Chinese Weekly* for October 24th Dr. Richard translates the same word by 復元教. Both these terms mean Re-formed, and either seems to me preferable to Dr. Martin's suggestion.

I have never heard that the Roman Catholics had any wish to use any other name than *T'ien-chu*. Why should we adopt a term for their religion which they would repudiate?

Yours sincerely,

JOHN DARROCH.

### THE SABBATH.

*To the Editor of*

“THE CHINESE RECORDER.”

DEAR SIR: May I venture to express myself through your columns on the subject of the observance of the Sabbath? Do we

fully realise all that is involved in our permitting modern methods of life to govern us in certain things that have to do with the honoring of God in His institutions?

Has the strict observance enjoined by the Decalogue so changed in our Christian dispensation that travel may begin or terminate on the sacred day and various secular engagements occupy a portion of its time *that it was in our power to avoid?* I think we may pause to consider the effect on two classes by our descending to the level of *convenience* from the high demands of the Sabbath law, on the natives—Christian or heathen—and on the non-Christian foreigner. There are, of course, *unavoidable* conditions which legitimise certain departures; even then a sacrifice of some convenience can minimise such invasion of the day of rest in other's behalf as in our own. There is a precious promise in Isaiah lviii. 13 and 14 we fail to appreciate as fully as we might, when we forget the words used in expressing the fourth Commandment.

Let us literally apply the ninth verse of the fourth chapter of the Epistle to the Hebrews, taking in its marginal emendation; it will be for our good.

A BROTHER.

"COLLOQUIAL PSALMODY."  
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Hinds is not happy in his selection of John and Charles Wesley's hymns as an illustration of *colloquial psalmody*. (October RECORDER, page 522).

If ever scholarly Christians did their best to put Christian

praises, prayers, meditations, and the like into the *best English style* they knew, it was the brothers Wesley. Read paragraph 6 of John's Preface to the Hymn Book, dated London, 1779. He challenges for the whole collection and not only for "two-thirds" of it the character of *poetry*. And he sums up his proud challenge—the pride is perhaps not so much personal, as family, pride since he ascribes the greater part of the collection to his brother's pen—with this remarkable claim on the score of literary merit: "Lastly I desire men of taste to judge (these are the only competent judges) whether there be not in some of the following hymns the true spirit of poetry such as cannot be acquired by art and labour but must be the gift of nature."

Wesley knew what Mr. Hinds seems to overlook that it is quite as easy to write obscurely in the phrase of the market place and the workshop as it is in that of the school and the study. If there are unintelligible *Wen-li* hymns—which goes without saying—there are at least as many *t'u-hua* hymns that yield no sense to the patient student. Such at least is the experience of an old disciple, who is as anxious as Mr. H. to "sing with the understanding".

T. C.

"CHINA MISSION STATISTICS."  
To the Editor of  
"THE CHINESE RECORDER."

DEAR SIR: I have recently received a copy of this pamphlet, issued by the S. D. K. under the direction of Dr. Richard.

Statistics, to be of any use, should be accurate. If inaccurate they are misleading. Dr.

Richard calls this attempt "a few facts which we have gathered". That they are few, indeed, and very inadequate, a very cursory examination will prove. How the facts were gathered I do not know, neither does Dr. Richard tell us. I have met several members of three missions in this province, and they all declare that no request for information had reached them or their stations. Such a haphazard method of getting statistics, without any attempt at collecting accurate ones from the Missions, is very reprehensible; hence the book is of no value at all as it stands now.

Further, it is very inaccurate. Take page 5. The pamphlet states that the English Methodists have work in Pao-ting-fu, started in 1860. This is not true. That Mission has no work in that prefecture, whereas it *has* in the Tien-ching-fu, but, in this latter case, the Mission is omitted.

The work of the American Board Mission in Pao-ting, Pe-king and T'ung-chou—a work of large proportions in every branch—and of the London Mission in Pe-king and Tientsin, Chao-chou and Chi-chou, are alike ignored; that of the M. E. M. in several prefectures is, also, not mentioned. These cover more than half of the work done in the province, and yet are not referred to once. The sphere of a new mission, like the South Chihli Mission, which is only in its inception, is referred to on pages 5 and 7.

If this is a specimen of the way that the statistics of the other provinces have been got together, then it is a farce from beginning to end, and the whole thing is worse than useless, as no one can rely on it for any accurate information, and statistics are absolutely useless unless they are accurate. In the adjoining province of Shantung the extensive and ever growing labours of the English Methodist, London, and American Board Missions are not referred to, and an outsider would not know, from this pamphlet, that such Missions had an existence at all in Shantung.

The annual reports of the Missions would have supplied the editor with much useful information. Better still, the missionaries should have been applied to. As it is, those who buy the pamphlet are simply throwing their money away, as it contains only fragmentary and very incomplete information, oftentimes most misleading and inaccurate.

That one of Dr. Richard's usual accuracy and thoroughness should have allowed such a scrappy thing to be printed, is surprising, and we can only trust that it will be withdrawn from circulation, or kept on the Doctor's desk till he finds time and leisure to make it full and complete.

Yours sincerely,

BRITISH MISSIONARY.

Chihli, November 8th, 1904.



## Our Book Table.

### A MISSION PRESS SEXAGENARY, 1844 TO 1904.

It is a poor home where the birthdays are passed by unnoticed, and I am sure that every reader of the RECORDER would have been sorry if the sixtieth anniversary of the Presbyterian Mission Press had been passed by without some sort of recognition.

Is there to be found among the happy home-circle of China missionaries a genius capable of imagining the difference it would have made to the history of China mission work had there been no Presbyterian Mission Press? Is it not an institution to which we have all of us been indebted as to some dear senior member of a family? Has it not entered into the work of each and all with a helpfulness as unobtrusive as it has been sacred? The oldest among us can hardly claim to have a memory of missions in China dating back to 1844, but old and young (not excepting those who are identified with flourishing mission presses themselves) will be grateful for a reminder, before 1904 closes, to lift up their hearts unto the Lord in praise and prayer for blessing received or anticipated from the Presbyterian Mission Press.

This reminder in the tasteful pamphlet before us—itself a fine specimen of the printer's art—is, as we might have expected, far from blatant. Its tone is rather that of a gentle whisper: "This is my sixtieth year. Let us all rejoice together in our God."

It contains a full recognition

of the work of the mission presses throughout China, as well as presenting a picturesque account of its own earlier history and later developments. Prepared in the midst of labours more abundant, which only those on the spot may be able to estimate, this really charming booklet, from the pen and camera of Mr. Gilbert McIntosh, on behalf of his colleagues, gives us just what we are glad to know concerning the history and present condition of work well typified by the solid and spacious building from which the booklet came—typified all the more closely from the fact that the works referred to possess no smoke-belching factory chimney, and are even deficient in any species of notice-board, except that of rules for the workers in the press itself.

Started at Macao in 1844, removed to Ningpo in 1860, and thence to Shanghai a few years later, the total output from the press until 1864 is reckoned at 112,000,000 pages; and the total amount printed between the years 1894 to 1904, at 590,250,003 pages. These are just two items in that section of the booklet entitled "Historical Sketch". "A Walk Through the Works" follows, well illustrated by photographs. Then comes "The Wider Outlook", containing notices of the various presses in China and general considerations of China's needs, ending with the words never to be too often quoted to ourselves as we bow before the mercy-seat and nerve ourselves for fresh enterprise: "Expect great things of

God. Attempt great things for God". And surely the information and thoughts condensed into the thirty-two pages of the booklet before us will be, to all who procure a copy, a genial and effective aid to our doing so.

WM. ARTHUR CORNABY.

*The Dragon Flag*, 1904. Published by the teachers and students of St. John's College, Shanghai, China.

We have only words of congratulation to offer to the publishers of this interesting and exceedingly well "got up" volume. The reader will find full information as to the various sides of the work carried on by our friends at St. John's College; and this information is presented in such a fresh and interesting way, made more interesting and attractive by the most effective original "head" and "tail" sketches, that it loses altogether its too often "catalogical" nature.

The paper has numerous reproductions of photographs of the staff, various classes, cadets, band, and of the College and school buildings, and of the different athletic teams. Amongst the photo-reproductions is one very interesting picture of one of the silver medals recently presented to the 100 best students by Prince Pu Lun.

A most interesting and amusing part of the volume is that which is occupied with topical references and quotations. Space forbids more than two or three examples.

The best liked book is said to be "The Three Kingdoms" and the most popular historical character George Washington. The Personal Alphabet is most amusing—just two letters,

"P, young Pay Vung-whay, with eyes so extremely dreamy

and tender." (Those who know Vung-whay will appreciate this). "V, tiny Vung-ping, not larger than a bean".

Even St. John's College has not quite cured the other "John," "John Chinaman," of his confusion of the letters "r" and "l" and "n."

Thus we read in "Odds and Ends":—

Dr.— Name me the bones in the neck.  
S—y.—The "leg" is made up of three bones, "lamely," the femur.  
Dr.— No! Sir. I want the bones of your neck.  
S—y.—Do you want the bones of the "leg" upon which your head "lests"?

The *Dragon Flag* concludes with a "literary department," in which are some excellent, presumably original, sketches which show great promise not only of facility over the English language, but also of imaginative and creative power.

Certain things in the book,— The College cheer for example, stamp the book as that of an American college, and seem a little strange to British eyes and ears, but "though their speech bewray them," we have only words of congratulation and cheer to the *Dragon Flag*—may it long wave to show that the People of the Dragon are alive and rousing from their too long sleep.

H. L.L. W. B.

The October number of the *Endeavor*, the very interesting magazine of the Japanese Christian Endeavor Societies, is an especially attractive one. There are eight pages of English reading matter and thirty-two pages in Japanese. The magazine has two excellent pictures. One is of Rev. N. Tamura, vice-president of the Japanese United So-

ciety of Christian Endeavor and pastor of a Presbyterian church in Tokyo. This man has been called "the Moody of Japan." He is at present traveling in Europe and America and is arousing much interest by his forceful addresses. The second picture is of the Niwa family of Samurai rank, three generations of Christians. There is much good news of the progress of Christian Endeavor in Japan and elsewhere, but with it the announcement that Mr. Inanuma who has done faithful work as general secretary for three years and a half, has now resigned to take a pastorate. All friends of Japan will hope that a successor may be speedily found to carry on his work for the extending and upbuilding of Christian Endeavor Societies there.

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*Nying Ing Lih. Yüing Z We.* A Chinese-English Character-Romanized Dictionary of the Ningpo Dialect. Compiled by Miss Laurence, C. M. S. Printed at the Methodist Publishing House, Shanghai.

This is a reprint, though slightly revised, of a dictionary first issued by Miss Laurence twenty years ago. It is the only dictionary of the kind in the Ningpo dialect and is much used by the foreigners who speak the Ningpo and similar dialects.

The dictionary is arranged in two parts. The first part is the character index. In the second part we find these characters with the Romanized sounds and the most important meanings in colloquial and English. Necessarily the second part is arranged according to terminations; but it is a pity that in re-editing the book the author should again have arranged these terminations according to the obsolete method used in the early Roman-

ized primers instead of the alphabetical method, which would greatly facilitate the finding of words. This re-arrangement would have taken very little time and thought on the part of the author, but would save much time to the users of the dictionary.

It is a great misfortune to find so many errors in the book, for which the author apologizes in the Preface. Even though there are over two pages of errata, there are very many errors not noted in the "Errata," and one finds errors even among the supposedly corrected "Errata." Notwithstanding these faults the book is of great value and should be in the library of every missionary in the Chekiang province. With it one can get the sound and usage of many characters which could otherwise be gotten only by the aid of a teacher. For several years it has been very difficult to secure a copy of this most helpful volume, and I am sure many will be pleased to learn that it is again on sale.

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#### ACKNOWLEDGMENTS.

Report of the Pyeng-yang Station of the Korea Mission of the Presbyterian Church, U. S. A., for the year July 1st, 1903, to June 30th, 1904, containing a very interesting map of the work of that Mission in N. W. Korea, showing stations, etc.

The summary gives 1,104 adult baptisms for the past year and 1,063 catechumens. A school for the blind has been started under the direction of the city churches. Six hundred and ten men attended the winter training class and fully 200 others the special class for business men. One hundred country classes for men enrolled 4,500 persons, including some women. Total

number of communicants in the Pyeng-yang field, 4,703, and 3,432 catechumens.

Third General Report of the Syen-chun Station, same Mission, July 1st to July 1st. 1903-1904.

Summary shows 57 groups with 5,119 adherents. Of this number, 1,265 are baptized and 1,792 are catechumens. The aggregate attendance at the training classes for men and women was 1,034 men and 401 women. Total number of communicants, 1,265, of which number 310 were added during the year.

The Wonderful Century, 1800-1900. By Alfred Russell Wallace. Translated for the Shansi Imperial University. Edited by John Darroch. Diffusion Society. 182 pages on foreign white paper. English Index of names. Illustrated. Price 40 cents. For sale at the Presbyterian Mission Press and the S. D. K.

China's Young Men. November, 1904. General Committee Y. M. C. A., Shanghai.

The Young Men of Japan. October 30th, 1904, of the Y. M. C. A. Union of Japan.

The Term for God and Spirit

in Chinese. Rev. C. A. Stanley, D.D., Tientsin.

Scott's Talisman. A very convenient form of this popular novel of this great man. Price 2/6. Macmillan & Co., London.

Les Mesadventures De Jean-Paul Choppart. One of Siepmann's Elementary French series. Macmillan & Co., London.

Picture Arithmetic. Book I. Macmillan & Co., London. Price 3d. A beautifully illustrated arithmetic.

William Pitt. By Lord Macaulay. Macmillan & Co., London. Price 2/-.

Milton's Paradise Lost, Book VI. Paper cover. Price 1/-.

The Rime of the Ancient Mariner. Coleridge. Macmillan & Co. Price 1/-.

Selections from Wordsworth, preceded by Lowell's Essay on Wordsworth. Macmillan & Co. Price 2/-.

British Songs for British Boys. A collection of one hundred national songs, designed for the use of boys in schools and choirs. Macmillan & Co. Price sixpence.

Monsieur Pinson. Par Lucien Biart. Adapted and edited by Otto Siepmann. Macmillan & Co. Price 2/-.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by

Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

*Commercial Press List:—*

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D.

A Treatise on Physics. Wu Kwang-kien.

Popular Science Readers.

Elementary Arithmetic.

Le Comte's Compend of Geography.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiang-nan Arsenal.

*Shansi Imperial University List:—*

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

## Editorial Comment.

THE most notable event during the past month was the celebration of the seventieth birthday of H. I. M. the Empress-Dowager. The display of loyalty on the part of the Chinese in important centres seems to have been spontaneous and unprecedented. Of course, the example of foreigners' loyalty to their country's representatives, as evinced by gay profusion of bunting, official receptions, etc., on nation-

al red-letter days, may have had an effect on the imitative and display-loving Chinese. Yet the unique and liberal character of much of the celebration would indicate a desire to be truly and visibly patriotic.

\* \* \*

FOR several days Shanghai blossomed out in a brilliant yellow display, the effective use of the festive red preventing any undue jaundiced effect. Prettily decorated shop fronts,

artistic floral and electric decorations, numerous red-covered lanterns, and fluttering dragon flags, all bore testimony to the general desire for a joyous and gorgeous celebration. Wuchang was not far behind in the matter of decorations. It seems that the yellow bunting in Wuchang was provided by H. E. Viceroy Chang Chih-tung, who, finding upon enquiry that his loyal citizens of the provincial capital of Hupeh possessed no dragon flags to speak of, ordered no less than fifteen thousand of them, which were the day before distributed to the people residing in the principal streets of that city.

\* \* \*

THE celebration in some respects was discouraged by the Empress-Dowager. In declining certain birthday presents from several foreign Ministers, she sent a message by H. E. Lien Fang, the senior vice-president of the Wai-wu-pu, saying that as she had forbidden all officials, both in Peking as well as in the provinces, to send her birthday presents (which by precedent they were bound to do), how much less could she venture to receive presents sent her from Ministers of friendly countries, over whom she had no control.

\* \* \*

OTHER phases of the celebration might have been noted, for instance the distribution of fifteen thousand suits of special uniforms to the troops of General Chiang Kuei-ti in Peking, all embroidered with the popular motto "Wan-shou-wu-

chiang" (萬壽無疆), "There is no limit to the Imperial longevity." But we would rather allow our minds to go backward to the sixtieth celebration, made famous by the Protestant Christian women all over China subscribing for and presenting a specially printed edition of the New Testament to the Empress-Dowager. There have been many speculations during the last few troubled years as to the welfare of the book with its solid silver covers and with its raised gold titles. Some who think of the unlikelihood of the Ethiopian changing his skin or the leopard his spots, look upon the efforts then made as practically wasted; and we have been frequently reminded of the Empress-Dowager's intriguing before and after and her conduct during the awful storm of 1900. But we feel sure that the many prayers that went up for the Empress-Dowager ten years ago were not unheard. We know from the imperial demand for Bibles that definite results followed the presentation of the book that bore the characters of gold 救世聖經, "Scriptures for the Salvation of the World," and may we not hope for still greater results.

\* \* \*

WE cannot withhold a feeling of admiration as we think of how this remarkable woman still dominates the high officials of this great empire. We cannot but pity her and pray for her as we try to realise the burdens and responsibili-

ties she carries. The letter which accompanied the New Testament ten years ago referred to her energy and wisdom, and mentioned that the Christians in her empire constantly and fervently prayed that Her Highness and all the members of the Imperial Household might get possession of the secret of true happiness to the individual and prosperity to the nation. More than ever are these prayers needed.

\* \* \*

THE significance and results of the tragedies of 1900 caused the name of the Empress-Dowager to be associated, in most minds, with feelings of anger and distrust; the advances made by her to the legation and other ladies have been discounted and looked askance at; and the signs of progress emanating from her have been assigned to ulterior motives; but in these days of kindly thoughts on the part of the Chinese themselves to this remarkable woman may we not also emphasize the apparent good points in her character and give her credit for desire to rule aright. A study of her predecessors' sweeping actions and drastic measures in earlier days of crisis, the knowledge of her manner of upbringing, and the remembrance of her many limitations may help us to proportion more accurately the share of blame and praise to be accorded her.

\* \* \*

MISSIONARIES in China will learn with much satisfaction

that a Life of Dr. Griffith (Great Faith) John is to be published early next year. The work will be prepared by Rev. Richard Lovett, M.A., who is one of the secretaries of the Religious Tract Society of London. Mr. Lovett is well known as a very successful writer and author, and will doubtless succeed in compiling a useful and attractive volume. Certainly he has a subject that commands the interest and attention of Christians everywhere, and we shall look forward with great pleasure to the perusal of the book.

\* \* \*

WE have communications with Northern Manchuria at last. A letter written from Liao-yang says: "We can still hear the distant grumbling of the guns to the north, and occasional streams of wounded are carried in from the field hospitals. Most of the refugees have gone home and things look more normal. On the Emperor's birthday the Japanese distributed food to the poor. . . . Most of the out-stations are still not able to hold service. Some of them have suffered from the troops billeted on them—doors and windows being burned for firewood." Two hundred subscriptions to *The Chinese Christian Intelligencer* were sent for the Christians in Liao-yang alone.

\* \* \*

IN April, 1894, the editor of the RECORDER sent out some 600 circulars to the missionaries in China asking them to indicate what terms they used

in Chinese for God and Holy Spirit. As there have been numerous references to these figures we give below an analysis of the 355 replies received:—

TERMS FOR GOD.

- 173 used Shang-ti for God.
- 65   ,, Shen.
- 36   ,, T'ien-chu.
- 42   ,, both Shang-ti and Shen.
- 8    ,, Shen and T'ien-chu.
- 6    ,, Shang-ti and T'ien-chu.
- 3    ,, Shang-chu.
- 22  ,, all these terms.

TERMS FOR HOLY SPIRIT.

- 179 used Sheng-ling.
- 147   ,, Sheng-shen.
- 25    ,, both.

This was ten years ago. It will be observed that at that time many had ceased to regard

*Shang-ti* and *Shen* as antagonistic terms, for 64 (42+22) used both terms, while those who used one term to the exclusion of the other, were in a minority, and this minority was probably considerably smaller than the figures indicated.

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OUR readers will hear with deep regret and heartiest sympathy that the Rev. W. Nelson Bitton has been laid aside through an attack of typhoid fever. There will, consequently, be a delay in the publication of the statistical returns of mission work in China referred to in our editorial comments last month.

## Missionary News.

### Statistics of the L. M. S. in Chihli for last Year.

- Number of out-stations, 118.
- ,, native preachers, 50.
- ,, colporteurs and Bible-women, 37.
- Church members, 2,064. Increase during the year, 203.
- Number of adherents, 5,738.
- ,, chapels, 125.
- ,, in station classes, 298 men and 258 women.
- ,, of boys' boarding-schools, 4 with 68 pupils.
- ,, girls' boarding-schools, 2 with 49 pupils.
- ,, boys' day-schools, 36 with 429 pupils.
- ,, girls' day-schools, 3 with 35 pupils.
- Contributed by natives, Tls. 2,144.

At a recent meeting held in the London Mission station at Hsiao-chang, Chihli, there were representatives of the American Board Mission in Pao-ting-fu and Shantung, three stations of the London Mission, and one from the China Inland Mission. The object was to reorganise the union formed some years ago for the purpose of defining boundaries and arriving at a common system of church government, as, also, to guard against possible troubles arising from persons wishing to quit one mission and join another in the same region from unworthy motives. These missions, combined, are working in about fifty counties in the south of Chihli and the counties adjoining in the province of Shantung. The meetings were harmonious and helpful and the dangers of

overlapping were averted. The time has fully come when missionaries should thus meet; as the number of the missionaries is ever on the increase, expansion is a daily occurrence; new missions are entering the field, and a common method of working has become an absolute necessity. In this part of Chihli and Shantung all missions work in complete understanding and mutual helpfulness, and it is eminently desirable that a similar thing should be arranged elsewhere.

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### Canton Medical College.

#### THE OPENING CEREMONIES.

If the pioneers of medical mission work in South China can, from the vantage ground of the celestial state, take an intelligent interest in the progress of Christ's kingdom on earth, surely there was joy in the presence of the angels of God on Wednesday, November 2nd. On that date the new medical college erected by the Canton Medical Missionary Society was formally opened. To those acquainted with the history of Christian missions in China it is hardly necessary to say that this new advance is the fruit of the consecrated labours of Drs. P. Parker, J. G. Kerr and J. M. Swan, who have succeeded each other as superintendents of the Society's hospital during the past sixty years.

The opening ceremonies were divided: Chinese function taking place in the afternoon, while the foreign community gathered in the evening. This arrangement was rendered necessary, as seating accommodation was inadequate for the united gathering.

The new building is three-storeyed, and is situated on the river shore almost in front of the

superintendent's residence, and thus in close proximity to the hospital. The valuable site was given by the Chinese government. The college is strongly and neatly built of red brick, with verandahs surrounding each storey. An observatory crowns the top (a gift from the Parsee community in Canton), which commands one of the most extensive views of the city obtainable. The money for the erection of this plant has come from varied sources, representatives of many nationalities contributing, but it is surely gratifying that the committee can record the fact that the larger half of the cost has been borne by the Chinese themselves. This speaks louder than any words can do the appreciation of medical missionary work by the Chinese.

At the Chinese ceremony the American Consul-General, Mr. F. B. Cheshire, presided, and a large number of officials and representative Chinese were present. The Governor of the province, the Namhoi magistrate, the Tartar-General and a representative from the Viceroy were there to show their sympathy with the institution. In replying to Mr. Cheshire's address of welcome one of the officials said that the work in connection with the Medical Missionary Society's hospital had done more than anything else to remove prejudice and cement the goodwill which now united the representatives of foreign nations with the Chinese in Canton. Revs. Dr. Noyes and Dr. Simmons addressed the gathering as men intimately acquainted with the history of medical missions in Canton, while Rev. C. Bone spoke of the advantages that would spring from the institution. The pupils from the True Light Seminary for women contributed sweet music.

The evening meeting was presided over by H. B. M. Consul-General, Mr. Campbell, and was well attended by the foreign community. Dr. Graves, the senior missionary in Canton, who had just returned from furlough in U. S., in the name of the Society, of which he is chairman, welcomed the visitors. Addresses were also given by Dr. H. V. Noyes, W. J. Anderson, M.D.; Rev. R. E. Chambers, Mr. E. A. Stanton, treasurer, and A. Anderson, M.D., who has been appointed superintendent of the College.

Dr. Noyes, in the opening address, traced the inception of the present effort back through the histories of the noble, self-effacing pioneers, Drs. Parker and Kerr, and back further still to the example of the Saviour, in whose footsteps they had followed, who "went about doing good and healing all that were oppressed of the devil". Dr. W. J. Anderson, of the Wesleyan hospital at Fatshan, viewed the institution from the point of view of the Christian medical man, while Mr. Chambers had as the key-note for his remarks, "Other men laboured and ye are entered into their labours", at the same time not forgetting to give the honor due to Dr. Swan, under whose efforts the College has evolved from the ideal into the solid up-to-date institution which we have today.

Thirteen students have enrolled their names, and work will begin immediately. Dr. A. Anderson will give his whole time to tuition, while Drs. Swan and Todd will give such help as is possible in view of the fact that the hospital work already claims most of their time and strength. The practice the students will be able to get at the hospital in all

sorts of cases will be an invaluable part of their training.

Enjoyable musical items were interspersed between the addresses, and the meeting closed with prayer led by Dr. Graves.

We all pray "God bless the Canton Medical College."

GEO. H. MCNEUR.

Canton, November 9th.

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### Other Notable Openings.

#### *Yen Building, St. John's College.*

This new block of three lofty storeys was opened on Saturday, October 1st.

The first storey is almost entirely taken up by the large hall known as the Alumni Hall. There are quarters for the foreign professors and masters on each side opening on to a spacious verandah. The third floor also contains masters' quarters, and very comfortable suites of rooms they seem.

Addresses were delivered by Rev. F. L. Hawks Pott, D.D. (President of the College), Prof. W. W. Yen, B.A. (son of the late Rev. Y. K. Yen, in whose memory the building is erected); Mr. H. De Gray, Rev. P. N. Tsu, and R. W. Little, Esq.

In the course of his address Dr. Pott said that some people living in Shanghai were not optimistic about China, but when it was considered that within ten years no less than three new buildings had been erected at St. John's College in answer to the increased demand for enlightened education, it had to be admitted that great changes had come over the minds of the people of China and that they were deeply realising their need. The first of the three buildings mentioned was the preparatory department, opened in

1895. The second was the science hall, erected and formally opened in 1899. Now, about five years later, they had assembled to open yet another building.

In giving an account of how the building came to be erected Dr. Pott referred to gifts from the Hon. Seth Low (after whom the library is called), and spoke highly of the efforts of the alumni of the College. Instead of the \$5,000 gold asked for, the alumni secured a sum amounting to \$8,000 (gold). This amount was not contributed by the alumni entirely; they went to their friends and officials throughout the empire. Each of the members of the Association gave himself and persuaded his friends to give, and the list of contributors contained the names of men known throughout China, such as Chang Chih-tung, Admiral Sah, and many others. In recognition of this the present commodious hall was to be called Alumni Hall and would for all time commemorate the generosity of the alumni of 1901 to their *alma mater*. The rest of the money was raised in the United States.

#### *New Hospital, Pao-ting-fu.*

The new hospital, Pao-ting-fu, in the American Presbyterian Mission compound, was formerly opened on Tuesday, 4th October. The general exercises in the chapel were followed by an inspection of the new buildings, and feasts provided for the officials, resident foreigners, and about a hundred of the leading men of the city. Nearly all of the superior officials, civil and military, were present in the chapel. Tao Tai-ch'ien, the Chinese Director of the University, offered a short address of congratulation and appreciation. A small

honorary gateway with a tablet had already been erected by Chinese contributors. The tablet reads **思羅醫院** (In Memory of Dr. Taylor Hospital). Of the sum used in building and equipping this fine hospital plant, 3,500 gold dollars were given by Dr. Taylor's classmates of Princeton University, of which Mr. Charles Denby, of Tientsin, is a member. The wards were given by E. B. Sturges, of Scranton, Pa., and the hospital equipment by Dr. B. C. Atterbury.

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#### *St. Luke's Hospital, Hongkew.*

A large assembly of friends and well-wishers of St. Luke's Hospital were present at the formal opening ceremony which took place October 26th, at 4 o'clock p.m.

The inspection showed there are six large rooms and fourteen smaller ones, containing altogether one hundred beds. The two operating rooms are fairly large, and are fitted with the most modern appliances recently received from the United States and England. Adjoining the hospital there is also a new building for the medical school. The native staff of the hospital consists at present of six trained nurses and a house surgeon and physician, both of whom are graduates of the medical department of St. John's College, Jessfield. There is also a superintendent of the nurses.

Dr. Hawks Pott presided at the Literary Exercises, and short and appropriate addresses were given by Dr. Boone (whose name will always be inseparably connected with the hospital), Dr. Park, Dr. Reid, and in Chinese by Dr. Timothy Richard. Among the audience were Mr. Wang, the Shanghai Hsien ma-

istrate. His Worship appeared to take a keen interest in everything connected with the hospital that was brought to his notice.

*M. E. M. New Chapel, Tientsin.*

The Methodist Episcopal Mission has just completed a new chapel, school-house, and dispensary, to replace those destroyed during the Boxer rising in 1900. The site is situated inside the old West Gate, on the south side of the street, and is upon the same ground as the building erected in 1895.

At the rear a large room is in use as an elementary school. There is also a dispensary and women's quarters. This has been fitted up in a most perfect manner and includes besides the dispensary the audience room and examination room. The lady doctor attends twice a day and administers to the wants of the poor sick.

*C. E. Notes.*

**A FLEXIBLE ORGANIZATION.**

The following paragraph by Professor Amos R. Wells, editor of the *Christian Endeavor World*, will make clear how the Christian Endeavor Society can fit in to the work of any church in any place, and with unending minor modifications yet retain an essential unity of purpose and result. No hard and fast organization; centering in itself, could ever have attained the widespread usefulness which has resulted from the organization of Christian Endeavor Societies. But just because it represents a "movement" toward a religious ideal rather than merely a new society it will commend itself wherever its ideal is cherished. Professor Wells says:—

"Every one who makes use of the Christian Endeavor Society should understand how flexible are its plans. The entire control of each society is in the hands of the local church and pastor, subject to the government of the denomination. The United Society of Christian Endeavor, to be sure, recommends a form of pledge, but it may be entirely changed by any church that desires to change it. It need not even be called a pledge at all, but may, if any prefer, be called a "declaration" or a "purpose." The United Society in the same way sends out a "Model Constitution," which may be changed in any particular or all particulars until it conforms precisely to local needs. The United Society acts as a bureau of information, and gives wide publicity to all the good ways of working it can discover; but these various methods are to be adopted or rejected according to the needs of the local church. In fine, the Christian Endeavor Society, while enjoying all the benefits that can flow toward it from the societies of other churches and denominations and countries, is to be just what the local church thinks it best for it to be, in order most fully to fill its place in that church."

*The Secret of a Good Prayer Meeting.*

Plan, pray, work to have a good prayer meeting if you would have a good society this year. You cannot have it otherwise.

And you can have such a prayer meeting. Here is the secret, the human side of the secret: God will take care of His side of it: *See that every active member takes his part.*

This is the secret of a good prayer meeting that Christian

Endeavor came to reveal to the churches twenty-three years ago.

It is just as true a recipe for a good meeting now as it was then: *See that every active member takes his part in prayer, testimony, in Scripture or other recitation.*

There is nothing recondite, mystical, incomprehensible about this human side of a good prayer meeting; it is all contained in this one sentence: *See that every active member takes his part sincerely and intelligently.* I have added two words. I do not mean glibly, eloquently, fluently. None of these qualities are necessary. The active member may take his part haltingly, stumblingly, un-

grammatically; little matter this if he does it sincerely, intelligently knowing and meaning what he says.

President, officers, executive committee, especially prayer meeting committee, bend all your energies to this point if you would have a good meeting. Enforce the pledge, live up to it yourselves, do your best to see that *every active member takes his part in each meeting sincerely and intelligently;* and your prayer meeting, the furnace of your society, will warm and quicken all its activities.

FRANCIS E. CLARK.

## Missionary Journal.

### BIRTHS.

AT Kia-ting, September 25th, the wife of Dr. CHAS. W. SERVICE, C. P. M., of a daughter.

AT Mien-juh, Szch'wan, October 4th, the wife of Rev. Dr. SQUIBBS, C. M. S., of a daughter, Amy Ellen Aylward.

AT Nashville, Tenn, U. S. A., October 7th, the wife of Rev. W. B. NANCE, M. E. S. M., Soochow, of a son, Dana Wilson.

AT Wei-hsien, October 17th, the wife of Rev. E. W. BURT, M.A., E. B. M., of a daughter.

AT Shanghai, November 2nd, the wife of D. WILLARD LYON, Y. M. C. A., of a son, Laurence Leslie.

AT T'ung-ch'iwan, Szch'wan, November 6th, the wife of ISAAC MASON, F. F. M. A., of a daughter, Ruth Evelyn.

AT Huang-chow, Hupeh, November 16th, the wife of Rev. S. TANKEVIST, S. M. S., of a daughter, Anna Margareta Elisabet.

### MARRIAGES.

AT Chen-tu, October 27th, Mr. J. H. EDGAR and Miss LILY TRÜDINGER, both of C. I. M.

AT Hongkong, November 11th, Rev. F. CHILD, C. M. S., Kwei-lin, and

ALICE BEATRICE, youngest daughter of the late Foster M. Sutton, of Fakenham Hall, Suffolk, England.

AT Hankow, November 12th, W. H. HOCKMAN and Mrs. W. B. MOSES, C. I. M.

AT Shanghai, November 23rd, C. A. BUNTING and Miss H. BANCE; Mr. F. TRAUB and Miss E. BRUNNSCHWEILER, C. I. M.

### DEATHS.

AT Glencliff, near Nashville, Tenn., U. S. A., August 4th, LEWIS JAMES, second son of Rev. and Mrs. W. B. Nance, M. E. S. M., Soochow.

AT Siang-yang, Hupeh, October 7th, Mr. GUNNAR ARNELL, S. A. M., aged 21 years.

AT Syen-chyun, Korea, October 17th, JOSEPH ALLEN, only child of Rev. and Mrs. C. E. Kearns, A. P. M.

AT Kan-chow-fu, October 29th, JOHN W. CRAIG, C. I. M., of dysentery.

AT Chefoo, October 31st, Mrs. H. J. ALTY, C. I. M., of typhoid fever.

AT Chi-ning-chow, of dysentery, ALICE, only child of Rev. and Mrs. T. L. Blalock, G. M., aged 1 year, 6 months, 18 days.

AT Wu-chow, November 6th, Miss F. H. CAMPBELL, C. and M. A., aged 43 years.

**ARRIVALS.****AT SHANGHAI:**—

September 25th, Mr. and Mrs. LANDAHL (ret.) and Miss LEE, for H. S. M., Tai-ping-tien.

October 23rd, Miss RUTH E. LINDBERG, for C. and M. A.

October 29th, Misses E. J. DOUGLASS-HAMILTON, G. A. COLE, M. L. HARMAN, A. REHNBERG, A. R. DARLING, A. M. LOVELESS, A. R. ALLEN, A. M. HOCKING, H. M. SCORER, L. CLARKE, C. ARGENTO, K. ANDERSON, and L. M. NYLIN, also Miss I. W. RAMSAY. Mrs. W. B. MOSES and Miss H. BANCE (ret.), for C. I. M.

November 10th, Mr. and Mrs. ALLEN N. CAMERON (ret.), Miss GRACE LEWIS, Mr. and Mrs. H. HUNTSMAN, for Hankow (uncon.); Rev. and Mrs. E. W. ELLIS, A. B. C. F. M., Pang-chwang; Rev. C. F. KUPFER, wife and child (ret.), M. E. M., Kiukiang; Rev. W. M. HAVES, wife and child, and Miss C. E. HAWES (ret.), A. P. M., Wei-hsien; Rev. W. C. LONGDEN and family (ret.), M.E.M., Chinkiang; Dr. and Mrs. C. F. ENSIGN, for M. E. M., North China; Rev. and Mrs. A. J. FERCH and Rev. H. E. VOSS, for U. E. C. M., Chang-sha; Rev. and Mrs. W. A. MATHER (ret.), A. P. M., Pao-ting-fu.

November 13th, Miss D. M. HUNNYBUN, from England for C. I. M.; WM. A. STEMMERICH, for C. and M.A.; Rev. H. H. TAYLOR, Misses E. KEMPSON, E. D. MARTEENS, and A. J. EDWARDS, for C. M. S., West China; Miss D. C. JOYNT (ret.), C. M. S., Hangchow.

November 18th, Rev. and Mrs. J. V. LATIMER, for A. B. M. U., Huchow; Rev. RANDALL S. CAPER, Rev. J. H. GIFFIN and wife, for A. B. M. U.; Miss MARY M. THOMAS, M. E. M.; Hing-hua; Rev. A. E. MOWATT and wife, for C. P. M.

November 19th, Miss M. MURRAY (ret.) from England, and Dr. MARY NEWELL, from America, C. I. M.; Rev. J. A. JOHANSEN (ret.), M. E. M., Chungking; Misses LENA M. DUNFIELD and LAURA H. HAMBLEY, for C. M. M.

November 24th, Revs. VINCENT JOHNSON and JAMES WEBSTER, for W. M. S., Hankow; Rev. THOS. W.

SCHOLES, for W. M. S., Canton; Rev. H. CASTLE, Rev. J. E. DENHAM, Mr. PAUL J. KING, Miss M. M. CLARKE, and Dr. H. N. CHURCHILL, all for C. M. S.

November 27th, Rev. F. OHLINGER (ret.), M. E. M.; Rev. A. FAGERHOLM (ret.), S. M. S., I-chang; Mr. H. B. NIBLOCK, for Chefoo Industrial Mission; Misses MARGARITE BODE and MARIA MÜLLER, for Berlin Mission.

**AT YOKOHAMA:**—

For Tientsin, October 30th, Rev. HORACE W. HOULDING (ret.), Mr. and Mrs. B. BERNSTEN and two children, Mr. and Mrs. W. H. C. EBELING, Mr. and Mrs. A. C. GRIMES, Messrs. DONALD CAMPBELL, PAUL GEISLER, KARL GORDON, ALFRED GELSETH, JOHN L. MOE, AUGUST REINHARD and EGBERT STEWART; Misses ELLEN E. A. ARMOUR, CORDELIA BROWN, AMY E. BROWN (ret.), LYDIA CONNAUGHTY, LOUISE GLASS, GERTRUDE GREENE, SARAH V. HAAS, ALICE M. KIMMEL, MARTHA LAUGHLIN, DRUSIE MALOTT, ELIZABETH REA, PAULA L. RITTER, MARGARET WARKENTIN, Mesdames M. T. HUBBARD, L. D. MARSTON, E. E. OSBORNE, all for South Chihli Mission.

**AT HONGKONG:**—

November 9th, Miss ALICE B. SUTTON, for C. M. S.

November 22nd, Dr. and Mrs. HORDER, Misses BEAUCHAMP and HAVERS, for C. M. S., South China; Rev. and Mrs. F. E. BLAND, Misses C. J. LAMBERT, E. M. SCOTT, and C. N. TAYLOR, for C. M. S., Fukien.

**DEPARTURES.****FROM SHANGHAI:**—

October 22nd, Miss M. KING, C. I. M., to America.

November 2nd, Rev. W. M. CAMERON, S. D. K.; Rev. R. E. MACLEAN and family, M. E. M., for U. S. A.

November 5th, Mrs. C. E. MOLLAND and 4 children, F. C. M. S., for England.

November 23rd, Rev. J. MURRAY and daughter, Mrs. W. B. HAMILTON and daughter, A. P. M., Chi-nan-fu; Rev. F. B. BROWN, wife 2 children, C. and M. A., Chang-te-fuh, for U. S. A.